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CONTENTS.

EDITORIAL.		PAGE			PAGE
27, 56, 311.			Kitto's Biblical Cyclopædia, - - -		29, 123, 262
POETRY.			Lectures to Young Men, - - -		61
Death of the First Born, The, - - -		305	Lloyd's Helps to Infants, - - -		95
Death of Moses, The, - - -		306	Lyall's Sermons, - - -		252
Evening Hymn, - - -		49	Mosheim's Ecclesiastical History, - - -		30
Hymn to the Trinity, - - -		112	Monastic's Vaudois Church, - - -		94
Isaiah, chapter xli, Paraphrase, - - -		340	Macfarlane's Mountains of the Bible, - - -		191
Never Mind, - - -		141	Monthly Vol. of Tract Society, - - -		241, 288
Resignation, - - -		305	MacDonald's Isabel Hood, - - -		144
THE FIRESIDE.			Parson's on Woman, - - -		346
46, 128, 256.			Sermons of Hare, Kingsley, and Maurice, - - -		371
CORRESPONDENCE.			Smyth's Popish Antichrist, - - -		253
59, 60, 121, 221, 285, 341, 362			Sargent's White Slave, - - -		114
READINGS FROM NEW BOOKS.			Stratton on Mental Culture, - - -		124
Arbousset The Griguan, - - -		120	Thomson on Luke, - - -		286
----- An African Chief, - - -		121	Universal History, - - -		61
Chalmers--God's Willingness to save, - - -		141	Vaughan's Essays, - - -		143
----- Way of Salvation, - - -		142	Watson's House of God, - - -		124
Forbes--A Priest Landlord, - - -		306	Williams' Life of Savage, - - -		253
----- Dr. Gugeubuhl's Cretins, - - -		314	ORIGINAL PAPERS, &c.		
Helps--On Criticism, - - -		307	Assurance of Salvation, - - -		58
Lynch--Ten Days on the shores of the			Age (The) and Christianity, - - -		289
Dead Sea, - - -		216	Abyssinian (The) Monastery of Souriani, - - -		213
Layard--Winged Human-headed Lion, - - -		113	Brief Historical Sketch of Congregation-		
----- Nestorians, their Churches, &c - - -		115	ism in Dundee, - - -		209
----- Arab Women, - - -		116	Baptism not Immersion, - - -		298
Macaulay--Revolution of 1688, - - -		89	Brook (The) by the Way, - - -		107
----- Church of England, Origin, &c., - - -		50	Christ's Preaching to the Spirits in Prison, - - -		21
Nocl--A Church of Christ contrasted			Congregational Lecture, 13th Series, - - -		18
with Church of England, - - -		53	----- Union--Autumn Meeting, - - -		375
----- Effect of Union of Church and			Christian Missions in Northern India, - - -		177
State on the Ministry, - - -		54	Davidson's Introduction to New Testament, - - -		200
----- How to become a Bishop, - - -		55	Day (A) with Certain Poets, - - -		129
----- Union of Church and State to be			Families and the Church, - - -		174
Destroyed, - - -			Former Years called to Remembrance, - - -		6, 11
Vaughan--Advent of Christ, - - -			How am I to be Sanctified? - - -		250
----- Doctrine of Substitution, - - -			Independents, to, - - -		161, 194, 211, 300
----- The Pilgrim Fathers, - - -			Lamp (A) in a Dark Place, - - -		333
----- Cromwell and Execution of			Maurice on the Religions of the World, - - -		202
Charles I., - - -			Magic, - - -		13
NOTICES OF NEW BOOKS.			Macintosh on Church Property, - - -		136
Alexander's Hymns, - - -			Neander on the Separation of Church		
----- Sermon, - - -			from State, - - -		100
Brown's Expository Discourses, - - -			Notes of a Visit to Germany, - - -		236, 266, 330
Bagster's Bible in every Land, - - -		28,	Notes on Passages of Scripture, - - -		76
Bagster's Hebrew Chaldean Lexicon, - - -			Noah's Faith--A Patriarchal Sketch, - - -		39
Brodie's Discourses, - - -			On the Motives to be appealed to in Edu-		
British Quarterly Review, - - -		29, 91,	cating Youth, - - -		181
Birke's Evidences of Christianity, - - -			On Reading the Bible, - - -		207
Binney's Service of Song, - - -			On the Hopeless Condition of a Lost Soul, - - -		207
Binney's Closet and the Church, - - -			Old (The) Ploughman, - - -		195, 240
Binney's Ultimate Design, - - -			Paper (A) for Preachers, - - -		273
Budinger's Way of Faith, - - -			Prague and Huss, - - -		165
Burder's Notes on Apocalypse, - - -			Passages in the life of Jonah, - - -		70
Cruikshanks' Bottle, - - -			Ragged Schools and Ragged Churches, - - -		82
Catherine Howard, - - -			Russia and the Russians, - - -		97
Duncan's Memoir, - - -			Reign (The) of Grace, - - -		104
Eadie's Biblical Cyclopædia, - - -			Scriptural (The) Measure of Liberty, - - -		163
Fairbairn's Jonah, - - -			Sunday Evening Thoughts, - - -		214
Green's Biblical Dictionary, - - -			The Right use of Prayer and Hearing		
Innes' Present for Youth from Age, - - -			the Word, - - -		282
Judson's Life, - - -			The Recruiting Officer, - - -		303
James' Pastoral Addresses, - - -			Ventilate your Churches, - - -		46
Jubilee Memorial, The, - - -			-----		221
			How on Christian Experience,		169
			Redeeming the Time, - - -		278, 367
			Words of the Wise and Good, - - -		139
			What Harm would be Done? - - -		295

DENOMINATIONAL INTELLIGENCE.

	PAGE
Congregational Union, Anniversary of, 144, 159	62
Chapels, New—Dúnne, - - - - -	288
Berwick, - - - - -	250
Ordination of Mr. Fraser at Foula, - - - - -	96
Mr. Galbraith at Campbeltown, - - - - -	61
Mr. Knowles at Berwick, - - - - -	320
Mr. Lang at Dundee, - - - - -	39
Mr. Masson at Letham, - - - - -	288
Mr. Troup at Huntley, - - - - -	254
Mr. Wishart at Thurso, - - - - -	86
Aberdeen and Banff Association, - - - - -	31
Jubilee Meeting at Orkney, - - - - -	32
Ferth, Angus, and Mearns Association, - - - - -	95
Fortsoy, - - - - -	

BIOGRAPHY.

	PAGE
Bellby (Dr.) of Edinburgh, - - - - -	257
Dewar (Mr.) of Avoch, - - - - -	353
Gordon (Dr.) of Hull, - - - - -	308
Hill (Mr.) of Huntley, - - - - -	1, 33
Knowles (Mr.) of Linlithgow, - - - - -	391
MacDonald (Mr.) of Calcutta, - - - - -	205
Thompson (Mrs.) of Bellary, - - - - -	185

CHRONICLE.

	PAGE
Death of a Missionary, - - - - -	347
Extracts of a Letter from South Africa, - - - - -	62
Extract of a Letter from Rev. Rob. Moffat, - - - - -	254
Titles of Religious Congregations, - - - - -	253
The Tract placed under the Door, - - - - -	320



THE SCOTTISH CONGREGATIONAL MAGAZINE.

JANUARY, 1849.

MEMOIR OF THE LATE REV. JOHN HILL, A.M.,
OF HUNTLY.

PART I.

THE subject of this notice was born at Niddry Castle, in the parish of Kirkliston, near Edinburgh, in July 1787. He was one of the youngest members of a numerous and respectable family. From a child he was trained to know the Holy Scriptures, and at an early age was the subject of deep religious impressions, and gave evidence of a change of heart and consecration to God. When only sixteen years of age, he made a profession of the gospel. Although brought up in connection with the Established Church of Scotland, yet at that early period of his life, he united himself with a small Congregational Church which had been recently formed in that district, under the pastoral care of the Rev. William Ritchie. This was no formal or hasty act on the part of Mr. Hill. It was the result of pure conviction and prayerful thought, and must have been at the sacrifice of much that was naturally dear to him. With the members of this little flock, whose hearts were knit together under the influence of their "first love," Mr. Hill enjoyed many seasons of sacred fellowship, and the reminiscence of these early religious associations was often the source of enjoyment to him in after years. He was a modest and amiable youth. His piety was deep and consistent—such as to adorn his profession of the gospel, and endear himself to his brethren in the church. His heart burned with love to the Saviour, and he wished to be useful to his fellowmen. Thus his mind was early directed to the christian ministry, and with full consciousness of the great responsibility attaching to the work, he gave himself to preparatory study. In 1810, at the age of twenty-three, he entered the University of St. Andrews. Here he had prosecuted his studies for only one session, when the Glasgow Theological Academy was opened, and he applied for admission. His application was favourably entertained, and he was enrolled a student of the first class, which enjoyed the tuition of Dr. Wardlaw and the late Greville Ewing. Under their instructions he commenced the study of theology, attending at the same time the literary and scientific *curriculum* of the University of Glasgow. He was a

diligent, regular, and persevering student. He loved his books. It was not fitful work with him; and to the various thomes before him he applied a naturally vigorous and discriminating mind. His course of study was successful. At its close he took his master's degree in arts, and came forth with no mean attainments as a scholar.

In 1815, he was sent to preach in Sligo, in Ireland, but there he did not continue long. Subsequently he spent some weeks with the late Rev. William Orme of Perth, and, while there, was invited to assist Mr. Philip, (now Dr. Philip of Cape-Town,) at that time pastor of the church assembling in George-Street Chapel, Aberdeen. Here he met with much encouragement, and made many friends. Both pastor and people expressed a high appreciation of his labours, and pronounced his future course as an able minister of the New Testament. Through the strong recommendation of Mr. Philip, he was requested to supply the church in Huntly, which for many years had enjoyed the ministry of the late George Cowie. This eminent servant of Jesus Christ had been excommunicated by the Anti-burgher denomination for admitting into his pulpit Rowland Hill and the Messrs. Haldane. His ecclesiastical criminality in this matter was not a little aggravated in the estimation of his brethren by the active part which he took in the establishment of Sabbath-schools, and his warm friendship to the missionary cause. He was a man considerably in advance of the times in which he lived. That which was the ground of his condemnation *then*, is looked upon *now* by that section of the christian church, as evidence of enlightened piety, liberal views, and catholicity of spirit. Mr. Cowie was marked by wisdom and sagacity. He was an energetic and powerful preacher, and was honoured to gather many around him who looked up to him as their spiritual father and guide. His abundant labours in the gospel excited a taste for the preaching of the cross in all the surrounding country. His excommunication served to call forth the affection and sympathy of his flock. They rallied around him, entering warmly into his views, and taking up his plans of usefulness. After a lengthened, eminently successful, and, in many respects, remarkable ministry, he entered on his rest in 1806. For *eleven* years the church remained without a pastor. The pulpit was occupied successively by several men of ability, but the state of the church prevented the permanent settlement of any of them. These supplies were generally, though with some exceptions, from amongst the Independents, although the church had never been, strictly speaking, Congregational. Its position, through the excommunication of Mr. Cowie was necessarily Independent, but the eldership or session remained in the management of its affairs, and the Lord's Supper, with the usual religious observances, was dispensed only twice a-year. The new order of things introduced into Scotland by the rise and progress of INDEPENDENCY, excited the attention of not a few in the church, and received their lively sympathy. While matters were in this state, Mr. Hill came to supply the pulpit in the summer of 1816. His ministrations at once made a favourable impression on the minds of many. He gradually grew in popularity, and the desire arose that he should settle amongst them. But difficulties, which appeared insuperable obstacles to such a union, soon presented themselves. Mr. Hill regarded weekly communion as at once a christian

privilege and duty, and he could not conscientiously crush or compromise his views. The anxiety of very many in the church to secure his permanent services, made them yield so far. They expressed their willingness to celebrate the ordinance *four*, or even *six* times a-year, if such concession would meet his sentiments. But no satisfactory arrangement could be made, and the term of Mr. Hill's occasional supply having expired, he left Huntly without any expectation of future labour there. Nevertheless, while he was in Inverness, to which he was next appointed, the brethren in Huntly continued to correspond with him. An increasing number of the members of the church saw, that as things then were, it was becoming more and more improbable that they should ever succeed in getting a pastor settled over them. Hence they felt a very strong desire to come to such terms on the *questio vexata* with Mr. Hill as would secure his services, and at the same time, if possible, satisfy those who objected to fall in with all his views of order and duty. With this view, church meeting after church meeting was held. By-and-by those who were decidedly hostile to *any* change began to stand aloof. Though the meetings were announced as they had always been, these absented themselves. And as their voice of opposition was no more heard in the assemblies of the church, the course of the brethren became more free and clear. At length matters were adjusted; an invitation to Mr. Hill to assume the pastoral office over them was resolved on, and forwarded. It conveyed to him the intimation that they would observe the Lord's Supper monthly, as the English Independents did. He received the "call" while he was a second time with Mr. Orme in Perth, and after much prayerful thought and consultation with many of his brethren in the ministry, he wrote his acceptance of it on the 4th of February, 1817. We cannot forbear giving an extract or two from his reply:—

"It gives me great pleasure," he wrote, "to learn from your last communication that you have as individuals, and as a church, been considering for yourselves the institution of the Lord's Supper, and that you have at present agreed to adopt monthly communion in the place of a much more unfrequent observance of that delightful ordinance to which you have been long accustomed. That you, brethren, should have scruples on this subject, is not surprising, and your agreeing that it shall be so often distributed amongst you, deepens the favourable impression of your christian character, which our small personal acquaintance made upon me. Nothing but the strongest conviction of the scriptural and binding nature of the weekly observance of the Lord's Supper could have made me insist so much upon its introduction to the delegates formerly appointed by the church to speak with me. . . . I have, with all the seriousness and impartiality of which I am capable, re-considered the circumstances attending your situation as a church; your own language has had its due influence on my mind, and I now take the earliest opportunity of informing you, that I shall be happy to serve you in the gospel of Jesus Christ. . . . The great readiness you have shown to walk according to the light received has increased my confidence in you not a little, and as it is necessary to our comfort that we should have confidence in one another, I add, that you need be under no alarm that I come with any intention or inclination to compel you by any means to do that which you think unscriptural. There could neither arise pleasure

nor advantage from such conduct. The service God requires is a willing service; and whatsoever is not of faith is sin."

Mr. Hill commenced his stated labours as pastor of the church in Huntly on Sabbath the 4th March, and was ordained on the 3d July, 1817. The late James Dewar of Nairn, John Wilson of Greenock, William Orme of Perth, Joseph Gibb of Banff, John Philip and Richard Penman of Aberdeen, were present, and took part in the services of the ordination.

From what has been said regarding the state of the church, it will be seen that Mr. Hill's position required the exercise of much prudence, patience, and forbearance. It was no easy matter to steer clear of difficulties. The elements with which he had to deal required tenderness and skill, but he proved equal to the task. His conduct throughout was marked by wisdom and propriety. In him was no guile. He feared to give and scorned to take offence, and he was privileged to conduct the church into a state of peace, harmony, and prosperity. Not a few who had stood aloof from his invitation were again brought into fellowship; those who had connected themselves with other churches yielded him their esteem, and all admired his gentleness and wisdom.

Mr. Hill had now entered on a ministry which he was spared to prosecute successfully for thirty-one years. Soon after his ordination, he was united in marriage to Miss Christian Marshall, a native of the same locality as himself, and a member of the church to which he originally belonged. She was a woman of much intelligence, as well as piety, and in the conjugal relationship Mr. Hill enjoyed a large measure of domestic happiness. They had eight children, four of whom died in infancy, and of the others, only one now remains, a solitary mourner.

Until within the last few years of his pastorate, Mr. Hill preached three times every Lord's-day during the summer months, and twice during the winter. His occasional services throughout the surrounding district were also numerous. His native modesty made him shrink from giving any publicity to these itinerant labours, and seldom were they known by his flock, except by the parties immediately interested by vicinity, until they were casually heard of afterwards. In this way he was frequently employed twice a-week, and sometimes he devoted several days to a tour through a whole district of country, proclaiming the gospel of salvation in different parishes. This work he greatly loved, and he was generally encouraged by the number and attention of those who listened to the words of truth from his lips.

- During winter, when he had only two public services on the Lord's-day, it was long his custom to spend a great part of two days every week in visiting the members of the church from house to house. These seasons will long be remembered by many of the families of God's people. The impression made by them on our own mind in youth is still fresh and fragrant. His words of encouragement, admonition, and instruction, were always seasonable. He gathered around him all the members of the household, heard the younger portion repeat hymns, asked them questions, and with affectionate simplicity encouraged them in the acquisition of that knowledge which maketh wise unto salvation. After speaking a few words of comfort or direction to all, he knelt with the family circle around the throne of grace, and with sacred fervour com-

mended parents, children, and domestics, to the God of the families of Israel. He was as a father in the midst of them, and the gentleness of his disposition, and the kindness of his manuer, did not fail to win the confidence and affection of the young.

In Sabbath-schools Mr. Hill took an active and lively interest. Huntly had been privileged prior to his residence there, in this department of christian effort. Teachers had been sent out by the church into the adjacent parishes at a time when imprisonment was threatened to all who engaged in this labour of love. The celebrated "Pastoral Admonition" had been issued by the General Assembly, condemning all such unwarrantable practices, and warning the people against them. In compliance with its spirit, some, not far from Huntly, had actually been apprehended for their having "compassion on the ignorant!" But this did not quench the flame of christian zeal in the members of the church at Huntly, and when Mr. Hill assumed the pastorate, his presence and influence at once sustained and encouraged them in all such efforts. For many years a number of schools, varying from twelve to eighteen, with from 500 to 800 scholars in the town and country, have been efficiently conducted. The demands of such instrumentality have always been met by the church in a supply of teachers well qualified for the work. They had their periodical meetings, over which the pastor presided, regulating their appointments, receiving their reports, yielding them encouragement, and keeping the whole machinery in healthy motion. Many of the schools were more like preaching stations than institutions for the simple instruction of young people. Besides, Mr. Hill had generally on the Lord's-day, or in the week, a Bible class of his own, which he conducted with much advantage to the youth of the church and congregation who composed it.

For thirty years, without interruption, he was privileged to conduct a very interesting annual service, specially for the young people under instruction in the schools. These were joyous anniversaries, and many, we believe, will have grateful cause to remember them for ever. The teachers of the various schools met the scholars by appointment on the morning of the Lord's-day, and conducted them from their respective localities to the chapel in the afternoon. It was an interesting sight to see those cheerful, happy groups of young people, with their teachers at their head, approaching the town in almost every direction amidst the sacred stillness of the Sabbath-day. After their bodily necessities had been attended to, they assembled in the chapel with their teachers standing by them. Sometimes not fewer than 800 or 1000 youth and children met on this anniversary to hear the solemn appeals and affectionate counsels of the pastor. Mr. Hill seemed always to excel himself on these occasions. His discourses were marked by simplicity, affection, point, and earnestness. The friends and parents in the gallery, not less than the scholars in the area below, were interested and instructed.

An anniversary of a somewhat different character was always a season of enjoyment to Mr. Hill, and of profit to his flock. It was the anniversary of the Auxiliary Missionary Society. The church in Huntly has possessed much of the missionary spirit. Its early existence was identified with this cause. From it have gone forth not a few as

"ambassadors to the heathen." The names of Milne, Dawson, Skinner, and others are yet fresh in the memory of some of the saints. Mr. Hill shared largely in the feeling of the church on this subject. The missionary work enkindled all the ardour of his soul. His influence sustained and strengthened the spirit among his people. The claims of the London Missionary Society were near his heart, and he successfully commended it to the increasing prayerfulness and liberality of his charge. On the occasion of the annual meetings, the earnestness, pathos, and warmth of Mr. Hill's closing remarks—for he seldom spoke until the close—often produced a deep impression, and carried truth and feeling into the hearts of all. His attachment to this institution never flagged. Every succeeding deputation seemed to increase his confidence in its direction, and his desires for its success.

He had strong ideas as well as elevated views of Christian duty, in reference to the visitation of the sick. Nor were they merely theoretical. He looked upon it as an important part of his work. His visits to the sick and dying were frequent. In the chamber of affliction he was the christian counsellor and friend. His words were full of consolation, his soul breathed sympathy, and his countenance beamed with a sacred joy as he sat by the bedside of the invalid, or in the house of the mourner. Not unfrequently had he to rejoice in seeing the blessed fruits of this labour of love.

As a ruler or office-bearer in the church, he was pre-eminent. Here his wisdom and discretion appeared to great advantage. Never during the whole of his presidency was there a single unseemly scene in the assemblies of the church. The elements of discord at times might be there, but his prudence prevented their appearance, and yet he did not lord it over God's heritage: he ruled by meekness and love, and every member of the church felt, that he enjoyed that individual liberty of thought and expression which Congregationalists regard as consistent with scriptural polity and order. It was his to expound and apply the laws of Christ,—it was theirs to execute and enforce them.

(Part II. in our next.)

FORMER YEARS CALLED TO REMEMBRANCE.

A Discourse delivered at the meeting of the Perth, Angus, and Mearns Association. By JOHN LOW, Perth.*

"But I will remember the years of the right hand of the most High."—PSALMS lxxvii. 10.

THE title prefixed to this Psalm leads to the conclusion, that it was composed during the reign of David or of Solomon, as its author belonged to these times: and its character, together with the place which it holds in this collection of sacred song, go to fix it to the reign of Solomon.

* This Discourse appears in the Congregational Magazine at the request of the Brethren of the Association, before whom it was preached.

At the end of the 72d psalm we find this expression, "The prayers of David the son of Jesse are ended;" an expression which, most probably, refers to the fact, that the collection of sacred song had proceeded only thus far during David's reign, and the remainder were added to the collection at an after period; for we find not a few of David's own productions, containing both prayers and praises, in after parts, a fact which I can see no other way of explaining, except by saying, that these were after his time engrossed in the book of Jewish psalmody. We may consider it, therefore, as highly probable, that this psalm was composed during the reign of Solomon, and that it affords another, to the many illustrations and proofs we have, that earthly and spiritual prosperity are rarely coincident in man's history. The pious writer looks away from his own times to those times that had gone,—he feels himself forced back upon the past, for consolation, for inspiration, and for encouragement,—he endeavours to review, and realize the times in which occurred those astonishing displays of divine power and goodness, which brought to the feet of the most High, alike the Jewish people and their foes, and taught both parties to revere and to obey the Lord God of Israel; and says, "I will remember the years of the right hand of the most High," although he lived in the golden age of Jewish history: for we have remarked, that it is highly probable that he wrote and felt this during Solomon's time.

It may seem strange to superficial thinkers, that he should write thus, while a prince reigned in Israel, who far surpassed all his neighbours in the extent and variety of his attainments,—in the sagacious application of his great knowledge to the affairs of government; a man unequalled also for piercing vision—for force of character—and for magnanimity of purpose, and successful enterprise. Asaph saw silver become as stones in value, and the costly cedar as the commonest wood at Jerusalem; he saw gold, with every costly and rare thing, brought from the distant parts of the earth to the royal city, in Solomon's own ships of war. He beheld conspiracies crushed swiftly—conspirators summarily dealt with by the strong arm of his master—the old and inveterate foes of Israel crouching as tributaries and as bond slaves at the feet of Solomon—a military force in the nation which rendered her impregnable; whilst kings, queens, and princes came from the distant east to behold the glory and magnificence of Solomon's court and kingdom, and left exclaiming, "thrice blessed are these thy servants who stand continually before thee." Over all Palestine he might see science and art joining hands with peace, order, and industry, to enrich his fellow-countrymen with superabounding wealth, and every conceivable comfort even to the superfluous. Nor is this all—around the pious Asaph arose on every side those gorgeous residences of the king, and these fortified cities in Israel, which threw around the wise monarch of the Jews such a halo of earthly glory as made him at once the desire and the dread of the then civilized world. And last and greatest of all Solomon's works, that sacred edifice was built which stands acknowledged the first of structures of its time, for architectural strength and symmetry—for the exquisite richness, finish, and grandeur of its furniture,—for its skilful adaptation and complete accommodation for the wants of the worshippers who came thither to worship the Lord God of Israel.

To a worldly mind—to a being unaccustomed to look deeper than the outside and the temporary interest of mankind—Asaph would appear a mere cynic,—a man incapable of being pleased, and the sentiment of this psalm would grate harshly on his sense of truth and propriety. But, perhaps, Asaph saw that forms had taken the place of spiritual worship amongst those who remained outwardly true to the Jewish worship; he certainly did see idolatry practised during Solomon's reign, and deeply would he lament that that great man, seduced and overcome by the enemies of the true faith, should lend it his countenance. Asaph would not see the freshness of feeling, nor the ardour of homage which was exhibited in early times, nor would he meet that hallowed zeal which came forth in deep fervour to destroy the relics of idolatry, nor see many instances of individuals convicted of sin, and exclaiming in the bitterness of their soul, "against thee, thee only have I sinned." But these *are* the choicest events and greatest glory of a people, and when such things as these do not appear, and results of this complexion are not realized, every spiritual mind,—every one that knows the true interests of mankind will take Asaph's language as his own, and say, "Has God forgotten to be gracious? Has he in anger shut up his tender mercies?" while for consolation and encouragement he turns back with him in thought to "the years of the right hand of the most High."

I have selected this verse as the motto of my subject, and illustrated it thus far, to show that we may reasonably and scripturally devote a short time to the purpose of placing before you a few of those characteristics which belong to the time when Congregationalism arose in Scotland. I need not say that my reason for attempting this is not because my brethren have asked me to undertake this specific subject; for had they thought such a discussion very necessary, they ought to have selected another person, and I have no doubt would have done so; but because this year is the jubilee of our churches. And beloved brethren, is there not another reason strong enough and sufficient for the friends of the itinerant society? We have been bereaved, and feel our desolation. Death has entered our little circle, and smitten down in our midst the foremost man. We feel this day as if paralysed. We stand this day exposed, because the armour bearer has sunk on the field of battle. We feel that our chief earthly stay and councillor is gone. The president's seat is empty, and how can it be filled as it was? A blow has been struck at the centre of power and stability amongst us. We are conscious that a great and steady light has been torn from our firmament—and from the firmament of the church of the living God on earth, and quenched for ever. "Holy Lord, for the godly perish from amongst us," is our natural cry. No more shall we see his face who aided the cause of itinerancy so long and so faithfully. No more can we listen to his strong, massive, and earnest statement of evangelic truth. No more can we learn "how to be wise in winning souls," from his tender, faithful, and impressive manner of dealing with blind and ruined men. No more shall our hearts be refreshed and gladdened by the overflowings of his affection to our Lord—of his unostentatious devotions—and of his fervid zeal. In the private circle we miss his unaffected cheerfulness and serene sociality. We shall not again have the use of his prudence and wisdom, who sometimes gave method, con-

sistency, and force to our deliberations. His work here is done—his course is finished. He has heard the sentence, (can we who knew him doubt it?) “Well done, good and faithful servant.” He has reached his home. Brethren, he is with the Lord, just where he longed to be, and we have a sense of desolation,—and God only can help us, for vain is the help of man. In these circumstances of bereavement, there is a propriety in reviewing those years of the right hand of the Most High, in which our churches had their origin,—no matter that I can only do it very imperfectly, if it possess truthfulness so far as it goes.

That period of history which lies between the years 1790 and 1810, during which time Congregationalism arose in Scotland, was one of great political change and excitement; very much, as you are well aware, like the times passing over us. Then, as now, thrones and dynasties were falling—empires and kingdoms tottering into ruins—human passions stirred to their depths and raging with inconceivable fury over the whole Continent. France was struggling at the hopeless task of building up for herself a religion and a republic, until one of her own generals, amidst all but the universal acclamations of the people, laid his strong and daring hand upon the sceptre of the French empire, and roused into fury by his own unbridled ambition, and by the stupidity and imbecility of diplomatists and politicians, commenced that fourteen years’ campaign of war and bloodshed, which desolated the fairest portions of Europe, and involved the nations in liabilities from under which there is reason to think some of them never can arise.

In our own country, political excitement reached a degree of fury and rancour which finds no parallel in our annals, with the exception, perhaps, of the times of the commonwealth. Falsehoods and misrepresentations respecting political affairs were dealt about wholesale for politic ends; and terrified men distorted and exaggerated even these, until the people of this island lost both sound sense and common prudence. Tidings of plots and conspiracies were almost daily reaching the ministers of that time to their ceaseless torment. Learned professors of our universities, and ministers of the gospel of peace—singular phenomena!—were seen girdling on their armour in a very literal sense; and one very loyal professor found time to write a book to prove that a conspiracy did exist somewhere in Scotland, in which he represents parties as leagued together who had not the happiness of knowing of each other’s existence; and although this jealous man did not succeed to the day of his death in discovering that hydra-coil of sedition, which he saw in his loyal imagination seeking its way to I know not what infernal explosion beneath the altar and the throne; I believe he did succeed in two things, which were possibly the main objects of his search—he obtained the honour of a pension, and had the happiness of bringing under the suspicion of the British government the fathers of Scottish Independency. This book, entitled “Proofs of Conspiracy,” is a tissue of glaring folly and falsehood—his name I need not mention.

But side by side with this extraordinary political excitement, and perhaps much more occasioned by it than we can possibly see, there was a most refreshing revival of genuine and energetic religious feeling. For a long period previous to this, Moderatism had carried all before it in the Church of Scotland, even to the abhorred length of placing men in the

midst of a people at the point of the bayonet. Narrow bigotry reigned in the other Presbyterian bodies, with the exception of the Relief, until spiritual life pulsed feebly through social life, and the whole creation seemed to sigh in bondage for a revival of religion.

The religious revival and excitement when it came, was not less ardent and absorbing than the political one; and whatever may have been the secondary cause which gave it existence, there can hardly be a doubt in our minds that these were "years of the right hand of the most High." During this period God's holy gospel was set free from the technicalities of theology, and made known in such a way as it had not been for a long time before; and through the faithful and simple preaching of the ever living Word by men who were utterly unaccustomed to such a work, multitudes were added to the church of the living God, both of men and women, "for the disciples went every where preaching the Word." Holy men and women were found speaking to their servants—to their masters—to their children—to their fathers—to their relatives and neighbours of the Saviour's worth,—of the Saviour's love; and urging them, like the woman of Sychar, to come and see Jesus. Characters long and firmly held in the bond of iniquity were suddenly emancipated from their miserable bondage, and, startled into exuberant joy by the overflowing fulness of a new life, became eminently useful in the cause of God. The people of God gathered themselves together for prayer and christian fellowship wherever two or three could conveniently and consistently with their other duties, assemble, and even the children in some instances had their fellowship or prayer-meetings. Religious people stood forward manfully for the defence and furtherance of the gospel; and after sufficient investigation, any one may be free to say, that deeds of heroism were done on account of religion, which will bear comparison for courage and self-denial with any that transpire on the field of battle, or where men brave death in defence of their country. Not a few sufferers were thrust from their homes, or tormented at them for their attachment to religion and their love to the Saviour, with God only for their witness.

But what added greatly to the ferment and conflict of those times and increased the abuse and contempt vented by one party and endured by another, was, that religious men could not be got to conform to old views of duty, and the established practices in connection with religious enterprise, handed down by sire to son unimpeached and unaltered from the days of the glorious Reformation. The spiritual life within them refused to run in the old channels or to shape itself to time-hallowed forms and processes of religious privilege—it could not be scourged into submission by ecclesiastical and other tribunals, and would have new and hitherto unheard of ways for diffusing the blessings of the gospel of peace, to the great horror of respectable and sedate professors, at the imminent risk of injury to established corporations in connection with Christianity, and to the manifest introduction of religious anarchy and confusion amongst the good people of these lands.

And yet, singular as it looks, out of this raging furnace of confusion and anarchy, as it was then deemed, have come forth some of the grandest and most benignant institutions that ever graced the church of the living God,—institutions that have firmly fixed themselves in the soil of this

and many other lands, in defiance of the bitterest and most general opposition from the self styled influential,—institutions whose indisputable value prove beyond dispute the genuineness and fertility of the religious movement of these times,—and institutions which, from the high vantage ground on which they now stand, fling back a blaze of glory upon the era of their birth.

The year 1795 saw the London Missionary Society first launched on the bosom of time, to cleave through a wide waste of fretting and raging waters its triumphant career, until it should leave traces of its mighty and beneficent footsteps upon every shore of the heathen world. In 1795 and 1796 the Sabbath-School system, in its present form, was fairly commenced, and was struggling through invective, obloquy and scorn, to universal favour. In 1797, or the beginning of 1798, the Society for the Propagation of the Gospel at Home, was originated, and proved, without the least design on the part of its founders, the morning star of Congregationalism in Scotland. In connection with it was commenced the Educational Institute,—an extremely rude, but if we may judge by its fruits, an effective contrivance. And side by side with these, the scheme of building large places of worship called tabernacles, was adopted from London into Scotland, and proved again, without any design on the part of those who adopted it, Congregationalism in disguise. In 1799 the Religious Tract Society was called into existence,—has since grown great—has reproduced itself in myriad forms—has tracked a course replete with incidents the most touching on record—and has done incalculable good, in many ways, to mankind. The year 1804 gave birth to the grandest and most catholic of all the institutions of that astonishing age—the British and Foreign Bible Society, which already numbers the copies of the Word of God distributed by millions, and has been instrumental in translating the sacred Scriptures into 150 distinct languages or dialects of the human race. And a little later, was originated the plan of City Missions, a great and much needed plan of doing good.

I have not nearly enumerated all the organized forms which christian enterprise took to do good in these years of the right hand of the most High, but are not these abundantly sufficient to show, beyond controversy, the *reality*, the *genuineness*, the *fertility*, the *extraordinary vigour*, and above all, the *boundless generosity* of the religious feeling of these times? And does not this brilliant array of institutions cover with glory the age and the men that laid their foundations? How our fathers acted towards these institutions all of us know. Some of them they can claim the honour of having founded, to others they were co-founders, and to all of them, I need hardly say, Scottish Congregationalists have given a steady and unfaltering support. Nor can it be deemed by us a small honour to stand in the place of men whose enlarged and catholic spirits kindled into fervid admiration before these institutions, whose voices were ever lifted up in their defence against the vulgar cavillers of that time, and whose transparent and pious lives begot so general a conviction of the worth of these schemes of doing.

It is worthy of remark, that the first in order of these institutions is the Missionary Society. This is singular, considering the manifest heathenism of these times in our country, but it is still more strange

that the Missionary Society was the ostensible cause of those that followed, and that it was turned to this good account by men who felt still more annoyed at home than at foreign missions. The power of prejudice and more names to blind the minds, even of religious people, is very remarkable, and I have no doubt that the religious men of those times form a striking illustration of this. They had accustomed themselves to the use of the phrase christian nation, religious nation; and the sentiments conveyed by such expressions had insinuated themselves with their patriotism, and this, together with the presence amongst us of church establishments, had made the friends of the gospel overlook at first the need there was for home missions, and direct their first thoughts and anxieties towards the heathen around. However this may be, so it was, that the Foreign Missionary Society was first commenced, and no sooner had a missionary spirit spread amongst the people of God of these times, than they were assailed on all hands, by bands of those called fitly by Knox "carnal professors," as neglecters of the heathen at home; and were twitted with the inconsistency of caring for those at a distance, while they displayed no concern for those at their very doors, and out of this was drawn an argument for suspecting the honesty of their designs. But this reproach, although quite unjust, was speedily wiped away, to the no small vexation of those who preferred it; for we find, as I have noticed, the Sabbath-school system rising into maturity in their hands in 1796, the Society for the Propagation of the Gospel in 1797, the Tabernacle Scheme, and an Educational Institute for Itinerants in 1798, the Religious Tract Society in 1799, and a little later, the Bible Society, and the plan of City Missions; and I need scarcely say, that every one of these, with the exception in part of the Bible Society, won their way to public favour through much opposition, and in many places, through unbounded scorn and calumnies.

Extraordinary as it may now appear, Sabbath-schools were represented as hot-beds of sedition, and parts of a system of confederate institutions under the control of seditious men, who had determined on pulling down and destroying every thing established both in church and state by their means. And to the disgrace of a large majority of the men of that age, be it recorded, it was believed, although the teachers asked the public to come and see what they did,—asked religious men of all persuasions to lend their aid—and wrote and published to defend themselves and explain their objects. The spread of such an unfounded and calumnious charge is in part to be traced to the conservative feeling and hatred of any thing new, which gradually creeps into all religious corporations that are once fairly established;—in a greater degree to the political excitement abounding at that time;—in a still greater measure to the unnatural hatred of many professors and non-professors to the manifestations of genuine christian character and religious zeal;—and most of all to the polluting and unhallowed connection existing between church and state.

It is well known that the venerable the General Assembly of the Church of Scotland fulminated a decree, which is a literary curiosity now-a-days, against the whole system of home missions then instituted, full of noisy declamation and the grossest misrepresentation, not to say downright falsehoods, characterised withal by pitiful imbecility and time-serving venom; an edict to which I am happy in believing not a

man in the Scottish Establishment can now refer without blushing for his church.

And yet that decree has its use, and does possess a moral. I shall defy any unprejudiced man to read through that document without seeing that nearly the whole of its viler parts spring directly out of their alliance with the state; and it, therefore, shows what men can stoop to do when placed in such a position, during times when a fear for existing institutions stirs the stagnant corruption existing in society.

(To be continued.)

MAGIC.

A BELIEF in the existence of a spiritual agency, which, though invisible to us, is capable of powerfully affecting us and our interests, seems to attach itself every where to the mind of man. Whether gathered from ancient traditions of that time when man dwelt in innocence and angels were his familiar guests, or arrived at by some other process, this belief haunts man in all his wanderings, in some shape or other mingles with his religion, and exercises a powerful influence upon his conduct. It has taught him to people all creation with spiritual powers, by which its varied phenomena are produced; it has assigned a Deity to every land, to every hill, and to every stream and tree; it has placed the Lars and Penates to guard the domestic hearth; it has made men shudder at the Manes and do them honour; and though it has often been the servant of superstition and will-worship, it has not been without its salutary effect in restraining the passions and soothing the sorrows of mankind. "A spoonful of superstition," to use an expression of Bishop Andrewes, is sometimes, in the absence of the light of revelation, not without its uses in this strange world.

Of this belief in a spiritual world, designing men have in all ages been ready to take advantage for the purpose of securing their own ends by cajoling or terrifying their fellows. Hence the origin of magic, soothsaying, and all the forms of ingenious trickery by which "wise men" in all parts of the world have acquired reputation, and exercised power over the minds of the masses. From the stately Magus of the Chaldean plains to the conjuror of the middle ages in Europe and the medicine-man among the North American Indians, it is the same principle which has guided their conduct, and the same feeling which has been the source of their power. They have been the tricksters of their tribe or nation, and the command which they seemed to possess over supernatural agency has been the grand cause of that success which in ages of ignorance has invariably crowned their adroitness.

The history of magic is the history for the most part of human cunning triumphing over human ignorance and fear; in by far the majority of cases it was by some mere sleight of hand or clever contrivance that the magician performed the feat which seemed to the beholders an evidence of his command over the agencies of the spiritual world. In some cases, however, the reputed conjuror was some gifted man of science, who, having made a discovery in advance of the knowledge of his age, was

fain to shelter himself from the prejudices of the vulgar by pandering to their fears. Many of the recorded deeds of magicians in the dark ages seem to have been in reality anticipations of some of those discoveries in chemistry and mechanics which are the glory of the day in which we live. It is not merely, therefore, as a chapter in the history of human ignorance and superstition that the subject of magic is interesting; there is much in it also which is calculated to throw light on the history of human genius, and to show how, even amid the darkest night, there may here and there be a star that can pierce the gloom, though the ray it emits be too feeble either to illuminate the horizon or dissolve the chill.

A little work is now before us entitled "*Magic, Pretended Miracles, and Remarkable Natural Phenomena*," and forming one of the monthly series of the London Tract Society; in which, within a small compass, the reader will find a vast mass of curious and valuable information on the subject of which it treats. In it the author shows how many of the feats performed by conjurors are mere tricks, and how many of the things which in former days passed for miraculous, are now known to be easily explainable on scientific principles. Some of the wonders of science are described and explained, such as the electric telegraph, that most wonderful achievement of human ingenuity, by which, as far as the conveying of intelligence is concerned, time and space have been almost annihilated. The author concludes with some just strictures upon the pretended miracles of the Church of Rome, which, when not mere falsehoods, were only tricks, more or less cleverly performed; and with some excellent observations upon real miracles, especially those of the New Testament. The work is profusely adorned with illustrative woodcuts, which serve materially to facilitate the understanding of the text. A few extracts may not be unacceptable to our readers, and will, we doubt not, have the effect of inducing them to procure and read the book.

INGENIOUS AUTOMATA.

"D'Alembert describes a flute player, constructed by Vaucanson, which he saw exhibited at Paris in 1738. The writer has also seen one, in which a figure appeared seated, and then rose and played a tune, the motions of the fingers seeming to accord with the notes. He cannot answer for the music having been produced by the movements of the hands of the automaton. D'Alembert affirms, however, that the automaton of Vaucanson really projected the air with its lips against the embouchure of the instrument, producing the different octaves by expanding and contracting their openings, giving more or less air, and regulating the tones by its fingers, in the manner of living performers. The height of the figure, with the pedestal, containing some of the machinery, was nearly six feet; it commanded three octaves, several notes of which musicians find it difficult to produce. Some years ago, two automaton flute-players were exhibited in this country, of the size of life, which performed ten or twelve duets. That they actually played the flute might be proved, by placing the finger on any hole that was unstopped for a moment by the automata.

"M. Vaucanson produced a flageolet-player, who beat a tambourine with one hand. The flageolet had only three holes, and some notes were made by half-stopping these. The lowest note was produced by a force of wind equal to an ounce, the highest by one of fifty-six French pounds. A duck was, however, considered to be his *chef-d'œuvre*; it dabbled in the mire, swam, drank, quacked, raised and moved its wings, and dressed its feathers with its bill; it even extended its neck, took barley from the hand and swallowed it, during which process the muscles of the neck were seen in motion, and it also digested the food by means of

materials provided for its solution in the stomach. The inventor made no secret of the machinery, which excited, at the time, great admiration.

"Maelzel, the inventor of the metronome, or time-measurer, frequently used to aid pupils in music, exhibited in Vienna in 1809, another automaton of singular power; which appeared in the uniform of a trumpeter in the Austrian dragoon regiment Albert, with his instrument placed to his mouth. When the figure was pressed on the left shoulder, it played not only the Austrian cavalry march, and all the signals of that army, but also a march and allegro by Weigl, which was accompanied by the whole orchestra. The dress of the figure was then changed into that of a French trumpeter of the guards, when it began to play a French cavalry march, all the signals, the march of Dussek, and an allegro of Pleyel, accompanied again by the full orchestra. Maelzel publicly wound up his instrument only twice on the left hip. The sound of the trumpet was pure and peculiarly agreeable.

"About thirty years ago, Maillardet exhibited, in Spring Gardens, a variety of automata, which the writer had an opportunity of seeing at a later period. One was the figure of a boy, who wrote sentences, and drew certain objects with remarkable promptitude and correctness. Another was a pianiste, seated at a piano-forte, on which she played eighteen tunes. All her movements were graceful. Before beginning a tune, she made a gentle inclination of the head to her auditors; her bosom heaved, and her eyes followed the motion of her fingers over the finger-board. When the automaton was once wound up, it would continue playing for an hour: and the principal part of the machinery employed was freely exposed to public view. It has been doubted whether the music was actually produced by the automaton; since the time now referred to, the writer has examined another, in which the keys of the instrument were certainly acted upon by the touch.

"He has also seen, at various times, several very curiously constructed automata: the figure of a lady, who could walk along a level surface, throwing out the limbs, and moving the head from side to side; a tippler, who could pour out wine from a decanter into a glass, open his mouth, and swallow the fluid, and thus proceed till the bottle was drained; and a performer on the slack rope, whose exceedingly rapid movements of the body, the arms, and the head, all consistent and graceful, were truly amazing.

"A very beautiful automaton was exhibited, a few years ago, in Paris, and subsequently in London. It appeared in a court suit, sitting at a table, in the attitude of writing. Several questions, inscribed on tablets, were placed on the table on which the whole apparatus stood, and visitors might select any one or more at pleasure. The tablet, containing a question, on being handed to the attendant, was placed in a drawer, and, as soon as it was closed, the figure traced on paper an appropriate reply. On the question being given, 'Who may be volatile without a crime?' the answer was, 'A butterfly.' And as the figure could draw a response as well as write it, when the question was put, 'What is the symbol of fidelity?' it drew, in outline, the form of a greyhound. In the same way it proceeded throughout the series of questions."

MEMNON'S STATUE.

"Near the Kom-el-Hett'an, or the mound of sand-stone, which makes the site of one of the palaces and temples of Amunoph III., are two sitting colossi, which seem to assert the grandeur of ancient Thebes. The easternmost of the two is doubtless the statue reported by ancient authors to utter a sound at the rising of the sun. It was said to resemble the breaking of a metallic ring, or harp-string. The superstition of its Roman visitors ascribed the colossus to Memnon, and a multitude of inscriptions attributed to him miraculous powers. The memory of its daily performance is still retained in the traditional appellation of Salamat, "salutations," by the modern inhabitants of Thebes. It is said to have 'saluted' the emperor Adrian and his queen Sabina twice; but some persons, of course of humble rank, were disappointed on their first visit, and obliged to return another morning to satisfy their curiosity.

"And yet there is an ample reason to believe that the whole was an artifice of the priests. In the lap of the statue is a stone; and as Sir Gardiner Wilkinson discovered, on examining the inscriptions, that one Ballila had compared the sound the stone emitted, when struck, to the striking of brass, he determined to put the matter to the test. Accordingly, posting some peasants below, and ascending to

the lap of the statue, he struck the sonorous block with a small hammer, and inquiring what was heard by the peasants, they answered, 'You are striking brass.' 'This,' says Sir Gardiner, 'convinced me that the sound was the sound that deceived the Romans, and led Strabo to observe that it appeared to him as the effect of a slight blow.' 'The Theban priests,' he adds, 'must have been considerable guisers by the credulity of those who visited their *lion*.'

FIRE AND WATER.

"A series of remarkable experiments were performed by professor Boutigny, at the British Association at Cambridge, in 1845. He commenced by showing, that when cold water is poured on a hot metallic surface, the heat is not communicated to it; and that the water assumes a spheroidal form, and continues to roll about, upheld at a minute distance from the heated surface, without boiling. The water was poured into a hot platinum cup kept in rapid motion, and resembled a small globe of glass dancing about. There was no hissing noise nor appearance of steam, though the globule of water must, nevertheless, have evaporated rapidly; for, after gradually diminishing in size, in the course of about two minutes it disappeared. The same result takes place when any substance capable of assuming a globular form is placed on a heated surface. In proof of this, the professor placed in the heated cup of platinum, iodine, ammonia, and some inflammable substances; each of which became globular, and danced about like the globule of water, but without emitting smell or vapour, or being inflamed, until the platinum cup was cooled.

"Another experiment was yet more curious. Professor Boutigny heated a silver weight, of the same shape as the weight of a clock, until it was red-hot, and then lowered it by a wire into a glass of cold water, without there being any more indication of action in the water than if the weight had been quite cold. Professor Boutigny advanced no theory to account for these peculiar actions, further than that a film of vapour intervenes between the heated body and the substance, which prevents the communication of heat. The facts, however, he thought were of importance in a practical point of view, both as regards the tempering of metals, and in the explanation of the causes of steam-boiler explosions. It would seem, from experiments in tempering metals, that, if the metal be too much heated, the effect of plunging it into water will be diminished. In steam-boilers, also, if the heated water be introduced into a heated surface, the heat may not be communicated to the water, and the boiler may become red hot, and without any great emission of steam; until, at length, when the boiler cools, a vast quantity of steam would become suddenly generated, and the boiler burst.

"The last and most curious experiment performed by professor Boutigny, was the freezing of water in a red-hot vessel. Having heated a platinum cup red-hot, he poured into it a small quantity of water, which was kept in a globular form, as in the other experiments. He then poured into the cup some liquid sulphurous acid; when a sudden evaporation ensued, and, on quickly inverting the cup, there came out a small mass of ice. The principle of this experiment, which called forth loud and continued applause, is this:—sulphurous acid has the property of boiling water when it is at a temperature below the freezing point; and, when poured into the heated vessel, the suddenness of the evaporation occasions a degree of cold sufficient to freeze water."

THE SORCERER UNDECEIVED.

"A story of Gassendi, one of the most distinguished of naturalists, mathematicians, and philosophers of France, in the sixteenth century, will place this solution in a still clearer light. As he was taking a morning walk near Deigne, in Provence, his ears were assailed by repeated exclamations of 'A sorcerer! a sorcerer.' On glancing behind him, he beheld a mean and simple-looking man, with his hands tied, whom a mob of the country-people were hurrying to prison. Gassendi's character and learning had given him great authority with them, and he desired to be left alone with the man. They immediately surrendered him, and Gassendi said to him, in private, 'My friend, you must tell me sincerely, whether you have made a compact with the devil or not: if you confess it, I will give you your liberty immediately; but, if you refuse to tell me, I will give you immediately into the hands of a magistrate.' The man answered, 'Sir, I will own that I go to a meeting of wizards every day. One of my friends has given me a drug, which I take to effect

this, and I have been received as a sorcerer these three years.' He then described the proceedings of these meetings, and spoke of the different devils, as if he had been all his life acquainted with them. 'Show me,' said Gassendi, 'the drug which you take to attend this infernal meeting, for I intend to go there with you to-night.' The man replied, 'As you please Sir; I will take you at midnight, as soon as the clock strikes twelve.' Accordingly, he met Gassendi at the appointed hour, and, showing him two boluses, each of the size of a walnut, he desired him to swallow one, as soon as Gassendi had seen him swallow the other, and then they lay down together on a goat-skin. The man soon fell asleep, but Gassendi remained awake and watched him, and perceived that he was greatly disturbed in his slumbers, and writhed and twisted his body about, as if he had been troubled by bad dreams. At the expiration of five or six hours he awoke, and said to Gassendi, 'I am sure, Sir, you ought to be satisfied with the manner in which the great goat received you; he conferred on you a high honour when he permitted you to kiss his tail the first time he ever saw you.' It was thus apparent that the deleterious opiate had operated upon his imagination. Gassendi, compassionating his weakness and credulity, took pains to convince him of his self-delusion; and, showing him the bolus, he gave it to a dog, who soon fell asleep, and suffered great convulsions. The poor fellow was set at liberty to deceive his brethren, who had, like him, been lulled by the noxious drug into imagining themselves sorcerers."

CANDLES MAGICALLY LIGHTED.

"It was recently announced by a professor of magic, that several hundred candles would be lighted by one pistol-shot. Accordingly, the stage appeared in partial darkness, but, through the gloom, ranges of candles might be indistinctly perceived at different heights from the floor; and in a minute or two, the performer was seen to enter and discharge a pistol, when all the candles were instantly ignited, and the array of magical instruments appeared strongly illuminated, ready to be employed in the subsequent exploits—an effect always followed by enthusiastic acclamations. And yet there is no difficulty in explaining this prodigy. Candles, carefully prepared to ignite readily, might have above them an arrangement of wires, with the point of a wire just over each wick, and the whole being connected with an electrical battery, they could be ignited instantly, at a moment's notice. The instant of the performer's entering, might be the signal for the discharge of the battery by others, and the report of the pistol would prevent any sound being heard on the removal of the wires, which the previous darkness had effectually concealed."

Previous to the Reformation the belief in magic, in witchcraft, and in demonology, was strongly prevalent all over Christendom. But with that glorious event these delusions began to pass away from the popular mind, and though some of them, witchcraft for instance, continued to be believed in till a much later period, it was with a less degree of confidence, and with very little of the ancient dread. Delrio, a Jesuit, who wrote a book about the middle of the 17th century, entitled *Dissertationes on Magic*, (*Disquisitiones Magicæ*) tells us, that "A hundred years ago, about the time when the heresy of Luther arose, Germany was quite full of demons who manifestly and frequently infested it." He goes on to say, that since then a great change for the better had in this respect occurred; but lest any credit of this should go to Luther, he intimates that the Reformer achieved this result by teaching the people to disbelieve the existence and working of Satan. (Lib. III. Part I. qu. 3. § 2.) Nothing could be more false than this latter assertion. Luther's doctrine rather erred in going to the opposite extreme—he taught the people that what they had been wont to call ghosts, &c., were in reality the devil. "If," says he, "a hobgoblin come to you never mind him; be sure it is the devil, and confound him with this word of Abraham's *They have Moses and the prophets*, or this command of God *Thou shalt not inquire of the*

dead, and presently he will pack. If he does not, let him flounce about till he is tired, and suffer for the sake of God and in firm faith his petulant assaults." *Werke*, Bd. XI. 1632. Other passages of a similar kind might be adduced. All who know any thing of Luther know that he only believed too much in the devil.

Bp. Corbet ascribes to the Reformation the dispersion of the fairies, with which the fancy of our ancestors peopled the soil. In that lively song entitled "the Fairies farewell," which the witty prelate has left behind him, he calls us to

"Witness those rings and roundelays
Of theirs which yet remain;
Were footed in queen Marie's dayes
On many a grassy playne.
But since of late Elizabeth
And later James came in,
They never danc'd on any heath
As when the time had been.

By which wee note the fairies
Were of the old profession:
Their songs were Ave Maries,
Their dances were procession.
But now alas! they all are dead,
Or gone beyond the seas,
Or farther for religion fled
Or else they take their ease."

So much for a Protestant Bishop of the reign of James I. The time is at hand when true Reformation principles will expel bishops, as they have already expelled fairies, hobgoblins, and witches.

THE CONGREGATIONAL LECTURE.—THIRTEENTH SERIES.

The Ecclesiastical Polity of the New Testament Unfolded.

BY THE REV. SAMUEL DAVIDSON, LL.D.

WITHOUT affirming, what on several grounds may be questioned, the propriety of selecting, as a topic for the Congregational Lecture, "The Ecclesiastical Polity of the New Testament," we are satisfied that the inquiry, conducted with great ability in this volume, is demanded by the present time, is calculated to keep alive, in the Congregational churches, the knowledge of the divine model to which they profess themselves conformed, and will, not improbably, in other quarters, awaken interest, and draw forth discussion, from which a growing unanimity among Christians, as to the Ecclesiastical Polity of the New Testament, may be anticipated to result.

The learned lecturer disclaims all sectarianism in the selection or discussion of his theme, proposing to himself not a defence of modern Congregationalism, but a candid and independent investigation of the teaching of Scripture respecting the Polity of the Christian church.

The first lecture is occupied with a consideration of the diverse views entertained by Christians respecting Ecclesiastical Polity. In conducting his examination Dr. D. appeals to the Bible, as the only standard,

without reference to the voice of ecclesiastical tradition. Tradition, even if it were more fertile of information than it is, is held to be without authority. We agree with the writer, that in our search for the rule given by Christ to his church, we must confine our inquiry to the inspired record. But it is not necessary to the integrity of this scripture-argument, that all reference should be omitted in this, and similar works, to the alleged testimony of tradition respecting the state of things in the post-apostolic age. Tradition may occupy the place of an objection, or an apparent contradiction to the conclusions drawn from Scripture. Is the scriptural expositor at liberty to say—"I will have nothing to do with that proffered objection. This difficulty, however perplexing, shall receive no solution at my hands." Is he not bound, by the moral conditions of his own argument, to show that his scriptural conclusions are not weakened by any thing alleged to the contrary, from whatever source the objection be drawn. To pass over these objections in silence, is to leave them in apparent force, while really they may be of no force. It would not weaken but fortify the scriptural argument to show, that being the dictates of inspiration, it cannot be invalidated by the statements of uninspired men; or, admitting the facts, to show that even within a short period after the apostolic days, such a departure from the Scripture model could have taken place: or to offer a probable conjecture explanatory of the process by which this divergence from Scripture rule was reached. To omit this is, in our judgment, to leave a scriptural argument with an objection against its validity not answered—an argument which, be it strong or weak, has taken possession of many minds, and is the basis of those systems which have more than any others discountenanced and departed from the Scripture model.

The first view of ecclesiastical polity discussed in this lecture is, that *there is no system of Church Government laid down in the New Testament*. The exposure of this error is very full, and able, and, on the whole, satisfactory. That a divine rule for Christ's church may be expected—that the want of one would be a change too great and sudden from the Jewish economy—that the church is a society and must have laws—that the early departures from the primitive purity show how incapable Christians are to make a rule for themselves—that if there be no rule designed by God, many plain directions in Scripture are out of place and useless—that those who deny the necessity of an apostolic rule, are anxious, after all, to have apostolic sanction for their favourite views—that while this opinion is valued as tending to promote christian unity, its tendency is the very opposite. Such is the series of arguments employed. There is no lack of variety and number. Indeed it may be questioned whether the case would not have been stronger if the arguments had been fewer and more carefully and exactly urged. For instance, to allege the proof from *history*, as Dr. D. does, that Christians are incapable of making a rule for themselves, adapted to secure the great end of church fellowship, is to employ a weapon which may be turned with equal effect against himself—the same history, similarly interpreted, proving that Christians are unable to discover one—and consequently, that though there be a scriptural rule, it is of no certain operation. In more than one part of this valuable work, we have

discovered, on the part of the learned author, that too much dependence seems to be placed on a great *collection* of arguments, and too little on the right and reflective use of one or two good and true ones.

The second hypothesis—that *every point has been arranged and settled by divine wisdom*, is set aside by Dr. D. with very disproportionate brevity of discussion, as impracticable—contrary to the genius of the New Testament—depriving Christianity of its flexibility and adaptation to times and circumstances.

We know not what the respected writer means when he objects against this hypothesis, that by it the possibility of *making new regulations* or *changing apostolic practices*, is wholly precluded. Unless we have missed entirely the drift of his argument against the former hypothesis, he denied to it this liberty which its authors demanded in scarcely such boldness of statement as these words of his own present. And in the general train of his discussion throughout the volume, and enforcement of the Scripture model, Dr. D. insists upon Christians submitting to the *old, original* regulations, and following apostolic practices. We presume this is one of those inexact forms of expression, which occasionally impart obscurity and confusion to our author's reasoning.

The third hypothesis is that to which Dr. D. himself adheres—that *the New Testament was designed to exhibit a pattern of ecclesiastical organisation and discipline in outline, not in detail*. Now, leaving out of consideration the manner and spirit in which these different hypotheses will be applied by those who respectively hold them, we have no hesitation in saying, that we prefer the second hypothesis as held by Haldane, Carson, &c., which Dr. D. states thus:—"They believe that the practices of the first churches are recorded in Scripture for our imitation—that they constitute an entire system adapted to all ages and circumstances, to which the churches of Christ should rigidly adhere amid the endless vicissitudes of human society,"—we say, we prefer this to Dr. D.'s *outline-pattern* without details—the minor hues dimly shadowed—the principles propounded, but the application left to ordinary discretion. "We follow," says he, "Scripture analogy, using our reason and discretion. We apply the general precepts to all cases that may arise, and are more attentive to the *spirit* of forms than to their *letter*." In defence of his favourite theory, Dr. D. draws an illustration from the distinction usually admitted betwixt the essential and non-essential doctrines of Scripture. But this analogy fails him entirely. Both the essential and non-essential doctrines of inspiration are discoverable—both are to be received, only in their place: whereas his theory is—there is so much given by inspiration, and so much to be supplied by christian discretion—so much revealed in the form of principle and accompanying circumstances, but christian discretion is to extract the principle and cast away the circumstances. Now it must strike every reflecting reader of Dr. D.'s volume, that in the defence of his hypothesis he has to assume a discretion which he elaborately withheld from Stillingfleet and Campbell, and other holders of the first hypothesis. And in opposing Carson, Haldane, &c., he inadvertently weakens the force of all his subsequent reasoning throughout the volume. For while theoretically and in *general* dissenting from their views, when he comes to the *detail* of his

own—neither Carson nor any of his followers ever contested for *details* and even circumstances more pertinaciously than Dr. D. himself.

We regret that in this fundamental part of the work there should have been any thing unsatisfactory. Since an accurate definition of the *form* of the scriptural rule was attempted, it should have been explicit and exact. After the most careful consideration of Dr. D.'s statements, we are persuaded, that in the conduct of his argument he is more like Carson than he is like himself: does more practical homage to Carson's hypothesis than to his own. And that whilst he occasionally elevates an assumption or theoretic probability into one of the *principles* of his outline; he sometimes honours a mere circumstance or *detail* as if it were the keystone of the whole structure. Indeed, on the whole, we like Dr. D.'s views better than his description of them, chiefly because he gives less reins to his discretion than he claims a right to.

We demur to the statement, that we have received a law—in *outline*; and as much as to the statement, that we have received a law, accompanied with a full exhibition of all the circumstances of its practical operation. We would demur to the assertion, that the gospel contained an outline of the way of salvation without any *details*, or details sufficient to make up a perfect rule of life; just as we should resent the absurdity of him who asserted that the gospel contained a full detail of all the circumstances of its operation in the hearts and lives of men. The question is—Have we a full law of life, setting forth our real position, duties, and prospects—so that we need be in no mistake about any part of them? In like manner, the question respecting ecclesiastical polity is, Have we a law of christian order and fellowship *complete*—exhibiting in unmistakable clearness all the essential conditions of christian society—the relation of each member to God and to each other—their individual, mutual, and collective obligations—and the full provision for their establishment and prosperity? We answer, *Yes*. Unless this be the case the dispensation of mercy exhibits a flaw in this part which is discoverable in no other part of it. The latter dispensation would be thus inferior to the former. Man's discretion would be admitted to reliance, of which it is the entire tenor of Scripture to prove, that it is undeserving. Let this law be searched out. It will be found complete. Its requirements will determine for us, better than our discretion, what is *necessary* to its spiritual observance, and what are the ever-variable circumstances of that observance. Every step we take is according to the divine prescription. And the form of our obedience, where not absolutely prescribed, will be indicated and determined within certain limits by the essential *nature* of the service—an expression which we prefer for its distinctness to the *spirit* of the service.

In the application of the hypothesis, which maintains that there is in Scripture a perfect model of every thing to be done by a christian church, grievous error has been committed in overlooking what is the real nature and necessary conditions of a law of christian order. In consequence of this fundamental idea being undetermined, mere circumstance become undistinguishable from spiritual requirements, being viewed rather in reference to the inspired page in which they are found recorded, and as all proceeding from the same divine authority, than in their relation to the ends of christian fellowship, as designed by the great Head

of the church. But equal mischief has arisen from the defective conviction of the *completeness* of the divine rule; whereas, we are persuaded, this rule is so completely developed in its spiritual nature and designs, that where forms and circumstances are necessarily subject to variation, they are still under the control and determination of the spiritual law, of which they are the accompaniment. There is little room for discretion even with reference to them. Passages might be quoted from the work before us, expressing these very sentiments to which we have now given utterance, but they are unfortunately associated with others less clearly expressed, leaving an impression of vagueness and uncertainty as to the exact rule according to which we are to determine an outline-principle from a detail-circumstance. Several propositions are offered as a reply to the difficult question, How is it possible to distinguish characteristic from subordinate features? To our mind these propositions are an unsatisfactory solution of a question which admits, as we have before said, of a simpler and more certain solution,—*e.g.* One of these propositions is, "*Whatever is set forth with clearness and directness is essential.*" On this principle the kiss of charity is more essential than the election of pastors by the church. Some of the other explanatory propositions appear to us open to similar objections. Thus, the fourth of these propositions is, "Precedents and regulations having no inherent tendency in them to conserve and diffuse true religion, may be presumed to belong to the local and temporary." The order of deaconesses is adduced as one of this class. We cannot help thinking that Dr. D.'s favourite idea, which in the beginning of this chapter he brings into such unexpected prominence, that there should be a plurality of pastors in every church, and only one church in every city, would fare hard if this principle of his were applied to it. The strength of his argument, as we shall afterwards see, is not that this is evidently the best arrangement to conserve and diffuse true religion, but that it is the unexceptionable practice in the primitive churches, and is the rule to which our practice must be conformed. That the lecture on which we have thus freely commented exhibits proofs of high ability, considerable research, and pains-taking discussion of this important question, is beyond a doubt, but for the reasons hinted at, it does not contain so satisfactory a definition of the *basis* of the subsequent discussions in the volume as is to be desired.

If we had not almost exhausted our space, it was our intention to have entered somewhat at large into the favourite theory in this volume—which is discussed at great length in the second lecture, viz.: That it is part of the Ecclesiastical Polity of the New Testament that there should be a plurality of pastors in every church: and that there should be but one church in a city.

It would require at least as much space as Dr. D. has taken to establish these conclusions, fairly to deal with all the parts of his argument. But 1. We do not admit the proof, that there was never more than one church in a city. Dr. D. owns virtually that in Ephesus there were two. The church in the house of Aquila and Priscilla—the original church: and that composed of "the large number of disciples"—the materials of a new and second assembly—"collected elsewhere under the immediate superintendence of Paul and his companions."

Now unless it will be contended that the original church in the house was not a regularly constituted body, (and there is occasionally a hesitation on this point in Dr. D.'s statement, singularly unaccordant with his exposition of the term church,) there was this church and another much larger assembly of disciples. Was this latter not a church? Were the privileges of a church enjoyed by the few in the house, and was the great multitude left without equal advantages? This will scarcely be maintained. Oh! but it is said this was only a temporary state of things, and when Aquila removed to Rome, those who had met in his house appear to have joined the assembly "formed by Paul during his second stay." But first, this is not *proved*: and *next*, if it were, it would leave the fact of the simultaneous existence of these churches in Ephesus unaffected. Why should their junction have taken place only on Aquila's removal? If it be an essential feature in christian order that there should be but one church in a city, why was there ever more than one? and why did the junction take place (if it did take place) rather as a matter of convenience after Aquila had removed, than as demanded by the nature and design of a church?

2. According to one of Dr. D.'s own principles, if the facts were as he alleges, they would not be binding. This we have noticed already. He would be a bold man who would undertake to prove that this "precedent" has "an inherent tendency to conserve and diffuse true religion." We are presumptuous enough to think that we could prove it to have an inherent tendency quite the opposite.

3. This theory of Dr. D.'s violates what is of more authority than any mere circumstantial precedent, viz., the essential ends of the Church-State. Such a church is not only incompetent for the right exercise of certain of its functions, and this can scarcely, even by its advocate, be denied, but we assert it is incompetent to discharge *any* of them. The members of the one church in a large city cannot hear together, receive instruction together, or enjoy, what it is the essential design of a church to provide for, fellowship in spiritual worship. The limits of a church as to numbers are often more satisfactorily determined by its capability of realising its ends, than by any other rule. The difficulties besetting his theory Dr. D. has met feebly, we think, only by giving up half his point.

4. It is a rule, having all the appearance of a most arbitrary one. Why should there be but one church in a city, and two in separate towns at no great distance from each other? The suburban resident in London is farther from the opposite extremity of his own city than many villages and towns are from each other. What reason is there that all the Christians in that vast city should be one church, any more than that Birmingham, Manchester, &c., should include in one church all the villages which are within as wide a circumference as that occupied by the metropolis? And if as wide a circuit as this be taken in, why not a wider? Is there any defining reason to guide us? Is the whole authority contained in the term city or town? How arbitrary, how irregular, how inconvenient, how perplexing such a rule would be!

Besides, we see not why two churches in the same city are more isolated from each other than the church in Corinth and the church in Cenchrea, —the church in the city and the church in the adjoining village. Had

Dr. D. argued on the ground of probable advantage, that a church should multiply its pastors, and instead of separating into different churches, remain one, while its members might meet for certain purposes in sectional assemblies, we would not have denied the right of a church so to do, provided it were still possible that it could, when need so required, come together into one place. Although even in this view we should have argued against the christian expediency of it. But as a part of the divine rule it is not attested. This is a frequently occurring circumstance elevated into an essential and constitutional principle.

The remaining lectures, had we space to refer to them, demand a more unexceptionable approval. The lecture entitled, The Offices appointed in the Christian Church, is an admirable and conclusive discussion of the questions betwixt Congregationalists, and Presbyterians, and Episcopalians respectively. That on Ordination contains in it much which has been overlooked by our churches, tending to impair and conceal the real value of this service, the essence of which is the *election* by the people, of a scripturally qualified man.

In conclusion, we have to thank Dr. D. for a work which has scarcely passed by any question affecting the ecclesiastical polity of the New Testament without careful discussion; and which has presented some worn-out thornes of controversy under new aspects. The tone of discussion is healthy, the spirit of inquiry independent, and withal devoutly submissive to inspired authority. No man can rise from the perusal of this volume without being better informed than he was in the law of Christ's house.

CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

[From Dr. Brown's *Expository Discourses on 1st Epistle to Peter*.
Vol. II. p. 349.]

1 Pet. iii. 18—20. [Christ] having become dead with respect to the flesh, but quickened with respect to the spirit, whereby he went and preached even to the spirits in prison, who were in former times disbelieving when the patience of God continued waiting in the days of Noah, &c. —Dr. Brown's Translation.

The first consequence of those penal, vicarious, expiatory, sufferings which Christ, the just One, endured by the appointment of his Father, the righteous Judge, for sins, in the room of the unjust, noticed here is, that he "was put to death in the flesh." The unjust, in whose room he stood, were doomed to death, and he in bearing their sins submitted to death, to a violent death, to a form of violent death which, by a Divine appointment, marked him as the victim of public justice. He was with wicked hands crucified, hung on a tree; and he that was hanged on a tree was declared to be accursed, or to have died as a victim of sin by the hand of public justice. The idea here, however, seems not to be so much the violent nature of the infliction, as its effect, the entire privation of life, and consequently of power. The word seems used as in Rom. vii. 4, "Ye are become dead." He became dead in the flesh, he became bodily dead. He lay an inanimate, powerless corpse in the sepulchre.

But his becoming thus bodily dead and powerless was not more certainly the effect of his penal, vicarious, expiatory, sufferings, than the second circumstance here mentioned, his "being quickened in the spirit." If this refer to his resurrection, we must render it quickened by the Spirit; but we have already seen that, without misinterpretation, it cannot be so rendered. Besides the resurrection is

expressly mentioned, in the 21st verse, in connexion with the ascension to heaven. To be quickened in the Spirit is to be quickened spiritually, as to be put to death in the flesh is to become dead bodily. This interpretation is quite warranted. The word rendered to be quickened, literally signifies to be made alive or living. It is used to signify the original communication of life, the restoration of life to the dead, and the communication of a larger measure of life to the living. A consequence of our Lord's penal, vicarious, expiatory, sufferings was, that he became spiritually alive and powerful in a sense and to a degree in which he was not previously; and in which, but for these sufferings, he never could have become—full of life to be communicated to dead souls, mighty to save. He was thus spiritually quickened. "The Father gave him to have life in himself, that he might give eternal life, to as many as the Father had given him, to all coming to the Father through him." "All power," even the power of God, "was given to Him," who had been crucified in weakness; and by this power he lives and gives life. "The second Adam" thus became "a quickening spirit." He became, as it were, the receptacle of life and spiritual influence, out of which men were to "receive, and grace for grace." As a Divine person, all life, all power necessarily inhered in his nature; but as Mediator, that spiritual life and energy which makes him powerful to save, are gifts bestowed on him by the Father, as rewards of his obedience to death, and as the means of gaining the ultimate object of his atoning sufferings. He asked of the Father this life, and he gave it him. It was the consequence of his penal, vicarious, expiatory sufferings, on which our Lord's intercession is based. It is to this that our Lord refers when he says, "Except a corn of wheat fall to the ground and die," or rather, fall into the ground, being dead, "it abideth alone; but if it die," if it be dead, "it bringeth forth much fruit." Had Christ not died as the victim of sin bodily, he could never have "lived for ever" as an all-successful Intercessor, "able to save us to the uttermost"—for ever. "If I," said he, "be lifted up," lifted up on the cross ("for this he said signifying what death he should die"), "I, if I be lifted up, will draw all men to me." "The Captain of Salvation was perfected by suffering." "Because he humbled himself, God highly exalted him, and gave him" all "power over all flesh," "all power in heaven and earth."

The spiritual life and power conferred on the Saviour as the reward of his disinterested labours in the cause of God's honour and man's salvation, were illustriously manifested in that wonderful quickening of his apostles by the communication of the Holy Ghost on the day of Pentecost; and in communicating through the instrumentality of their ministry spiritual life, and all its concomitant and following blessings, to multitudes of souls dead in sins.

It is to this, I apprehend, that the Apostle refers, when he says *by which, or whereby*, by this spiritual quickening, or *wherefore*, being thus spiritually quickened, "he went and preached to the spirits in prison, who before time were disobedient." If our general scheme of interpretation is well founded, there can be no doubt as to who those "spirits in prison" are. They are not human spirits, confined in bodies like so many prisons, as a punishment for sin in some previous state of being; that is a heathenish doctrine, to which Scripture, rightly interpreted, gives no sanction; but sinful men righteously condemned, the slaves and captives of Satan, shackled with the fetters of sin. These are the captives to whom Messiah, "anointed by the Spirit of the Lord," that is, just in other words, "quickened in the Spirit," was to proclaim liberty, the bound ones to whom he was to announce the opening of the prison. This is no uncommon mode of representing the work of the Messiah. Comp. Isa. xlii. 5, 7; xlix. 3, 12.

It is not unnatural, then, that guilty and depraved men should be represented as captives in prison; but the phrase "spirits in prison," seems a strange one for spiritually captive men. It is so; but the use of it, rather than the word, *men* in prison, or prisoners, seems to have grown out of the previous phrase, quickened in spirit. He who was quickened in the Spirit had to do with the spirits of men, with men as spiritual beings. This seems to have given a colour to the whole passage: the eight persons saved from the deluge are termed eight *souls*.

But then it seems as if the spirits in prison, to whom our Lord, quickened in spirit, is represented as coming and preaching, were the unbelieving generation who lived before the flood, "the spirits in prison, who aforetime were disobedient, when once the long-suffering of God waited in the days of Noah." This difficulty is not a formidable one. This stumbling-block may easily be removed. "Spirits in prison," is a phrase characteristic of men in all ages. We see nothing perplexing

in the statement, 'God sent the gospel to the Britons, who, in the days of Cæsar, were painted savages': the persons to whom God sent the gospel were not the same individuals who were painted savages in the days of Cæsar; but they belonged to the same race. Neither should we find any thing perplexing in the statement, Jesus Christ came and preached to spiritually captive men, who were hard to be convinced in former times, especially in the days of Noah. The reason why there is reference to the disobedience of men in former times, and especially in the days of Noah, will probably come out in the course of our future illustrations.

Having endeavoured to dispose of these verbal difficulties, let us now attend to the sentiment contained in the words, 'Jesus Christ, spiritually quickened, came and preached to the spirits in prison, who in time past were disobedient.' The coming and preaching describe not what our Lord did *bodily*, but what he did *spiritually*; not what he did personally, but what he did by the instrumentality of others. The Apostle Paul has explained the meaning of the Apostle Peter, when, in the second chapter of the Epistle to the Ephesians, he represents Christ as, after "having abolished in his flesh the enmity, coming and preaching peace to them who were afar off, and to them who were nigh," that is, both to Gentiles and to Jews. Another very satisfactory commentary may be found in the gospels. "All power is given unto me," said our Saviour after being quickened in the Spirit, "All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world. So, then, after the Lord had *thus* spoken to them, he was received into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." To the Apostle, who was born as one out of due time, the commission was, "I send thee to the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ;" and whatever Paul did effectually, in the discharge of that commission, it was not *he*, but *Christ* by him. Thus, then, is Christ quickened in consequence of his suffering, the just One in the room of the unjust, going and preaching to the spirits in prison.

There are two subsidiary ideas in reference to this preaching of Christ, quickened in the Spirit, to the spirits in prison, that are suggested by the words of the Apostle, and these are,—the success of his preaching, and the extent of that success. These spirits in prison had "aforetime been disobedient." Christ had preached to them not only by Noah, but by all the prophets, for the spirit in the prophets was "the Spirit of Christ;" but he had preached in a great measure in vain. He had to complain in reference to his preaching by his prophets, and in reference to his own personal preaching, previously to his suffering the just in the room of the unjust, "I have laboured in vain, I have spent my strength for nought, and in vain. All day long, I have stretched out my hands to a stiff-necked and rebellious people." "Who hath believed our report?" But now, Jesus Christ being quickened by the Spirit, and quickening others by the Spirit, the consequence was, "the disobedient were turned to the wisdom of the just," and "the spirits in prison" appeared "a people made ready, prepared, for the Lord." The word, attended by the Spirit, in consequence of the shedding of the blood of the covenant, had free course and was glorified, and "the prisoners were sent forth out of the pit wherein there was no water." The prey was taken from the mighty, the captive of the terrible one was delivered. The sealed among the tribes of Israel were a hundred forty and four thousand, and the converted from among the nations, the people taken out from among the Gentiles, to the name of Jehovah, formed an innumerable company, "a multitude which no man could number, out of every kindred, and people, and tribe, and nation." It was not then, "as in the days of Noah, when few, that is, eight souls were saved." Multitudes heard and knew the joyful sound; the shackles dropped from their limbs, and they walked at liberty, keeping God's commandments. And still does the fountain of life spring up in the quickened Redeemer's heart, and well forth, giving life to the world. Still does the great Deliverer prosecute his glorious work of spiritual emancipation. Still is he going and preaching to the "spirits in prison;" and though all have not obeyed, yet many already have obeyed, many are obeying, many more will yet obey.

Editorial.

JANUARY, 1849.

We had concocted in our mind a very animated article for our Editorial this month; but so much room is requisite to accommodate articles that cannot well lie over, that we are constrained to stifle our own aspirations to give place for those of others. We cannot go to press, however, without wishing all our readers a Happy New Year. May they enjoy all good things! and, at the close of the year, may they find that in subscribing for the *Scottish Congregational Magazine*, they acted with that wisdom which the Editor is confident characterizes all its readers!

NOTICES OF BOOKS.

Expository Discourses on the First Epistle of the Apostle Peter. By John Brown, D.D. 3 vols. 8vo. Edinburgh: W. Oliphant & Sons. 1848.

THE exposition of Scripture is one of the most important, we are disposed to say, without exception, the most important of a preacher's duties. Scripture is the fountain whence the preacher must draw his materials—the storehouse in which are laid up those treasures by which alone the people of God can be enriched and fed. To study it, therefore, is the preacher's first duty; and though it is possible for him to convey its contents to the minds of his audience by other means than exposition, he cannot in any other way do this so fully, so accurately, and so instructively. A congregation accustomed to listen to nothing but sermons, may remain a very ignorant congregation, even when the sermons they hear are most eloquent and orthodox; but a congregation that is regularly instructed by an able exposition in the meaning and connection of Scripture, will seldom, if ever, fail to be an intelligent people—well “furnished to every good word and work.”

But it is not every expositor of Scripture who is an *able* expositor; nor is it every talented and pious minister who even understands what a good exposition of Scripture is. With multitudes who attempt it, exposition is a mere dictionary examination of synonymes, followed by the utterance of such good and pious remarks as may occur to the speaker, whether suggested by the passage or not. “And Jesus answered and said”—that is to say, he replied and spoke to the person who had addressed

him. Observe here the condescension of our Lord:—Humility is a great virtue:—Christ exemplified it:—We should have it, &c. &c.” Such might be given as a sort of specimen, in a condensed form, of what often passes for exposition in our public assemblies. But this sort of thing is not exposition in the true sense of the word; it exposes nothing but the preacher's unfitness for his task.

The true expositor—the competent Exegete is one whose aim is to seize accurately and express clearly, the *sense* which the inspired writers intended to convey by the words they have employed; and that not merely sentence by sentence, but as a whole in each continuous section. Hence he will not merely use his grammar and dictionary, so as accurately to translate the author's words; but he will seek, as much as possible, to occupy the author's standing-point that so he may survey his subject under the same aspect, and identify himself with the train of thought that was passing through the author's mind. Having by this process reached the meaning of the passage as a whole, his next business is to form such a conception of it in his mind as shall enable him to convey it whole and entire to his audience, with such illustrations and explanations as he may deem necessary. For this purpose he will often find it necessary to transpose the arrangement of the words or clauses as they stand in the text; the order that was best for the original composition of the passage not being always that which best befits its exposition. The meaning thus brought forth must be shown to be in accordance

with the analogy of Scripture and with that scheme of divine truth which it contains. And, in fine, the whole must be brought to bear on the practical necessities and interests of the evidence, as composed of saints and sinners. To do all this worthily we regard as the very highest function of the public teacher of Christianity.

Of the preachers of the present day, none enjoy a higher reputation as an expositor of Scripture, than the author of the volumes before us; and none enjoy their reputation more deservedly. By taste, natural adaptation, and mental furniture, Dr. Brown is eminently qualified for this exercise. The office of an expositor has descended upon him; he has received it by tradition from his fathers; and most sedulously has he set himself to the discharge of the important function. His extensive and solid scholarship, his mental vigour and acuteness, his faculty of order, his aesthetic endowments, his immense acquaintance with books, combined with his personal, experimental familiarity with the christian life, have peculiarly fitted him for the task to which, by preference, he has principally devoted his official life. In the metropolis he has no competitor in this department, and we know none in the provinces that could effectually dispute his superiority.

We have long wished to review an expository treatise from his pen, and at length our wish is gratified. In the volumes before us, we have the rich result of many years of faithful and well directed study, devoted to a portion of the word of God which every Christian delights to peruse, but many parts of which are difficult, and not a few of which are commonly misunderstood. Before pronouncing any opinion upon the book, we have taken time to make ourselves acquainted with its merits; and we can therefore, with confidence, pronounce upon these as they appear to us. We rate them very highly. As a specimen of pulpit teaching, these volumes are, in our judgment, most valuable and instructive; they display a happy union of all the best features of religious discourse, perspicuity, solidity, force, and earnestness. As illustrative of that part of Scripture to which they are devoted, they deserve high commendation. The reader will find no difficulty passed over or perfunctorily examined, and many passages he will find placed in new and important lights.

In some cases we feel constrained to prefer the ordinary view to that which the author has given, (as e.g. in ch. i. 6—9*); and now and then we think he transposes the order of the clauses in the text not to advantage for bringing out the just meaning. But his criticism bears such evident marks of caution and care, that we differ from his conclusions with extreme diffidence, and rather doubt than dissent. Of his mode of handling a very difficult passage, we have given our readers a specimen in a preceding page.

We need hardly say that we most earnestly recommend these volumes. May the author be spared to add many such to our stores of Biblical literature!

The Bible of every Land; or a History, Critical and Philological, of all the Versions of the sacred Scriptures in every language and dialect into which translations have been made: with specimen portions and Ethnographical Maps. Pt. I. Monosyllabic Language. Part II. Shemitic Language. 4to, London: S. Bagster & Sons. 1848.

THERE are few publishers of the present day to whom Biblical scholars and the cause of Biblical literature, are under

* Dr. Brown follows the Vulgate in regarding *αγαλλιασθις*, ver. 6, as the present for the future, and renders it accordingly, "Ye shall rejoice," that is in the future, the heavenly state. But we demur to this conversion of the present into the future. The Greek no more suffers this than the English. The instances adduced by Dr. B. in support of his exegesis, do not seem to us in point. In them the verb is properly used in the present tense, because the speaker is, relatively to his own mental stand-point, declaring not what *shall be*, but what *is*. To render the verb, in these cases, futuritively, is to enfeeble the force of the utterance, without giving any really different sense. But to render the verb, in 1 Pet. i. 6, in the future, *is* to alter the sense; and is therefore illegitimate. When nothing is affected by it as respects the meaning, it may be desirable, for the sake of force, to use the present for either the past or future; but when all the difference between actual enjoyment and hope depends upon the assertion, it will not do to represent that as present which is actually yet to come.—See Winer's remarks in his Grammar of the New Testament.

such obligations as they are to the Messrs. Bagster. The number and the character of the works which in this department they have issued, and the disinterested courage with which they have embarked capital, in not a few costly speculations, from which no immediate profit could be expected, but which have proved of immense value to Biblical students, entitle them to our sincere admiration, and will doubtless secure for them an honourable place in the history of sacred learning in England during the nineteenth century.

The publication, of which the first two numbers are now before us, is one which, whilst it is calculated to gratify a sanctified curiosity, will at the same time minister profit to those who use it aright. According to the description of the publishers "its object is to manifest the great results of Bible distribution and missionary effort, by presenting a pictorial view, as it were, of the vernacular Bible of every nation in an extract from its pages in native character, accompanied with information of the circumstances under which each was undertaken and executed, and an account of the men who, under God, accomplished the work; with intelligence of the happy results that have, in many cases, followed the publication of the written word.

"All the languages and dialects which thus come under review are, moreover, treated philologically; and the peculiarities and chief features of each are described and illustrated. The geographical location and social statistics also of every nation blessed with any portion of the sacred Scriptures in its vulgar tongue are pointed out, and the prevalence of the languages themselves, as compared with the limits of the political boundaries of the countries, is shown in the coloured ethnographic maps which accompany.

"An extended series of the alphabets of as many of the languages as can be procured, compared together and with the Roman letters, with their pronunciation, so far as ascertainable, is in contemplation."

It thus appears that this publication offers to the Christian, interested in the cause of missions and the circulation of the Bible, an opportunity of surveying for himself the progress already attained in that great work; to the philologist, a valuable mass of materials which he may use with rich results in his favourite department of study; to the geographer and ethnographer, information without

which their respective sciences cannot be completed; and to the general reader, a vast mass of curious and interesting information. The work is to contain notices and specimens of about 200 languages into which the Bible has been translated in whole or in part. The maps are beautifully executed, and the typography, as is the case with all Messrs. Bagster's publications, is of the first class.

British Quarterly Review, No. 16.

WE do not like to say that this is *the* best number of the *British Quarterly* that has yet appeared; but really we do not think the Editor ever issued a better, and what is more, we do not think any Editor ever issued a better of any of the *Quarterlies*. The first article on Channing is full of the finest philosophy and the most enlightened criticism; it does ample justice to the genius and services of Channing, whilst it points out the feebleness and defectiveness of that mode of dealing with divine truth to which he unhappily lent his sanction. A very trenchant article on another disciple of the rationalistic school, Miss Martineau, places her, and her speculations on Egypt and the East, in any but an enviable light; this article, independent of the merited rebuke which it tends to that clever but over-presumptuous lady, is very valuable as tending to show the folly of a vast deal of the learned cant which has been in vogue of late about Egyptian science, literature, and history. A paper on the proposed endowment of the Romish priests in Ireland, furnishes the most searching and triumphant *exposé* of the folly, impolicy, and injustice of that scheme that has yet appeared. The article on the state of Europe is also highly valuable; and the lighter articles are all marked by that happy union of the *utile* with the *dulce* which is so charming and so desirable. As next Number begins a new volume, let all who have not yet subscribed for this journal commence the year well by doing so forthwith.

Cyclopædia of Biblical Literature; Abridged. By John Kitto, D.D., F.S.A. Edinburgh: A. & C. Black.

DR. KITTO'S *Cyclopædia* is by the universal consent of all competent judges *the* work of its kind in this country; it stands without equal or rival. In its original form, however, it is too large, too dear, and perhaps too learned for general popular use. The publishers

have therefore done well to reissue it in an abridged shape; a task which they have committed to Dr. Taylor of Glasgow, under the superintendence of Dr. Kitto. So far as we have examined, the work of abridgment is most skilfully effected.

To those of our readers who would have a good Biblical library, at a comparatively small cost, we would say, "Buy Bagster's English Polyglot Bible, Davidson's Commentary, and Kitto's Cyclopædia."

Mosheim's Institutes of Ecclesiastical History, Ancient and Modern. A new and literal translation from the original Latin, with copious Notes. By James Murdoch, D.D. *Revised, and supplementary Notes added.* By James Scatton Reid, D.D. Prof. Eccles. Hist. Glasgow. 8vo. pp. 904. London: Sims & Macintyre. 1848.

Mosheim's is still the most convenient and useful hand book of Church History extant, especially for students. In Macneil's translation, however, the original is sadly disfigured, so that a new translation was loudly called for. This Dr. Murdoch has rendered in a manner highly satisfactory. We rejoice, therefore, to see this most correct and singularly cheap republication of his translation appearing under the auspices of Professor Reid. The latter has performed his part admirably, both as respects what he has done, and as respects what he has refrained from doing.

The Bottle. By George Cruickshank. *The Drunkard's Children.* By the same.

HERE we have a series of pictures by one of the ablest limners and one of the most truthful satirists of the day, intended to delineate the downward, degrading, damning tendencies of the love of strong drink. The first picture presents to us the inside of a mechanic's happy home, whilst at yet the aid of the bottle has not been called in to add its delirious charm to the domestic enjoyment; then follows the introduction of that insidious destroyer of all domestic peace; then come in quick succession scenes of wretchedness, strife, and brutality—the murder of the wife by her infuriated husband, his consequent insanity, and the fearful sequel in the crimes and ruin of their children, the last of whom is seen in the concluding picture flinging herself from London

Bridge, that she may bury her shame and her wretchedness in the gloomy stream beneath. The pictures have a terrible power in them—an appalling truthfulness. They place before the mind a homily on the evils of drunkenness enough to make—

"The drunkard clasp his teeth and not undo
them,
To suffer wet damnation to run through
them."

We trust they may be of service in arresting the progress of this most ruinous vice, and inducing our young men and women to shun the danger they so vividly depict, by totally abjuring the common use of intoxicating liquors. We have, indeed, seen it alleged that the argument of the pictures (so to speak) is inconclusive, inasmuch as an artist on the other side might produce a series to show how a family practising the moderate use of such liquors may gradually rise to wealth and respectability. But the critic in this instance is egregiously at fault; for whilst the evils which Mr. Cruickshank's pictures show are the direct results of the use of the bottle, the blessings which the supposed artist would have to delineate would be gained, not in consequence of moderate drinking, but *altogether without its aid, if not in spite of its influence.* These sketches of Mr. Cruickshank have recalled to our recollection an exquisite series of engravings from drawings by one of our own Scottish artists, old David Allan, designed to illustrate Macneil's poem, entitled "Scotland's Seaith, or the History o' Will and Jean." Edin. 1800. As pieces of art, these engravings belong to a superior school altogether to that which Mr. C. attains; but he, in his peculiar walk, has no rival.

ALMANACKS FOR 1849. — 1. *Blackie's Literary and Commercial Almanack.* Neat, convenient, and portable. 2. *The Christian Almanack—London Tract Society.* Copious, and full of instructive suggestion. 3. *Sheet Almanack of the Tract Society.* As full as a sheet can be of the matter suitable for an almanack. 4. *Green's Illustrated Almanack.* A sheet almanack beautifully illustrated with woodcuts and portraits of Newton, Howard, and Bunyan. 5. *Tract Society's Penny Almanack.* 6. *Ditto Pocket-Book Almanack.* Compendious and handy; the latter with blank ruled pages for memoranda.

CHRONICLE.

I. DENOMINATIONAL INTELLIGENCE.—
JUBILEE MEETING IN ORKNEY.—Mr. EDITOR.—Agreeably to a circular lately received from the Committee appointed at last Annual Meeting of the Congregational Union to make arrangements for the celebration of Jubilee services, I beg to subjoin the following brief statement of a series of meetings which have been held "in the far north"—In Rendall, Kirkwall and Harray.

On Friday the 27th October, the first meeting was held at Rendall. The day being rather unfavourable, friends from the neighbouring islands were prevented being present. As it was, the meeting was well attended—much better than was anticipated.

After the usual devotional services had been engaged in, the pastor, Mr. A. Smith, after briefly stating the objects of the meeting, introduced Mr. G. Smith from Kirkwall, who delivered an earnest and impressive address "On the duty of a diligent and prayerful study of the Holy Scriptures."

Mr. W. Brown, from Harray, then delivered a most appropriate and practical address "On the cultivation of personal religion in connection with zealous efforts for the spread of the gospel."

Then Mr. A. Smith, the pastor of the church, delivered a deeply interesting address "On the rise and progress of Congregationalism in Scotland, and particularly in these islands of the sea." He adverted to the circumstances that led to the formation of the early churches of our faith and order, and to the ardour and zeal that were manifested, and the persecution that was endured by their honoured founders; among whom he made especial reference to the laborious and self-denied exertions of the Rev. Messrs. Robertson and Ramsay in various parts of Orkney, when the gospel was not preached, and attributed to the unwearied and faithful labours principally of the former, the formation of the Christian church both in Rendall and Harray,—not a few present having received the first religious impressions under his ministry.

All the addresses were listened to with marked attention, and the season it was hoped was felt by all to be peculiarly refreshing. Much permanent good under God is expected to be the result.

On the Thursday following similar meetings were held in Kirkwall. In the forenoon a meeting for prayer was

held, at which the pastor delivered an address on the necessity of united and active efforts being put forth by the church, for the advancement of the Redeemer's kingdom in their midst.

In the afternoon the public meeting was held; when after praise and prayer, Mr. Brown delivered a faithful and pointed address to the members of the church, in which he with much perspicuity and force pointed out their duties and obligations as witnesses for the truth.

The Rev. G. Robertson, late pastor of the church in Thurso, (who from growing infirmity resigned his charge there, and has come to reside in Kirkwall,) delivered an interesting address with considerable animation. Mr. R. carried his audience back to the scene of his youth, and related some interesting things, connected with the origin of our churches, and the opposition the first preachers and itinerants had to contend against, who, he said, were every where looked upon with suspicion, and every where spoken against. They were denounced from the pulpits as dangerous men, and the people forbidden to give them countenance, and the town crier, in some places, prohibited from intimating their meetings. His address was full of interesting historical references, rendered the more interesting, from the circumstance, many of them had come under his personal observation; and concluded by paying a merited tribute to the honoured fathers and founders of the body, the Rev. Messrs. Haldane, Aikman and Ewing, the two former of whom had come as far as Orkney, and in the town of Kirkwall their preaching had produced a great revival of vital godliness. Mr. Ramsay, from the lateness of the hour, was prevented from addressing the meeting, and after a few concluding remarks from the pastor, the interesting services were brought to a close, and the meeting dismissed after Mr. Ramsay had engaged in prayer.

On Thursday, the 9th November, a similar meeting was held in Harray, when, after the customary devotional exercises, Mr. Smith of Rendall, by previous request, again delivered his address "On the rise and progress of Congregationalism in Scotland," which was listened to with marked attention. Mr. Smith of Kirkwall then delivered a pointed address, to the members of the church, "On the cultivation of vital piety and the necessity of increased zeal,

on the part of members, for the conversion of sinners to God." The pastor, Mr. Brown, followed up the address that had been delivered, with a few closing observations; and, after praise and prayer, the meeting, which was as numerous attended as those at Rendall or Kirkwall, broke up, every one evidently much delighted, and, it is hoped, edified by the solemn and interesting engagements of the day. A request was made, by a member of the church, in Sandwick, who was present, (also under the pastoral superintendence of Mr. Brown,) to have a similar meeting there. May the King and Head of his church follow these services, and all others of a similar kind, wherever they may have been held, with his blessing. And may the beneficial results appear many days hence, in the revival of vital godliness in the hearts of God's people, and in their increased devotedness in his service and in the wider spread of the triumph of the cross.

GEORGE SMITH.

KIRKWALL, 21st November, 1848.

II. PERTH, ANGUS, AND MEARNS ASSOCIATIONS.—The annual meetings of the Perth, Angus, and Mearns-shires' Itinerant Society was held in Forfar on Wednesday and Thursday the 8th and 9th of November last. Mr. Low of Perth preached a very suitable sermon on Wednesday evening, referring chiefly to the past history of the Congregational churches of Scotland, this being the fiftieth year of the existence of these societies.

On Thursday evening the annual public meeting was held in the Congregational chapel—Mr. Lowe of Forfar in the chair, who, after the introductory devotional services called on the secretary to read the report of the committee for the past year. It commenced with an expression of their deep regret on the loss of their late highly respected president, Dr. Russell, who was called to his rest after making arrangements for the present anniversary. It intimated that Messrs. McLaren, Tait, McKinnon, and Masson, have laboured for the society during the past year in the Highlands, among the Gaelic railway-labourers, and in various country districts, as also in

the fishing villages between Stonehaven and Aberdeen. In general their labours met with much encouragement on the part of those to whom they were sent.—The meeting was addressed appropriately by Mr. Masson, Mr. McKenzie, Mr. Hercus, and Mr. Hannay. The chairman summed up the business of the meeting, and concluded with the appropriate exercises of devotion. Let the prayers of those who feel interested in these labours of our itinerants be added, that the seed thus sown may produce abundant increase, to the glory of God, and the good of many souls! J. B.

ORDINATION, LETHAM.—On Tuesday the 7th November, Mr. John Masson, and the Congregational Church at Letham, were publicly recognised as pastor and flock. The services were held in the Congregational Chapel there. Mr. Gillies of Arbroath conducted the introductory devotional services—Mr. Hannay of Dundee preached the sermon—Mr. Black of Dunkeld asked the questions, which were answered most satisfactorily by Mr. Masson. Mr. Black then led the worship in prayer for the pastor and the church—Mr. Hercus of Montrose then addressed the pastor on the duties of his office—Mr. McKenzie concluded the meeting with the devotional services.

In the evening there was a social entertainment, also in the chapel, which was well filled—Mr. Masson occupied the chair. After the refreshments, religious services were attended to, and the meeting was addressed by the chairman, Mr. Black, Mr. Hannay, Mr. Gillies, and Dr. Gardiner of the Free Church, Letham. It was gratifying to observe both him and the minister of the Established Church of the parish present, to show their kind feelings to the church on the recognition of another pastor. Both meetings were very pleasant, and we hope profitable. The brethren present were much gratified in believing that a very suitable successor to the late excellent Mr. Lindsay has now been provided by the great Head of the church. May his labours in the Lord be an abundant blessing to the church and to many besides in the surrounding neighbourhood! J. B.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

FEBRUARY, 1849.

MEMOIR OF THE LATE REV. JOHN HILL, A.M.,
OF HUNTLY.

PART II.

MR. HILL at different times sought to extend his usefulness beyond his immediate charge, through the medium of the press. Several essays from his pen appeared in the *Christian Herald*, and in 1826 he began to issue a series of Tracts, under the title of the *Christian Visitor*. They reached the number of six, and appeared from time to time at irregular intervals. In these he directed attention to some of the prevailing vices and follies of the town and neighbourhood, and they were not without a beneficial and extensive influence in the locality. In the same year in which he commenced this series, he wrote a "Memoir of Agnes R—, a pious servant girl,"—a tract in many respects worthy of being placed side by side with the *Dairyman's Daughter* or the *Young Cottager*. In 1827, a "Memoir of John Burnet," a member of the church over which he presided, appeared. In 1830, he published a little volume of "Serious Addresses to Unprofitable Hearers of the Gospel," which a review at the time characterized as "deserving the company of Baxter's Call or Alleine's Alarm,—less terrible than either, but more tender,—less powerful in motives to flee, but more fraught with light to guide the sinner's footsteps to Jesus." In 1831, he sent to the press, "Discourses on Important Subjects addressed to Christian Parents," and, in the same year, "Friendly Warnings against Drunkenness," both of which had, in substance, been previously delivered from the pulpit. In the beginning of 1829, the Roman Catholic Priest of Huntly delivered a series of discourses in defence of the tenets held by the Romish Church. The attempt produced much excitement in the town, and Mr. Hill was induced to descend into the arena of controversy, in vindication of the doctrines of the Reformation. In a course of nine lectures, he faithfully exposed and ably refuted the leading dogmas of Catholicism. In the discussion, he maintained the utmost christian temper, and his efforts "received a welcome and a countenance far exceeding what he had anticipated." In 1834, he published these lectures as "a Portrait of Popery." They form his largest work. Their publication excited the

attention and provoked the hostility of a Roman Catholic priest in Aberdeen, who published sundry pamphlets in reply. These were filled with scurrility and abuse, instead of argument. Mr. Hill had sent his animadversions on them to the press, when the priest died, and rather than appear to be contending with a fallen foe, he suppressed his tract, and bore the consequent loss. All the productions of his pen were well received by the public, and met with no small favour in the review department of the periodical press. His writings are all more or less marked by strong common sense, sound judgment, deep piety, and great earnestness. They bear evidence of thought and prayer, and seeking, as they do, the highest good of men, they have proved of lasting benefit to many.

In the latter years of Mr. Hill's life, domestic trials accumulated upon him. For a long season he had enjoyed the sunshine of peace and prosperity in his family and flock, but now, in the former, thick clouds began to overspread his horizon of happiness and hope. His eldest daughter, Marion, who had but recently united herself with the people of God under her father's care, was summoned to leave this world after a lingering and painful illness. She died in January, 1841, when little more than twenty years of age. The bereaved parent bowed submissively as a Christian should; and on the Sabbath after her interment, he was enabled, in a touching manner, to improve her death. For a few years after this affliction he was permitted to prosecute his labours with comfort and success. In the spring of 1846, Dr. James Legge returned to this country from Hong Kong, with three young Chinamen. On his recommendation, the directors of the London Missionary Society placed these interesting youths under the religious instruction and care of Mr. Hill. It was a wise arrangement. The lads from "the land of Sinim," soon learned to love him as a father, and he returned their attachment by the lively interest which he took in all their studies, as well as in their spiritual welfare. He had the joy and satisfaction of receiving them into the church, and taking part in their public baptism, before they left this country for the land of their fathers. The record of these interesting circumstances appeared in the Evangelical Magazine for December, 1847. It was a day that will be long remembered by the church in Huntly. Since Mr. Hill's decease, a letter has come from these youths, addressed to him. The knowledge of his death, when it reaches China, will fill them with sorrow.

Shortly after these young men were placed under his care, affliction again entered his domestic circle. The health of his youngest daughter began to decline, and a change of air and scene was prescribed. Accompanied by her only remaining sister, she visited her friends in the south of Scotland, but the change wrought no lasting good effect. While she was there, Mr. Hill's only-surviving sister died, and he, along with Mrs. Hill, repaired to the house of mourning. After committing her remains to the narrow house, they made preparations for returning and taking their sick daughter home with them. But it was not so to be: for she became suddenly worse, and died in Edinburgh, in August, 1846. Although very young in years, she had given hopeful and satisfactory evidence to those who knew her best, of fitness for the kingdom of heaven. Now another and severer stroke awaited Mr. Hill. Only a

week after he had followed the remains of his child to the tomb, he was called upon to part with his beloved wife. The afflicted husband was present to witness the closing scene. Conscious to the last, she looked beyond the grave to the incorruptible inheritance. She knew in whom she had believed, and died in peace. Through faith in Him who has abolished death and brought life and immortality to light, she rejoiced in hope of the glory of God. The billows of trouble thus rolled in close succession over this servant of God. Within the brief space of two or three weeks, an affectionate sister, a darling child, and a beloved wife were laid in the common grave. He returned to his home bereaved, but not forsaken. He acknowledged the hand of God, and was enabled to confide in Him who doeth all things well. The sympathies and prayers of his attached flock were not wanting. Amidst the desolation of heart and home which he so deeply experienced, their kind attentions cheered him not a little. He resumed his labours amongst them, but it was evident to many he was not the man he once had been. His severe afflictions could not but weigh heavily on his spirit. His only-remaining daughter, Agnes, was now his sole companion in tribulation. He found in her all that a daughter could be. She was pious and intelligent above many, and with true affection sought to comfort her father's heart, and sustain his energy. But she herself was filled with sorrow, and if at any time in his presence she strove to appear more cheerful, it was but to weep more intensely in her own solitude.

All those trials coming so thickly on Mr. Hill, proved too much for his own bodily strength. He was bowed down; and in May, 1847, disease of the heart made its appearance. It is but to describe the nature of the malady to say, that he had partial recoveries, succeeded by relapses. At different times he rallied so as to be able occasionally to break the bread of life amongst his flock. In October, as has been mentioned, he took part in the baptism of the Chinese youths, and occasionally, at intervals, occupied the pulpit during the Spring of 1848. In April, of last year, the last link, but one, of earthly relationships, which bound him to this world, was broken. His only daughter, Agnes, was taken from him after a short and severe illness. It had been hoped that she would be spared to bless, with her presence and filial love, her father's last days, but it was ordained otherwise by God. Her body was laid beside that of her sister, Marion, and the ashes of those that had died in infancy. It was a deeply affecting sight to behold her father, enfeebled by disease, and supported by christian brethren, standing by the side of the tomb, a sorrowing witness of the last offices of friendship which could be rendered to his deceased child. The green sod was pressed over her remains, and the bereaved parent slowly withdrew from the place of sepulture, to visit no more the graves of his beloved children. Still the Lord was with him. He partook of the strong consolation; and his mind was supported by the presence and grace of his Redeemer. On different occasions he was enabled, though amidst increasing debility, to hold forth the word of life in the place of public instruction. He cherished the hope that his health might perhaps be restored, and his life prolonged to labour still further in the gospel. But in June he had a renewed attack of his disease, from which he never recovered so as to preach again. Twice, however, he presided at the

table of the Lord, and commemorated with his flock, the dying love of Jesus. These occasions were very solemn, and as his feeble voice ascended to the throne of the heavenly grace for the choicest blessings on his waiting people, they felt that soon they were to lose him. And what service could more appropriately close his public labours than the celebration of that ordinance which shewed forth the truths he has so long delighted to proclaim?

About this time he intimated to the deacons of the church, that it would be necessary to procure permanent assistance for him. An arrangement was accordingly entered into with Mr. Robert Troup, A.M., of Highbury College, London, to supply the pulpit during last vacation. Mr. T.'s presence and ministrations afforded Mr. Hill much satisfaction; and when he was consulted as to the desirableness of inviting Mr. Troup to assume the co-pastorate with him, he gave at once his most cordial approval. He was not spared to enter into this new relation, yet he did not leave the world before he was permitted to see his attached people provided for in the prospective services of another. This gave him unfeigned joy.

Before these arrangements were completed, he had expressed his desire to visit Glasgow, that he might enjoy, for a time, the society of his only son. It was hoped the change might be beneficial. But though he reached his destination, and was aided in his journey by a young friend who accompanied him, the fatigue and excitement of travelling had been too much for him. His debility greatly increased, and repeated attacks of his disease brought him to the brink of the grave. He longed to get back again to his dear flock; but it could not be. He was now laid on the bed from which he never rose. In the prospect of death his mind was perfectly calm and serene. His end was not only peaceful but triumphant. Holding out his hand to the sorrowing friends around him, he said, in accents of tenderness, "Farewell," and with a smile of joy upon his lips, he breathed audibly, "I come quickly, Amen; even so come Lord Jesus." Thus died this servant of God, at six o'clock, P.M., on the 21st of September, 1848. His body was laid beside the remains of his wife and daughter, in the family burying ground. His affectionate flock received the tidings of his decease with sorrow and tears. In losing their pastor they had lost a father, a counsellor, and a friend. The event was improved by the Rev. N. Macnoil of Elgin, in two discourses worthy of the occasion, and of the memory of the departed. With the exception of *one*, the family, we believe, is now complete in heaven. For this one, the only son who is left to mourn alone, we must express our sympathy, and pray that his father's God may be his in time and for ever.

This sketch is already somewhat protracted, but we cannot refrain from giving utterance to a few thoughts on Mr. Hill's character. We knew him well. His name was a household word with us from our earliest years, and his presence always imparted joy. As a man, Mr. Hill was remarkably amiable and gentle, meek and affectionate. He was made up of tenderness. His very soul seemed composed of feelings. He was peculiarly sensitive. Soon would the tear start, unbidden, into his eye, and roll down his cheek at the family fireside, as well as in the place of public instruction. He had a kind word, and an affectionate

look for every one. He was accessible to all, yet gentlemanly. He never would sink, but sought to draw upwards to himself. These features of his character were sanctified and hallowed by his eminent piety. This shone through them all. He was a man of God. No one could be in his company long without perceiving this. A christian minister, of a different denomination, once remarked to a friend, as Mr. Hill was passing on the street, "If there be a man upon earth who lives in communion with God, that is the man." The spirit of devotion dwelt in him, and he gave himself to prayer. He often entered his closet to converse with his Father in heaven. From that closet he came into the church, and from it, as well, he came out into the world, "Holiness unto the Lord" appeared in all he said and did. As a christian man Mr. Hill, we think, has been rarely excelled.

It has been already said that he left college with no mean attainments as a scholar. His advantages in youth had been superior to those of many, and he sought to retain what he had acquired. He had a considerable knowledge of Greek and Latin. Perhaps not a winter passed in which he did not read some portion of a favourite classic. Especially was he fond of Hebrew. The Hebrew Bible was his daily study and constant companion; and we have often heard him say that he would not give the Scriptures, in the original tongues, for all the commentaries within his reach. In the retirement of his study we have often read with him the "lively oracles" in Greek and Hebrew—for in the studies of those young men who went from the church in Huntly to prepare for the christian ministry, he took a fatherly interest. He did not profess to know much of science, nor was he extensively read in general literature; yet we have talked with him of the mathematics, and have heard him express a wish for leisure to revise his Euclid and his Algebra. The great beauty in what he knew, was the entire consecration of the whole to God.

As a preacher, Mr. Hill was solid and simple, faithful and earnest. He was thoroughly evangelical and orthodox. These terms need not be defined. He gloried in the doctrines of the cross, and ever manifested a godly jealousy of the honour due to them. He looked upon the banner of redeeming love as bright with all the heraldry of heaven, and it was his constant aim to unfurl it in the sight of men. His discourses, for the most part, bore the marks of careful preparation. He had high ideas of the importance of the pulpit, and could not offer in the service of God what cost him nothing. Generally, however, there was more of pathos than of power in his ministrations; less of force than of fervour; more of feeling than of depth; and yet no one could hear him for any length of time without perceiving that he possessed considerable grasp and strength of mind. In his preaching he dwelt a good deal on doctrines, and frequently enforced duties, but, if our impressions are correct, he seldom touched on the connection between them. Probably he looked more at the gospel merely as God's remedy for ruined souls than as the grand embodiment of the highest reason, so that he was usually more successful in dealing with the hearts of his hearers than with their understandings. There was great variety in his ministrations. Few men had less of sameness in the pulpit, and he utterly eschewed all favourite expressions in his devotional exercises, as well as in his preach-

ing. As an expositor of Scripture he was considered to excel, mingling the exegetical with the practical in a way that secured attention and yielded profit. His appeals to the sinner were often most pungent and striking, and when he had conscience on his side he seldom failed to produce effect. With the tears frequently rolling down his cheeks as he urged the unconverted to be reconciled to God, he evinced a compassion for souls which spoke of the spirit of his Heavenly Master.

It was, however, according to our idea, as a pastor, that the chief beauty and excellence of Mr. Hill's character appeared. As the shepherd of the flock he shone. He knew all and loved all. None of their sorrows, none of their joys were foreign to him. He could rejoice with them, and mingle his tears with theirs. He was familiar to all, and yet there was no trifling, no gossiping with him. He sought to redeem the time, felt that he must be about his Father's business, and his visiting, for the most part, was strictly pastoral. In his intercourse with his people, he seemed to combine the wisdom of the serpent with the harmlessness of the dove. He was always gentle, yet always firm and faithful. He studied peace, yet would never have it at the expence of purity. When he felt that principle was involved in any point he was unyielding. Sometimes, in such a case, it seemed as if his character were changed. His strong purpose, firm resolution, and unbending integrity, evinced that truth and conscience were dearer to him than friendship or fraternity. We have already mentioned his prudence in the church. It was very marked. Rarely, perhaps never, did he do any thing in his position in the church which he had cause to regret. We remember hearing one of the deacons say that he had frequently differed from Mr. Hill in reference to cases or questions which came before them, but the future always proved that the pastor was in the right.

As a public man, Mr. Hill was little known. He sought not publicity, and shunned acclamation. He loved his work, and *lived* in it. Many of the popular movements of the day did not interest him much, and he had little sympathy with political agitation. Democracy seemed almost to frighten him. He took no part in politics, and would not even give his vote at an election. It appeared as if he viewed political activity or partizanship, in its mildest form, as inconsistent with the high vocation of the gospel ministry. Many thought his sentiments extreme on this point. Although a decided non-conformist, the opinions which he entertained on political subjects were rather of a conservative cast. No man had clearer or more accurate views of the spiritual nature of the kingdom of Christ, yet he would not agitate for the separation of Church and State; nor give his countenance to associations which had this for their immediate object. He was truly thankful for the religious liberty which he enjoyed. On these points, in differing from many of his brethren, he had his conscientious scruples, which they could not but respect. He judged no man, and allowed others the liberty to think and act, which he claimed for himself. Now he rests from his labours, and his works do follow him. His name will be fragrant in the minds of many for a long time to come, and the fruits of his great usefulness will last for ever. The church of God yearns after a succession of such men. "Help, Lord; for the godly man ceaseth."

NOAH'S FAITH—A PATRIARCHAL SKETCH.

BY CHARLES BEECHER, U.S.

INASMUCH as without faith it is impossible to please God, it is of chief importance to have elementary notions of what is faith. Hence the Bible devotes a large space to its manifold elucidation; holds it up in many different lights; makes us look at it on all sides; from all points of vision. Now from above we look down upon it as God sees it from his point of vision. Now from below we look up to it from man's point of vision. Now on this side, now on that; sometimes the origin of it; sometimes its mode of working and its fruits; sometimes its objects. And these different views are scattered here and there through the Bible. Sometimes it is treated by definition and logical statement; then, again, a whole chapter is occupied with plain historical illustrations. From the beginning of history, Paul collects sparkling gems of faith, and sets them in one radiant chapter of witnesses. Glancing along the list of items, our eye fastens upon the case of Noah. We are arrested by the quintuple alliance of particulars in one surpassingly concise enunciation. He was warned of God of things not seen as yet. He was moved with fear. He prepared an ark for the saving of his house. He condemned the world. He became the heir of the righteousness which is through faith. What a verse! Surely Tacitus never dreamed of condensation like unto this. Let us develop a little. And first, he was warned of God. God spoke to Noah in some such way as gave him evidence that it was God; that it was no illusion, dream, imagination; that it was no fiction of some malignant fiend to terrify his soul. What the evidence was, we are not specially informed. It was such as God saw would produce certainty. But we have no reason to suppose it was in reality superior in amount or in cogency to that now offered to the mind of believers in support of the divine authority of the Bible. But, the thing stated by God was a warning; a prediction of something dreadful about to happen, namely the end of the then existing world. "God said unto Noah, the end of all flesh is come before me." And this was peculiarly awful from the length of life, and the comparative infrequency of death in those days. Death, though more terrible to the individual, was more forgotten by the mass. They had a public sentiment then as now; and the public never dies. The great public heart keeps beating with full and bounding pulse, even though thousands of individuals drop noiselessly through into abysses below. How awful then was the thing God threatened! That public heart must cease to beat. That public body must die. That world itself of flesh and blood, through all its mighty myriads, should simultaneously gasp and struggle in one common agony of death. This was a warning indeed.

It was of things *unseen as yet*. The thing threatened, and the means by which it should ensue were equally foreign to the visible course of nature. God said, "Everything that is in the earth *shall die*." Methinks I see the patriarch as this astounding warning meets his ear. The breeze of heaven sighs softly as before amid the luxuriant tufts of the palm. And from orange grove and garden come the wafted incense of vernal promise. Across the broad plains of Asiatic landscape he gazes,

where nature seems reposing in Elysian fields of beauty. Here in the distance he beholds, perchance, the towers of a mighty city, darkly defined against the glowing horizon, and hears afar the busy hum of men. While on the other side, perhaps, he hears the tramp of armed legions to some scene of violence and blood whereof the earth was full, and he marked their "pompe and circumstance" of giant war, and listened to the martial clangour of their trumpets. And as the impression of the populous, busy, boisterous world came over his spirit, and then the impression of the pure blue heavens, the sunshine and the breeze, and all the gorgeous scenery of an Oriental clime, Ah! how utterly beyond sight, or conjecture of reason, the idea of a sudden flood of waters. Unheard of before. Whence to come. From heaven, earth, or sea? Nowhere from history, science, art, could he glean the slightest intimation of such a thing. Nowhere see the smallest token, hint, or whisper. The sun shone not the less brightly. The stars of evening sparkled not less brilliantly. Flowers laughed as gaily. Birds sang as sweetly. Breezes sighed, leaves rustled, harvests waved, waters flowed, tides ebbed, youth danced, science calculated, cunning plotted, war thundered, and violence raged. Yea, the combined whole of nature and of man, held an unhesitating course, and gave no sign of impending disaster. Warned of God of things not seen as yet, the patriarch was alone. All unsupported from without in the tremendous idea that almost surpassed belief, he was thrown directly back upon the bare testimony of God.

But Noah was *moved*. Noah was of great age. He had witnessed the mutations of centuries. His life, if measured from our day, would carry him back a third of the way to Christ. Were he here with the ago he then possessed he might be able to tell us of the Crusades, of Richard Cœur de Lion, of Philip II. Innocent III. and of the establishment of the blessed Inquisition. Yes. The experience of six hundred years had given a maturity to his mind, a stability, compass, and development to his manhood, such as our veterans of as many tens of years cannot know. Yet, with all equilibrium of such age and experience, he was moved. He let the warning get hold upon him. He let the great idea pervade his mind. It became a ponderous reality to him. It grappled with the very springs of his being. It roused him to the climax of active endeavour. For, he was moved with fear. Such a calamity, even were he himself insured against it, must strike awe and terror. Let the mountaineer witness the Alpine avalanche go thundering by his cottage, sparing it in safety, but making the very air to shake, and the ground tremble with its momentous onset, and that hardy cheek, though saved, will blanch; that intrepid bosom, though unhurt, will beat with fear. So, were the patriarch presently possessed of the means of safety, the mere anticipation of that wide-rushing tide of waters, coming in devastating fury down around him, and whelming myriads in promiscuous ruin, must have chilled his heart with horror.

But as yet he had no means of safety. How near that calamity might be, he knew not. He was only commanded to build. While building, he had confidence that time would be afforded to finish. But every moment that building was needlessly delayed, he stood exposed

with the race to unavoidable destruction. Hence, when he actually proceeded to prepare an ark to the saving of his house, we see he must have gone forth to the work in no common frame of mind. Considering the size, shape, expense and singularity of this extraordinary structure, the time requisite to its completion being a period of years, we shall see that it was no trifling undertaking. Deliberately he began to gather materials; deliberately to draw his plans; form and fashion those materials. Deliberately, as time rolled on, he laid the timbers, and caused to rise the superstructure of that unprecedented edifice. Like to nothing man had seen before or thought of. Neither temple nor dwelling-house; neither tower, tomb, nor mausoleum; neither fortification of war, nor rendezvous of peace. If, within some quiet harbour, upon the stocks, apparently to launch upon the deep it was yet neither ship of merchandise nor armament of war. And as its massive walls loomed up, and grew into their unheard of proportions; how did that wicked, worthless, corrupt, violent, gigantic race look on? Hence the very preparation was a preaching, though the patriarch had never opened his lips. Every timber preached, every stroke of the hammer on that echoing hulk, that grim and gloomy womb of Gopher wood, sounded a hollow note of warning. For by so doing Noah "condemned the world." He showed that he fully believed their fate was sealed. His whole life, every moment he was at work on that ark, condemned them. Every look, thought, motion that went at all to the building of that ark, was just so far an implied sentence of destruction upon them. If they were not doomed, and devoted, no ark was needed. The very idea of it, an absurdity. But if the ark was needed to be the salvation of his house, then they without were to die. Every time, therefore, he stirred hand or foot in that enterprise, it was as if he said, Your doom is sealed; God will destroy you.

FORMER YEARS CALLED TO REMEMBRANCE.

(Concluded from page 13.)

It was during this period, some few of the more prominent characteristics of which I have attempted to describe, that Congregationalism arose in Scotland. That time I have noticed was one of great political excitement—a time of not less striking religious feeling and revival—a season which gave birth to religious institutions, not surpassed, perhaps never equalled, in sterling worth and imposing grandeur in any age since the introduction of Christianity—a period of fierce conflict and of intensely strong religious conviction—a time that saw astonishing transformations of nature—a period of unwonted decision of character, and of hardy and fearless resolve—a time during which spiritual life clothed itself with unbounded freedom, showed itself capable of no common degree of honest inquiry, refused flatly to obey every kind of authority in religion that could not find for itself a sanction in the Word of God, let it be never so plausible in its claim to respect, and never so well established by historical renown and human reasonings.

Religious men then demanded that the church should conform its

constitution to the scriptural order, whatever that was—that Christians should consider simply whether the teachers and preachers of the gospel were qualified, not trouble themselves how they may have attained such fitness in order to their recognition as such—and finally, that the church ought to be a missionary society, in connection with which agents might be raised up and sent forth to proclaim the everlasting gospel. The religious life of that age asked also, and in many ways, for strictly *christian fellowship*—sought to form alliances of a social and ecclesiastical kind with those only whom men could discover to be followers of Jesus Christ, and this demand of the times revealed its presence in many christian men who remained to the day of their death in fellowship with communities composed indiscriminately of those illustrious for their piety, and of those equally illustrious for the want of it, by their ardent desire for what was called fellowship-meetings, and by their constant attendance on them. This, I am firmly persuaded, must be regarded as an *era* in the religious history of this country. Rending the past age and the future so completely asunder, as not only to demand from an honest historian a constant reference to what occurred during these years, when describing what has occurred since, but laying him under an obligation to confess that the complexion of our religious history is made new, and in many respects quite different, from what it was previously, and because of what occurred during this age. Nor was this because it thrust in Congregationalism upon Scotland; for Congregationalism was but a single result of that religious awakening, a *result springing doubtless from its inner spirit*, and giving, perhaps, the distinctest and most *perfect manifestation of its character*. But although it was a strong and distinct reverberation no doubt, it was only one of many that answered to the voice of the Eternal, when he summoned the people of these lands to run a career of Christian enterprise, unexampled except in the earliest ages of Christianity, for its breadth, grandeur, and success. And this fact accounts for the many ways in which the first Congregational churches were formed. There was no formal agitation—no drilling of religious people into this order by external machinery—no simultaneous and preconcerted movement towards independency—no public deed that formed the signal for commencing to construct these churches into a congregational form. All the first churches arose spontaneously in their separate localities, as the want of the individuals that composed them, and as the fruit of the religious revival, directed by the peculiar views and particular circumstance of their first originators. In many cases people followed their religious wants with the Bible in their hands, until they gradually elicited the laws and order of Christ's house. In other cases a clear conception was formed of the structure, and a few men set themselves to rear it. And in other cases still, congregations that had previously been connected with other bodies, were seized upon by the religious spirit of the age, and gradually embraced the congregational form of church code.

But no sooner had the religious movement taken the definite and practical direction of forming churches, than the fury of all parties became unbounded, and the now ostensible leaders of the movement, Messrs. Haldane, Innes, and Ewing, were assailed with every form of abuse. Many who had urged them forward, and still deeply sympathised

with these good men, retired in silence and shrunk in the day of trial. And several religious bodies, besides the Established Church, doomed the member that should go to hear them to excommunication, and the first class of itinerants that went abroad to preach were all cast into prison. A narrow-hearted bigotry, happily long since buried in oblivion and consigned to its tomb by that same religious awakening which gave these churches birth, raged violently, and many who joined the missionaries, as they were then called, suffered the most heartless treatment from their near friends and relatives. Still they grew and multiplied: and by multiplying their agents, and plying all their talents to the utmost, not only commanded respect, but brought out, and trained up, in these early times, some of the most successful ministers, and most learned men of this century.

The fellowship of the churches in these early days was the most complete and exhilarating that can well be imagined. The confidence which the members felt in each other;—the numerous opportunities they embraced of meeting together;—the elevation of their practical life above the men of the world;—their combined exertions to spread the gospel;—and their common sufferings, caused the fame of christian love to burn with the intensest fervour amongst them. Brotherly love knit them together in its soft and thrilling bonds, until they felt as though heaven had indeed descended to embrace and encircle them in its choicest joys. Their watchfulness over each other in love was most exemplary;—their conversation with each almost always instructive and inspiring;—their exercise of discipline solemn and generally scriptural;—while the amount of time they spent in prayer, and in reading, and conversing of the Scriptures, at once shows the source of their strength, and greatness, and success, and conveys to us a solemn admonition to go and do likewise.

We are concerned to place before you prominently another thing for which they were noted, and that is their sturdy resistance of all the fascinations of public amusements. Neither ball, nor concert, nor public show of any kind could assail successfully their vigorous spirituality. Let these present ever so many charms;—let them bring near the very requisites of alluring excitement;—let them put on the beauties of seeming innocency, and betray nothing save outward decorum and harmless diversion, public amusements our fathers shunned, and that on principle, and cherished for them only a feeling of earnest abhorrence. Or if any waverer did yield, he was dealt with with all convenient speed so as to arouse in his soul a spirit of sterner resistance and establish him in better habits. They saw and felt that the whole system of public amusements was nothing else than a vast conspiracy against the happiness of domestic life,—against the morals of society,—and that they could only tend to divert and dissipate that robust energy of christian character and christian influence which are required to stem the tide of ungodliness that raged in the world, and therefore to these amusements no blandishment of society or plausibility of reasoning could drag them. And their practice and belief in this matter will appear, I believe, impregnable, so soon as men weigh these things in the balance of the sanctuary. And yet I am firmly convinced they were much more free from what may be called repulsive austerity, than men who were far

loss strict as it respects purity of manners,—nor were they destitute of means for interesting and delighting the social circle.

It is an easily-proved position, that genuine religion brings back the individual, in proportion to its strength, from artificial to natural enjoyments. Nothing, to my mind, is a more clearly convincing proof of all this than the singular success with which our fathers conducted Sabbath-schools, and the amazing hold they had over their scholars. I have seen (who of us that have been long connected with Independency, has not seen?) the eyes of old men filled with tears at the mention of the name of those Sabbath-school teachers, and have set it down to the credit of the men's religion who belonged to these early days of our churches. And who is there that would not a thousand times rather get back to manners and enjoyments that arouse the deepest affections of children and youth, than mingle amidst a giddy throng in these hey-days of artificial pleasure?—and who ought not to know that while religion, when genuine and strong, keeps men away from these, it opens a thousand fountains of enjoyment within the domestic circle, and under the banners of christian enterprise, which are sealed to the devotees of the world? Yet this was done by God for our fathers in these early days of Congregationalism.

I can but allude to the unhappy controversy that arose during the period of review on the subject of Baptism, and which rushed through the churches—a blight and a curse wherever it went;—paralysing at once their strength and their influence;—completely blasting their peace and joy;—and laying them open to the ridicule and scorn of some, and awakening the deepest sorrow in the minds of others. We have called it an unhappy controversy, for these good reasons:—

1. Because most complained that while baptism was ever made the subject of conversation, Jesus Christ was rarely spoken of and little honoured.

2. Because both parties engaged in the controversy in a very bad spirit.

3. Because then commenced that species of dishonourable warfare, which consists in laying hold of the weak and unprotected in private; and by that sort of quiet dogmatism so easily assumed, together with the best prepared arguments, if necessary, tormenting unsuspecting minds into a confession that they are not well satisfied,—and then because their minds are staggered, making them believe that their conscience is complaining, and finally charging them, as they value their immortal souls, to become converts to the side of their assailant.

Now, the reason why we object to this is, because we find that Jesus Christ always made his attacks upon the principles and practices of the Scribes and Pharisees openly before all men, and could say at the close of his ministry, “in privato have I said nothing;” and because this unchristian mode of procedure, now happily wearing out, prevents that free intercourse and deep respect which would otherwise exist between the parties.

I do not feel at all that the subject of controversy is an unhappy one; it has its measure of importance as involved in other larger and deeper questions. Let only the mode in which we conduct the war be honourable and christian, and the attention given bear something within sight

of the proportion due to it, and then I conceive the cause of Christ may gain rather than suffer by the discussion.

But I must have done. May I be suffered to suggest a few things arising out of this review? Most of the men who then stood forward so manfully to proclaim the gospel and maintain what we regard as the scriptural order in Christ's House, now slumber in the tomb. One after another, God has removed and is removing them to another world. Before long an entirely new generation will have taken their place. We already stand where they once stood, but with a considerable change in the things around us. The difficulties, however, in our way are the same, only in other dress. The preparation necessary for triumphing over them is not very different. The qualities of mind and heart which they possessed, would issue in results as valuable now as then. But, brethren, are they amongst us? Do we cherish in our hearts the strong and vigorous principle that dwelt in those men? Where is the fearless decision which they displayed? Where is the self-denying spirit which they manifested? Where do we meet those solemn rebukes which they administered, by their holy lives and pure manners, to an unthinking and Godless world? Where is that exuberance, freshness, and richness of christian love which knit them together in one family by its silken bands? Where is that earnest and absorbing zeal which embraced every opportunity of commending Christ to perishing sinners? Where is that devout desire of the blessing of God which brought into existence fellowship meetings over the length and breadth of our native land? Where do we find that fervid desire to run swiftly along the christian race which made them embrace every opportunity of spiritual improvement that lay within their reach? Where is that loving watchfulness and those solemn warnings which member felt it a duty to bestow upon member? Where is that humble searching of the divine word, and earnest attention to its every dictate? Where is that love for the people of God that induced our fathers to seek purity of conscience?

Have we the same freedom of spirit and force of character that enabled our fathers to seize on the readiest instrument and use it with such uncommon power, for the high and noble purpose of advancing Christ's cause in the world? Where is that missionary fervour which plunged them in eager haste into the untrodden waste that lay before them, and gave birth to those institutions before which a world stands in wonder? Brethren, I ask, where are these things? We speak it to the praise of the King of Zion, they are not all gone; but I fear we are far behind our fathers in many of them; *we* have need to strengthen the things that remain. And why should not we rise higher than they? why, at all events, should we not reach their noble position? and be worthy to take from their now feeble and trembling hands, the banner for truth which they have borne on high. The God of our fathers is our God; feebleness comes not over Him; change is unknown to Him; his mercies are still great; his arm is still strong; his Son still bears our nature, and stands before the Father's throne as our advocate; and the promises of the Spirit of all grace, to quicken the dead, to revive and reinvigorate the living, to endow with gifts his chosen servants, and to send through the whole household of faith an overflowing fulness of life and spirit, still stand recorded in the book of inspiration. The throne

of grace still remains, and the way to it is still open ; a denser cloud of witnesses hangs around us ; we enter on their labours ; their prayers are our inheritance ; our position is in every way more favourable than theirs. Why then should we allow a trembling doubt to steal across our minds, or suffer a faltering, hesitating look to escape ? "The years of the right hand of the most High" are not all gone past.

Brighter and still brighter times are awaiting us ; the harbingers of a more glorious day even now appear in the distant horizon ; ere long a new morning shall awake a slumbering world, and the all-commanding voice of the Eternal rouse an enfeebled church,—now tottering and reeling hither and thither because of the worldly spirit that has entered her,—to assert her independence, to cast out the unclean from her bosom, to lift the rod of a healthy and holy discipline, and to start afresh on a career of more sublime beneficence than any she has as yet run. Swords are not yet beat into ploughshares, nor spears into pruning hooks ; nation still lifts sword against nation, and war is still learned. The mission of the church is not finished, her work is far from done ; yet times of trial lie before her, and on the broad surface of civilized society there broods a spirit that will act with terrible energy, as a solvent, on every organization, and will reduce to utter chaos, not a few of those communities that call themselves Christians. A furnace heated seven fold may test the character of all our churches ; but until their work is finished they cannot perish. Let our churches be kept on the rock of truth, which is Christ, let us emblazon on our walls and battlements, "holiness to the Lord." Let us cherish largeness of heart—place unbounded trust on God and on God's word,—cultivate steadiness of resolve and dauntless perseverance, proclaim the everlasting gospel with unfaltering lips, call to the help of the Lord the trained hosts of Zion, and mingle with fearless purpose in the strife against infidelity, vice, and ungodliness, with an honest and beneficent desire to rescue our wretched fellow-creatures from destruction, and to place them as shining gems in the crown of Emmanuel ; and doubt not but we shall soon hear the voice of God, say, "Awake, awake, put on thy strength, oh ! Zion ; put on thy beautiful garments, oh ! Jerusalem, shake thyself from the dust ; arise, sit down ; loose thyself from the bands of thy neck, oh ! captive daughter of Zion." Then shall a jubilee of the world arise, and the wretched prisoners escape from the bondage under which the whole creation groaneth in travail together until now.

VENTILATE YOUR CHURCHES.

A LATE able writer on ventilation says,—“The knowledge of the actual existence of that invisible and attenuated air by which man is so closely surrounded, is seldom realized with that convincing consciousness of its presence which is necessary to enable him to appreciate its influence on his system. Presenting nothing gross and tangible to the external senses, when he is defended from the more severe fluctuations of an outward atmosphere, a process of reflection becomes necessary to force this truth practically upon his attention. He may be said to have, in

general, no believing faith in the real relation that subsists between his own frame and the air that he breathes. He is, accordingly, comparatively indifferent as to the nature and quality of the air that he consumes. Present to him any grosser material such as he can eat, or drink, and his sensibility may be exquisite; he will descant upon such matters indefinitely on many occasions, and spare neither pains nor expense to satisfy the demands of his appetite. But the quality of that finer, more ethereal, and purer food, which has access directly and without any intervening digestive process to the living blood, is a matter of such comparative indifference, that he is too often content to breathe indefinitely the polluted atmosphere that may have previously visited a thousand lungs, so long as there is a sufficient infusion of fresh air to prevent absolute and immediate oppression, or to produce such marked effects as to awaken him more precisely to the actual position in which he is placed." Now it will not be denied that air is the essential element of life; without it we should cease at once to exist. One may live several days without food, but without air not a moment. How important, then, that the air we breathe should be had in all its freshness and purity! as life-giving as possible at every inspiration. But the number of persons is comparatively small who, on entering the house of God, ever stop to consider whether the air is good or bad, or what will be the effect of a vitiated atmosphere upon the physical or mental functions of the audience; whether they will be fully awake or half-asleep under the soporific influence which is constantly and rapidly increasing as the services progress. If they do but breathe, it matters little as to what passes through their mouth into their lungs, whether it be air fresh and pure, which has never been inhaled before, or that which has already passed through hundreds of lungs, and is loaded with a large per centum of deadly poison. For let it be borne in mind, that in a few moments after the congregation is assembled in all unventilated churches, the air becomes very impure by the exhalations of every variety of lungs, and is breathed over and over again to the close of the services. And I assert without fear of contradiction, that according to the very laws of our being, the most powerful sermons may as well, in many cases, be preached to the bare walls as to an audience enveloped in an atmosphere such as is often breathed in most of our churches. Look around upon almost any congregation, where a moderate heat only has been produced by fire, and you will notice that some are using the fan, others are drowsy, some are fast asleep, and now and then one has become so faint as to be obliged to go out. What is the matter? Why, the vitality of the atmosphere is gone, it is surcharged with carbonic acid, generated by respiration, which, in a concentrated form, would produce instant death. And think of the poor minister, too, unconscious, perhaps, that his exhaustion is often owing in a great measure to the badness of the air; and the complaints with which many public speakers are afflicted, may be ascribed in numerous instances to this cause.

"What a strange inconsistency is it," remarks an intelligent physician, "in the refined and polished to object to sip a mouthful of water from the same glass as another, in which there could be no possible contamination, and yet swallow over and over again the breath of others shut up in the same apartment. and which has passed through

hundreds of lungs, perhaps diseased, and over teeth in every stage of decay!"

It is certainly much to be regretted that the standard of purity and freshness in regard to atmospheric air is so far below that which is necessary for health. There are but few persons who seem to understand that in numerous churches and lecture-rooms, in school-houses and court-rooms, in various assemblies, both public and private, an atmosphere is frequently respired which is at war with the whole animal economy; that the vigour and tone of the entire physical, mental, and moral man, is enervated and depressed by the presence of an unseen agent, which emanates from their own bodies, and is continually increasing in virulence. All who are in the habit of attending public worship have suffered more or less from a confined and baneful atmosphere, and yet there is but a small number of individuals who appear to be really aware of the impurities by which they are surrounded; they have no perception "that the lungs at each respiration are expelling a fluid, four per centum of which is a deadly poison, tending rapidly to diffuse itself in the atmosphere; that this same poison is constantly exhaling from our skins; that these organs, too, are yielding a quantity (twenty grains per minute) of aqueous vapour, and increasing with the temperature."

Various estimates have been made as to the amount of air required for sufficient ventilation. The great end should be to obtain, at all times, a full supply, that we may be sure to have it fresh and pure at every inhalation. All the demands of the body should be fully met; the air cells of the lungs filled to their utmost capacity. We need not be afraid of too large a quantity, if it is only pure and rightly brought into the house, being properly warmed when the weather renders it desirable. The French Chamber of Peers is so arranged as to admit twelve cubic feet per minute, or about 700 cubic feet an hour for each individual. "By experiments made in the English House of Commons, it was found that the air was deteriorated when the supply was less than ten cubic feet per minute for each person, and in sultry weather from twenty to sixty cubic feet were required to sustain a refreshing and agreeable atmosphere, and for three successive weeks each member was supplied with sixty cubic feet per minute."

Dr. Griscom, in his report on the ventilation of the New-York public school-houses, gives ten cubic feet per minute as necessary for each pupil to preserve a wholesome state; and it is alleged by Dr. Reid, of Edinburgh, in his valuable work on Ventilation, that ordinarily ten cubic feet of fresh air per minute are required by each individual. For example, in a church 80 feet long, 50 feet wide, and 40 feet high, containing, therefore, 160,000 cubic feet, there may be 1,000 persons; for their supply there would be required a change every sixteen minutes. If the services be two hours long, a total change should take place about eight times. That is, there should be a constant egress of the vitiated air, and an ingress of 10,000 cubic feet of fresh air per minute, to have it pure at every respiration. Let us bear in mind what has been already stated, "that the lungs, at each respiration, are expelling a fluid, a large per centum of which is a deadly poison, that this same poison is continually exhaling from the whole surface of the body, and that these

organs, too, are throwing off twenty grains per minute of aqueous vapour, and increasing with the temperature.' Let us remember also that a single person makes about twenty respirations per minute, and consequently 1,000 persons, during a service of two hours, would make 2,400,000 respirations. Now, if we duly consider the great amount of impurity which is here evolved by these thousand human laboratories, it will require no great stretch of the imagination to conceive the necessity of devising some mode for its removal, and that a large volume of fresh air is constantly needed to meet all the wants of the system. But what must be the condition of the air in many of our overheated churches, where little or no change has taken place during the two or three services; and in some churches it will be found that the air is not entirely changed from one Sabbath to another during the winter months.

LUNGS.

EVENING HYMN.

From the German of Paul Gerhard.—1650.

Now o'er the earth's wide breast
Each living thing doth rest,
Both man and beast; the very woods are calm;
But thou, my soul, awake,
The solemn silence break,
And praise thy Maker in a thankful psalm.

Sun, whither art thou fled?
Has Night thee banished?
Night, gloomy rival of the joyous day—
Then go; a sun more bright,
My Saviour, my delight,
Shines in my soul with purer, holier ray.

Darkens the evening air—
The golden stars are there,
Serenely walking in their home of years;
And shine like them shall I,
When to my home on high
My God shall call me from this world of tears.

Soiled garments of the day,
I put ye all away,
Meet emblems of the spirit's mortal dress.
And when from death I wake,
My Lord shall bid me take
His spotless robe and crown of righteousness.

Head, hands, and weary feet,
Ye go to slumber sweet,
Rejoicing in your work-day labour past;
Thou too my heart rejoice,
Thou from earth's strife and noise
And sin's dark bondage shalt be free at last.

Ye toil-spent limbs lie still,
And thankful take your fill
Of needful rest, so tranquil and so deep,
Yet think the hour is nigh,
When calmly ye shall lie
In the cold earth, and there as soundly sleep.

Thy blessed wings are spread
 A covering round my head,
 Within their shade I rest, my Saviour mild!
 While close to thee I cling,
 I hear the angels sing,
 Off powers of evil! do not harm our child.

Ye too, my loved ones all,
 No harm shall ye befall,
 Sleep sweetly, for your Father wakes above:
 Around you smiling stand,
 His glorious angel band,
 And over all doth watch Almighty Love.

I. A. S.

READINGS FROM NEW BOOKS.

1. *Origin and Peculiarities of the Church of England.*

[From *The History of England from the Accession of James II.* By T. B. Macaulay, 2 vols. 8vo—A work distinguished not more by its brilliancy than by its vast research, its impartiality, its soundness of judgment, its discrimination, its truthfulness, and its manly vigour. The three preliminary chapters (from the first of which the following extract is taken) form the most instructive survey ever given of the progress and condition of England, from the conquest down to the death of Charles II. We shall return to this masterpiece again, as it contains very much relating to the religious history of Britain, which, we are sure, will interest our readers, very many of whom may never see the work itself.]

Henry the Eighth attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this attempt was extraordinary. The force of his character, the singularly favourable situation in which he stood with respect to foreign powers, the immense wealth which the spoliation of the abbey's placed at his disposal, and the support of that class which still halted between two opinions, enabled him to bid defiance to both the extreme parties, to burn as heretics those who avowed the tenets of Luther, and to hang as traitors those who owned the authority of the Pope. But Henry's system died with him. Had his life been prolonged, he would have found it difficult to maintain a position assailed with equal fury by all who were zealous either for the new or for the old opinions. The ministers who held the royal prerogatives in trust for his infant son could not venture to persist in so hazardous a policy; nor could Elizabeth venture to return to it. It was necessary to make a choice. The government must either submit to Rome, or must obtain the aid of the Protestants. The government and the Protestants had only one thing in common, hatred of the Papal power. The English reformers were eager to go as far as their brethren on the Continent. They unanimously condemned as antichristian numerous dogmas and practices to which Henry had stubbornly adhered, and which Elizabeth reluctantly abandoned. Many felt a strong repugnance even to things indifferent, which had formed part of the polity or ritual of the mystical Babylon. Thus Bishop Hooper, who died manfully at Gloucester for his religion, long refused to wear the episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the Papists irreverently termed oyster-boards. Bishop Jewel pronounced the clerical garb to be a stage dress, a fool's coat, a relique of the Amorites, and promised that he would spare no labour to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word bishop should be abandoned to the Papists, and that the chief officers of the purified church should be called superintendents. When it is considered that none of these prelates belonged to the extreme section

of the Protestant party, it cannot be doubted that, if the general sense of that party had been followed, the work of reform would have been carried on as unsparingly in England as in Scotland.

But, as the government needed the support of the Protestants, so the Protestants needed the protection of the government. Much was therefore given up on both sides; an union was effected; and the fruit of that union was the Church of England.

To the peculiarities of this great institution, and to the strong passions which it has called forth in the minds both of friends and of enemies, are to be attributed many of the most important events which have, since the Reformation, taken place in our country; nor can the secular history of England be at all understood by us, unless we study it in constant connection with the history of her ecclesiastical polity.

The man who took the chief part in settling the conditions of the alliance which produced the Anglican Church was Thomas Cranmer. He was the representative of both the parties which, at that time, needed each other's assistance. He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Sainly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a timeserver in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

To this day the constitution, the doctrines, and the services of the Church, retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole might have heartily joined in them. A controversialist who puts an Arminian sense on her articles and homilies will be pronounced by candid men to be as unreasonable as a controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy.

The Church of Rome held that episcopacy was of divine institution, and that certain supernatural graces of a high order had been transmitted by the imposition of hands through fifty generations, from the eleven who received their commission on the Galilean mount, to the bishops who met at Trent. A large body of Protestants, on the other hand, regarded prelacy as positively unlawful, and persuaded themselves that they found a very different form of ecclesiastical government prescribed in Scripture. The founders of the Anglican Church took a middle course. They retained episcopacy; but they did not declare it to be an institution essential to the welfare of a christian society, or to the efficacy of the sacraments. Cranmer, indeed, plainly avowed his conviction that, in the primitive times, there was no distinction between bishops and priests, and that the laying on of hands was altogether unnecessary.

Among the Presbyterians, the conduct of public worship is, to a great extent, left to the minister. Their prayers, therefore, are not exactly the same in any two assemblies on the same day, or on any two days in the same assembly. In one parish they are fervent, eloquent and full of meaning. In the next parish they may be languid or absurd. The priests of the Roman Catholic Church, on the other hand, have, during many generations, daily chaunted the same ancient confessions, supplications, and thanksgivings, in India and Lithuania, in Ireland and Peru. The service being in a dead language, is intelligible only to the learned; and the great majority of the congregation may be said to assist as spectators rather than as auditors. Here, again, the Church of England took a middle course. She copied the Roman Catholic forms of prayer, but translated them into the vulgar tongue, and invited the illiterate multitude to join its voice to that of the minister.

In every part of her system the same policy may be traced. Utterly rejecting the doctrine of transubstantiation, and condemning as idolatrous all adoration paid to the sacramental bread and wine, she yet, to the disgust of the Puritan, required

her children to receive the memorials of divine love, meekly kneeling upon their knees. Discarding many rich vestments, which surrounded the altars of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen, which typified the purity which belonged to her as the mystical spouse of Christ. Discarding a crowd of pantomimic gestures which, in the Roman Catholic worship, are substituted for intelligible words, she yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross. The Roman Catholic addressed his prayers to a multitude of saints, among whom were numbered many men of doubtful, and some of hateful, character. The Puritan refused the addition of saint even to the apostles of the Gentiles, and to the disciple whom Jesus loved. The Church of England, though she asked for the intercession of no created being, still set apart for the commemoration of some who had done and suffered great things for the faith. She retained confirmation and ordination as edifying rites, but she degraded them from the rank of sacraments. Shrift was no part of her system. Yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution, which breathes the very spirit of the old religion. In general it may be said, that she appeals more to the understanding, and less to the senses and the imagination, than the Church of Rome, and that she appeals less to the understanding, and more to the senses and imagination, than the Protestant churches of Scotland, France, and Switzerland.

Nothing, however, so strongly distinguished the Church of England from other churches as the relation in which she stood to the monarchy. The king was her head. The limits of the authority which he possessed, as such, were not traced, and indeed have never yet been traced, with precision. The laws which declared him supreme in ecclesiastical matters were drawn rudely and in general terms.

* * * * * Cranmer had declared, in emphatic terms, that God had immediately committed to christian princes the whole cure of all their subjects, as well concerning the administration of God's Word for the cure of souls, as concerning the ministration of things political. The thirty-seventh article of religion, framed under Elizabeth, declares, in terms as emphatic, that the ministering of God's Word does not belong to princes. The queen, however, still had over the church a visitatorial power of vast and undefined extent. She was entrusted by parliament with the office of restraining and punishing heresy and every sort of ecclesiastical abuse, and was permitted to delegate her authority to commissioners. The bishops were little more than her ministers. Rather than grant to the civil magistrate the absolute power of nominating spiritual pastors, the Church of Rome, in the eleventh century, set all Europe on fire. Rather than grant to the civil magistrate the absolute power of nominating spiritual pastors, the ministers of the Church of Scotland, in our own time, resigned their livings by hundreds. The Church of England had no such scruples. By the royal authority alone her prelates were appointed. By the royal authority alone her convocations were summoned, regulated, prorogued, and dissolved. Without the royal sanction her canons had no force. One of the articles of her faith was, that without the royal consent no ecclesiastical council could lawfully assemble. From all her judicatures an appeal lay, in the last resort, to the sovereign, even when the question was, whether an opinion ought to be accounted heretical, or whether the administration of a sacrament had been valid. Nor did the Church grudge this extensive power to our princes. By them she had been called into existence, nursed through a feeble infancy, guarded from Papists on one side, and from Puritans on the other, protected against parliaments which bore her no good will, and avenged on literary assailants whom she found it hard to answer. Thus gratitude, hope, fear, common attachments, common crinities, bound her to the throne. All her traditions, all her tastes, were monarchical. Loyalty became a point of professional honour among her clergy, the peculiar badge which distinguished them at once from Calvinists and from Papists. Both the Calvinists and the Papists, widely as they differed in other respects, regarded with extreme jealousy all encroachments of the temporal power on the domain of the spiritual power. Both Calvinists and Papists maintained that subjects might justifiably draw the sword against ungodly rulers. In France Calvinists resisted Charles the Ninth; Papists resisted Henry the Fourth: both Papists and Calvinists resisted Henry the Third. In Scotland Calvinists led Mary captive. On the north of the Trent Papists took arms against Elizabeth. The Church of England meanwhile con-

demned both Calvinists and Papists, and loudly boasted that no duty was more constantly or earnestly inculcated by her than that of submission to princes.

2. *A Church of Christ contrasted with the Church of England.*

[From *Essay on the Union of Church and State*. By Baptist W. Noel, M.A. 8vo.]

There is a marked contrast between the system which Christ has ordained for the maintenance of his ministers, and that which has been preferred by the Anglican Churches under the Union.

According to the law of Christ, the pastor is to be maintained by the zeal of the Church; according to the Union, he is maintained by act of Parliament.

According to the law of Christ, he should be maintained by the believers; according to the Union, he is maintained by persons of every class, including Roman Catholics, Unitarians, infidels, and profligates.

According to the law of Christ, he should be maintained by those who contribute of their own property; according to the Union, the State has voted away the property of others to maintain him.

According to the law of Christ, all the offerings made for his support should be free; by the Union, they are paid under the terror of distraint.

The moral influences of these two systems, for the support of the ministers of Christ, are very opposite.

The system appointed by Christ is the most just, because, according to it, those only pay for instruction who receive it: while, according to the Anglican system, all must pay whether they receive it or not.

The system appointed by Christ calls Christians to pay, who pay freely, because they have a debt to discharge, both to Christ and to their pastors; whereas the Anglican system forces many to pay who would refuse it if they could.

The system appointed by Christ exercises the faith and love of believers, who thus make a grateful offering to him; but the Anglican system extorts from unbelievers, by fear of the law, a tax which is reluctantly paid to the State.

The system appointed by Christ is much more for the comfort of a pious minister, because he can receive with thankfulness and joy what his brethren contribute with liberality and affection, in duty to Christ and in justice to him; while under the Anglican system he must extort his income, by force of law, from those who, possibly, curse both him and his religion while they pay it.

The system appointed by Christ tends to attract both ministers and people to each other, since under it, ministers, receiving their support from the affection of their flocks, feel grateful for it, and the people find that to do a kindness is as much a source of affection as to receive it; but the Anglican system alienates both parties, the pastor having to complain of arrears and of evasions of payment, while the flock are tempted to think their shepherd selfish and severe.

The system of Christ, demanding the support of the pastors from those only who appreciate the value of the truth and contribute freely, attracts ungodly persons to hear the Gospel without money and without price; but the Anglican system, which taxes them for what they disbelieve or despise, shuts their ears against the truth.

The system of Christ manifests to the world the power of religion, which they can in some degree measure by the sacrifices which Christians freely make for its support; while the Anglican system makes the world believe that Christians are as selfish and as covetous as they are themselves, and would not support their pastors unless they were forced to do so.

Lastly, according to the system appointed by Christ, the best ministers are generally the best supported, because Christians can appreciate grace as well as gifts in their pastors; but under the Anglican system, the richest livings go to those who are related to patrons, and thus the worst ministers are frequently the best paid, and the churches are beset with those who have sought the ministry only for its emoluments.

If these observations are correct, Christians who allow their pastors to be paid by the State disregard the will of Christ; impeach his wisdom; neglect their duty; injure their Christian characters; manifest a worldly selfishness by seeking to escape from a just remuneration for services received; beg alms for Christ's officers from Christ's enemies; excite prejudice against the Gospel in the minds of irreligious tithe-payers; impair the use of the ministry; place the ministers of

Christ under the pay and influence of ungodly persons ; and proclaim to the world, that the disciples of Christ cannot maintain his worship and publish his truth unless worldly men and unbelievers of every class will help them. It deserves, therefore, the most serious consideration of Christian ministers, and of Christian Churches, whether they should not at once abandon a system so dishonourable to the Gospel, and return to that which rests on the authority of Christ.

3. *Effect of the Union of Church and State on the Ministry.*

[From the same.]

As no clergyman can officiate in any parish without the bishop's license, which, with respect to curates, the bishop may withhold and revoke at his pleasure, the ministry of each of the five thousand curates of the kingdom must be greatly directed and restrained by the views of his diocesan. Should the diocesan frown upon extempore preaching and prayer, upon village meetings, Bible classes, ministerial conferences, the support of evangelical institutions, and friendly relations with dissenters, the curate must forego these means of usefulness. By his immense authority, his large patronage, and his absolute power over a license essential to the exercise of the Anglican ministry, the bishop can mould and fashion the preaching and ministry of his curates as he will. And when the bishop is a worldly man who dislikes the Gospel, this influence must be noxious in the extreme. The union at this moment greatly represses the preaching of the Gospel throughout the kingdom. Although it is Christ's command to his ministers to preach the Gospel to every creature, and in the first churches of Christ the Apostles would allow no restrictions upon their preaching, and even private Christians went everywhere preaching the word, any Anglican minister who should preach Christ in any ignorant or vicious town or village, without the license of the bishop, would be punishable by law. Incumbents as well as curates are thus hindered from preaching the Gospel. Multitudes of pious men, who might preach Christ in thousands of parishes, are confined to their own little congregations, leaving all the villages around them in ignorance, because they have no license. Even the bishop's license would not set them free, for no Anglican minister may preach in another man's parish without his consent ; and as ungodly incumbents never consent that evangelical ministers should disturb them by their doctrines of grace, the zealous ministers of the Establishment are shut up to their own little cures. Even in their own parishes all meetings for worship in private houses are condemned by canon 71. And, as though these rules were not sufficiently repressive of evangelical zeal in Anglican ministers, the 52 George III. cap. 155, prohibits all religious assemblies in private houses of more than twenty persons besides the family without a magistrate's license ; and the liberty of taking out this license has been held to belong to Dissenters alone. Thus the union first secures by patronage that a majority of parochial ministers shall be worldly men, who do not know how to guide their people to salvation ; and then, having cursed these parishes with spiritual darkness, prohibits the evangelical minority from doing any thing to enlighten them.

An immoral minister, or one who perverts the Gospel, cannot be put away by the congregation whom he is leading to destruction. They have abdicated their rights for the sake of the State's bribe ; and now the State's functionary alone, who presides in the Court of Arches, can determine what penalty shall be paid by the clergyman so offending. A pastor may be unacquainted with the way of salvation ; he may deny the total ruin of man, salvation by grace through faith, and regeneration by the Holy Spirit through the instrumentality of the word of God ; he may adjust his standard of practice, not to the law of Christ, but to the maxims of the world ; but of all this the State functionary can take no cognisance. And how far he is likely, as a substitute for the Church, to enforce the law of Christ for the exclusion of a minister whose offences he can legally investigate, we may learn by such instances as the following. In the case of *B. v. Rev. H. C., vicar of C., St. M.*, the judge said, "There was enough substantially to show him that though Mr. C. had many good points, yet he had been neglectful of setting that example which he ought to have presented to his parishioners. Here was a parish containing about twelve thousand inhabitants. . . He was afraid he must come to the conclusion that Mr. C. had been in the habit of frequenting public-houses, of drinking on some occasions to excess, of sitting there smoking his pipe, and drinking half-and-half ; that he was guilty of dropping out an oath, and on some occasions of using

obscene expressions. . . . Recollecting that he had already been suspended during the pendency of this suit, a period of eighteen months, he was of opinion that if the Court pronounced a further suspension of eighteen months, it would be such a censure as the case required." What idea has the judge of the pastoral office? What consideration has the Church at C. for their spiritual welfare to submit to such a sentence? What regard did either the one or the other manifest to the law of Christ? By Christ's law Mr. C. ought to be utterly excommunicated and put out of the ministry; but by the law of the Establishment he is to continue the pastor of that church at C., and they are to be esteemed schismatics if they do not adhere to his ministry. More flagrant cases have within the last few years been dealt with still more leniently.

4. *How to become a Bishop.*

[*From the same.*]

The way to rise is obvious. Let any cleric of fair abilities, who aspires to rank and power, be respectable but not over religious, make himself a good scholar, write some work of literary merit, be a moderate but firm supporter of the party in power, express no opinions on any subject which could be inconvenient to the Government, be a foe to innovation without being unfriendly to improvements of detail, cultivate the friendship both of powerful families and influential prelates, be a staunch but good-tempered supporter of the church against dissent; above all, be a safe man, who neither in the administration of a diocese nor in any Parliamentary business would create embarrassment to the Government, and he may be almost sure of reaching the highest honours of his profession.

5. *The Union of the Church and State to be Destroyed.*

[*From the same.*]

The union of the Churches with the State is doomed. Condemned by reason and religion, by Scripture and by experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its State salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of Churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the Gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the Church and the world, fomenting schism among Christians, and tempts the ministers of Christ both in and out of the Establishment to be eager politicians. Further, it embarrasses successive Governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican Churches hopeless, hinders the progress of the gospel throughout the kingdom, and strengthens all the corrupt Papal establishments of Europe. Worst of all, it "grieves" and "quenches" the Spirit of God, who cannot be expected largely to bless the Churches which will not put away their sins.

But when it shall be destroyed, we have reason to hope that the Churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; scriptural discipline will be restored; schism will be mitigated; Christian ministers will cease to be political partizans; we may look for a larger effusion of the Spirit of God; and England may become the foremost of the nations in godliness and virtue. Let all who fear and love God arise to accomplish this second Reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us in their spirit complete.

If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and McNeile, by Gladstone and Birks, on the one side, with those advanced by Dick and Graham, by Ballantyne and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches of Scotland and of Vaud. Let him attentively observe the phenomena of State-churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird,

the grand results of spiritual liberty in the United States. And then let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God.

Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ who ascertains the separation of the Churches from the State to be his Master's will, must count it an honour to serve him singly, if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican Churches from the shackles of the State. Members of congregations, who already maintain your ministers in connection with the Union, by which your own functions are abandoned and your ministers fettered, release them, and recover your own sacred rights, by declaring that you will be free. A few such instances in London, Manchester, Liverpool, Leeds, and Birmingham, would awaken the whole nation to their duty.

With greater confidence I address my brethren of the Free Churches. There should be no longer disunion or sloth. Independents and Baptists, Wesleyans and members of the Free Church of Scotland, let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the christian liberty of the British Churches; and this generation may yet see accomplished a second Reformation more spiritual and not less extensive than the first.

Above all, let us take care to fulfil this duty in a christian spirit. No religious cause requires irreligious means for its advancement. Let us disgrace ourselves by no railing, condemn all personal invective, and be guilty of no exaggeration, for these are the weapons of the weak and the unprincipled; but uniting with all those who love the Redeemer, let us recognise with gratitude every work of the Spirit within the Establishment as well as without it. And with much prayer, with constant dependence on the Holy Spirit, with a supreme desire to glorify God, and with an abundant exercise of faith, hope, and love, which are our appropriate armour in every conflict, let us persevere in our efforts, till the blessing of God renders our triumph a decisive step towards the evangelisation of the world.

Editorial.

1ST FEBRUARY, 1849.

I.—FEW events of the kind have excited more deep or general interest, than the recent secession of the Hon. and Rev. Baptist Noel from the communion of the Church of England. His family connections, his high standing as a man of talent and character, his influence as a minister of the gospel, his relation to the court as one of the royal chaplains, have all conspired to invest the step he has taken with an unusual degree of importance in the public estimation. But these circumstances would prove very transient in their influence, were it not for the intrinsic merits of the course he has pursued. The solid, scriptural, and well-considered grounds on which he has proceeded—the calm and dignified deliberation with which, in silent and meditative research, he has made up his mind upon the question at issue—the truly graceful, delicate, and disinterested manner in which he has followed up his convictions—manfully avowing the fact of his altered opinions, but scrupulously abstaining from making use of his position as a clergyman of the Church of England to propagate sentiments hostile to her interests,

or to create a party which, should its attendant numbers signalize his secession and rally around him after he had seceded—and above all, the able and copious defence which, since he left the Establishment, he has given to the world of his new opinions:—these form, in our judgment, the most weighty elements of influence which his present step is likely to exercise. His book will, we trust, be extensively read and fairly considered; and wherever this is done, it cannot fail to produce a strong effect. But our fear is, that it will be read most where it is least needed—viz., amongst those who are already convinced of the truth of Mr. Noel's sentiments, and with whom the opinions that are new to him are old, and, perhaps, hereditary. The clergy of the church will, we expect, as a body simply not read the book; a few will speak against it; a still smaller portion will be made uneasy by it; one or two may be convinced by it, and induced to follow Mr. Noel's example: but those who anticipate, as a consequence of what he has done and written, any great secession from that church, like that which led to the formation of the Free Church in Scotland, will, we believe, be completely disappointed. The Church of England may be destroyed; but this will never be by the progress of voluntary principles among its clergy.

It is gratifying to find that Mr. Noel has taken his ground so decidedly on the true voluntary principle. He has not, as many respectable Episcopalians have done, left the Established Church simply because he felt aggrieved at some parts of its ritual, or because his personal liberty had been encroached upon by the bishop, or because he had renounced some part of her creed. All such secessions, when conscientiously and christianly made, are worthy of respect. But no such secession can rise in dignity and importance, with one made upon the ground that all civil interference with religious belief and order, is unscriptural and unwise. Mr. Noel has boldly taken this high ground, and defended it in a manner honourable at once to himself and his cause. His decision may well rebuke those timid, hesitating trimmers who hang as a dead weight on the rear of the Dissenting body; whilst his moderation and calm rationality will, it is to be hoped, read a not unneeded lesson to those extravagant and fiery spirits whose fanaticism has done much already to spoil a good cause.

II.—A meeting of a deeply interesting kind was held lately in London, in connection with the distribution of the prizes to the successful competitors for the Working Man's Prizes for the best essays on the Sabbath. The idea of summoning the labouring classes to such a competition, originated with Mr. Henderson of Park—a gentleman noted for his liberal spirit and christian zeal—one who, as the late Dr. Hamilton once whispered to us at a meeting of the Evangelical Alliance, "like the Swedish nightingale, charms with his *Notes*," but whose *Notes* after all are the least charming part of his character. It was a noble and business-like idea, and no sooner was it announced, than it took root in innumerable minds, and bore fruit. The proposal was headed by Christians of all denominations. Benevolent persons of the highest rank, including Her Majesty and the Prince Consort, lent their cordial countenance to the scheme. Additional prizes were proposed for the same object, of which Prince Albert gave ten of £5 each. To all this a noble response was given by the working men of Great Britain. Not

fewer than 1045 of those sons of toil, snatched from their daily labours time sufficient to write for the prizes; and by the testimony of the adjudicators, the display of capacity both of conception and expression manifested in these essays, afford one of the most convincing demonstrations ever given of the wide-spread intelligence of the working classes. Mr. Henderson's three prizes were adjudged to John Quilon, printer, Norwich; to John Younger, the well-known piscatory shoemaker of Boswell's Green; and to David Farquhar, mechanist, Dundee. It is to the credit of Scotland, that out of the three first prizes, two should have been carried off by her sons. Of the other prizes, too, our countrymen have had their full share. Prince Albert's first prize was gained by Hugh Crawford, tailor, Glasgow; and of the other sixty-three prizes, twenty-one fell to the lot of Scotchmen.

There is another native of Scotland who, in our humble judgment, was most unwisely excluded from the competition; we mean the "Labourer's daughter," the authoress of the "Pearl of Days." It is well known that she wrote this work as an essay for the prize; but was excluded from the competition in consequence of her sex. We have seldom heard of any thing more preposterous than such a decision. True, the parties invited to compete were working *men*; but in all such cases "men" is understood to include "women." When we read in Scripture that God "hath commanded all *men* to repent," are we to understand *women* as exempted from this command? When the logician lays down his premiss "all men are mortal," does he mean to except women from the number of mortals? When the law says, "all workmen shall receive their wages," does it intend that women may be cheated of theirs? But if in all these cases the masculine designation includes the feminine, why was a different interpretation adopted in the case before us?

Had the authoress of the *Pearl of Days* been allowed to enter the lists, there can be little doubt but that she would have been entitled to the first prize. Mr. Quilon's essay has been printed, and we have endeavoured to estimate the comparative merits of the two. Unhesitatingly we give the palm to our countrywoman. In solidity, in taste, and in power of reasoning, she is decidedly the superior of the two. Hers is the masculine production; his is the feminine. In truth Mr. Quilon's production has rather disappointed us. It doubtless displays great ability, much power of declamation, a remarkable command of language, (bating a few blunders,) and a hearty, vigorous, and animated tone of address. But it wants depth; it wants argument; it wants that calm common sense sagacity which we chiefly desiderate in the production of a working man. It is a remarkably able attempt at fine declamation; but it is not a good essay. In the "*Pearl of Days*," on the contrary, there is nothing turgid, nothing strained, nothing declamatory. It is a firm, strenuous, and wonderfully well written argument for the Sabbath. The style is in excellent taste, the reasoning calm and solid, the illustrations apt and forcible. There are no theatric starts, apostrophes, and exclamations, such as cover the pages of Mr. Quilon; but it must be a stupid head, and a dull heart, indeed, that can read it uninstructed and unmoved. We rejoice to see that already upwards of 20,000 copies of it have been disposed of. Perhaps such a circulation is better than to have gained the prize.

III.—We have been favoured with a copy, in proof, of the First Report of an experiment which has, for the last year, been conducted by some of our brethren in Aberdeen. It is the establishment of Mission Chapels for the reclaiming of the ignorant and abandoned classes in our large towns. The scheme is one of the noblest and wisest which the christian beneficence of our day has suggested; and the result of the first year's trial has been most gratifying. We regret that our space forbids our dwelling upon the subject further at present; but we shall return to it next month, and lay the whole plan and operations of our brethren before our readers.

CORRESPONDENCE.

THE OFFICE OF AN EVANGELIST.

SIR,—It is now more than forty years since it became a question with some of the friends of scripture order, whether the office of the evangelist should not be in use *now*, as in the primitive times, and I felt a strong liking to its being so, conceiving that it would be a beneficial branch of agency in the christian administration. But by a careful and prayerful examination of the details of Scripture regarding the gifts and offices appointed by Christ, I soon found what forbade me to advocate a consent to the continuance of this office.

The main ground of this judgment was a finding of two classes of gifts mentioned in the New Testament—the one *temporary*, as relating to the short period of inspiration, and the other *permanent*, as relating to the continual wants of the churches. This distinction is marked when Paul says, “whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” (1 Cor. xiii. 8.) By the application of this test to the list of gifts in Eph. iv. 11, it appears that apostles, prophets, and evangelists, were the temporary gifts as agents in the work of inspiration, which was to cease when finished, and that “pastors and teachers” were the permanent gifts doing the work required till the end of time.

The temporary and permanent gifts are also distinguished by the one class having been appointed to office by special divine commission, and the other placed in office by the choice of the churches when found qualified. That the apostles were appointed by special divine commission, irrespectively of the call of any church, is admitted by all; and that the prophets were commissioned by the same

power which qualified them by supernatural endowments, cannot be disputed. The evangelists, however, were appointed by the apostles as “fellow-helpers” in their work; but this also was a divine appointment, and no act of discretionary power, as appears from Paul referring to the appointment of Timothy, as having been “according to the prophecies which went before concerning him.” (1 Tim. i. 18.)

That evangelists were of the temporary class of gifts, appears not only in their special relation to inspired apostles and prophets, but also in themselves being spoken of as the subjects of supernatural gifts, not required in ordinary “pastors and teachers.” That they were under the special guidance of the Holy Spirit appears from what is recorded concerning Philip the evangelist in Acts viii. 26—40. And that they were gifted as no ordinary pastors were, appears from Paul saying to Timothy, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery”—a presbytery of apostles, of course, as no other could confer such a gift, which is not mentioned in the note of qualification required in the bishop or pastor, as shown in 1 Tim. iii. 1—7; Tit. i. 5—9.

In the foregoing evidence, there is a strong negative to the question on hand. If the supernatural qualifications cannot now be found, appointment to office is out of the question. Nor can we now find any invested with authority to appoint to that office. No man can “take this honour to himself” without being called. We have no living apostles to determine whom Christ hath chosen to do the work of the evangelist. And it ever was, and ever will be beyond the province of churches to call any but to

the office of the bishop and of the deacon, except when circumstances require the choice of "messengers of the churches" for occasional service of common interest.

It has been alleged that the office of the evangelist was intended to be perpetuated, as Paul said to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2.) It is easy to see in this an appointment to Timothy to do the work of a theological tutor for training "faithful men" for the work of "pastors and teachers." But such training could not constitute them evangelists, as Timothy had not the power to impart the gift which had been bestowed on himself, to fit him for doing the work of an evangelist. And the churches suffer no loss in having the New Testament instead of the living agents of inspiration. There have been superficial students of church history, who have not yet learned that many of the delusions by which the churches have been troubled, have been formed by attempting to perpetuate what was "done away" in the finishing of the work of inspiration. The papal and episcopal churches have contended for apostolic succession in their diocesan bishops. Most of the delusions of *Irvinism* have grown out of a vain notion of succession to the primitive prophets. And the superintendents of Methodism, have been contended for a succession to the primitive evangelists. A power of control by superintendents was also attempted in Scotland at an early period of the Reformation. But our sturdy

presbyterian fathers had discernment enough to see that the plan was a preliminary attempt to saddle them with the episcopacy against which they were contending, and they had independency enough to resist all overtures for peace with *Black Prelacy*. May the congregational churches continue independent enough to give no place for the intrusion of any power of control, under whatever name, to stand between them and Christ, himself speaking to them in his word, so as to form a sense of his own will, as the only rule and reason of duty in all things.

RESU.

Sept. 4, 1848.

ATTENDANCE AT THE CHURCH MEETING.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—All who heard Mr. Lang's stirring address at the jubilee prayer-meeting in Albany-Street chapel, on "attendance at the church-meeting," will be gratified to know that it has been printed, and copies are now furnished to the churches by Messrs. Fullarton and Co., at a very low price.

The church I am connected with have instructed the deacons to purchase an ample supply, that I may address a copy to each member, and we hope that being thus sent from the church, it will be carefully read.

I mention this, that others may employ the same, or a similar mode, to make this most excellent and seasonable appeal successful.—I am your obedient servant,

A PASTOR.

NOTICES OF BOOKS.

Pastoral Addresses. 1st, 2d, and 3d series. By J. A. James. London Tract Society.

MR. JAMES has long since taken his place as one of the most successful writers on subjects of practical and experimental religion whom our age has produced. His enlarged knowledge of Scripture, his extensive acquaintance with men, his own deep-toned piety, his singularly perspicuous and felicitous style, and the vein of affectionate earnestness which pervades all his writings, eminently fit him for discoursing effectively upon such subjects. His words find their way at once to the bosoms of

his readers, and approve themselves to their consciences and hearts as the words of wisdom, goodness, and love. These *Pastoral Addresses* are strongly marked with his best peculiarities. They are eminently such as a judicious, devoted, and anxious pastor would wish to convey to the people of his charge. We warmly commend them in this cheap collected form to all our readers.

Discourses, Doctrinal and Practical. By the late Rev. Robert Brodie, A.M., Glasgow. 12mo, pp. 448. Glasgow: D. Robertson, 1848.

MR. BRODIE was pastor of a Relief

Congregation in Glasgow, where he laboured with much reputation and success for nearly forty years. Endowed with a vigorous mind, which he had diligently stored and cultivated, he devoted himself with all his powers to his ministerial work, and proved himself by many manifest proofs "a workman not needing to be ashamed." In the volume before us we have twenty-one of his ordinary discourses selected from his MSS., and printed without alterations or additions except such as were required where the author had in the haste of composition omitted a word. The public are thus permitted to sit in judgment upon the every-day productions of the preacher, submitted to a test from which he would himself doubtless have shrunk. But the confidence of his friends will not be deemed misjudged by any who peruse these Discourses. They are evidently the productions of a thoughtful, well-read, and earnest man. Instruction of the best kind is conveyed in them in a terse and manly style, whilst there is a freshness and an originality in many of his modes of thought which is highly attractive. Perhaps some of the sermons are hardly so "textual" as one of his friends who has prefixed a biographical notice of the author intimates; at any rate some of his main deductions appear to us to have very slight foundation in the passage from which they are professedly drawn. As a whole, however, the volume will amply repay perusal; and the publication of it will not only be a profitable reminiscence to those whom Mr. Brodie was in the habit of teaching, but will spread his reputation in many quarters where his name was previously unknown.

Universal History on Scripture Principles, Chiefly designed for the Young. Vol. III. *The Middle Ages*, A.D. 814–A.D. 1199. Small 8vo, pp. 446. London: Buxton & Sons, 1848.

We have examined this volume with much care, and are happy to report most

favourably of its merits. It is arranged on a good plan; it is clearly and agreeably written; it presents a correct and full view of the history of the time of which it treats; and it is pervaded with a sound and enlightened christian spirit. It is an excellent specimen of how books may be written religiously without being strictly religious books.

Lectures delivered before the Young Men's Christian Association at Centenary Hall and Free Masons' Hall, 1847–48. London: B. L. Green, 1848.

In this volume Dr. Lankaster illustrates the Natural History of Creation; Dr. Harris treats of Social Organization; Mr. Tod Brown describes the Art of Printing and its effects on Society; Mr. Arthur analyses Mohammedanism, and narrates its rise, tenets, and history; Dr. Beaumont dissertates on the Acquisition of Knowledge; Dr. Archer expounds the Geological Evidences of the existence of the Deity; Mr. Aldis prelects on the Mythology of the Greeks; Mr. Baptist Noel gives the History of the Formation of the Free Church of Vaud; Mr. Stovel discusses the Truths peculiar to Christianity, and their principal proofs; Mr. Fisk examines the Moral Influence of the Commercial Spirit of the Day; Mr. Prest shows that the Mysteriousness of Christianity is compatible with its Truth; and Dr. Cumming utters the eulogy of the age we live in. Here is variety for all tastes, and instruction for all classes. Young men will do well to read and ponder every page of the volume. We especially commend to their attention the lectures of Dr. Harris, of Dr. Beaumont, and of Mr. Fisk. That of Mr. Noel is curious as containing not only an admirable digest of the history of the Free Church of Vaud, but the first manifesto of his voluntary principles. When we read it, some months ago, we said, "The writer of this is a dissenter at heart, and must soon be one in profession."

CHRONICLE.

ORDINATION.—Berwick-upon-Tweed. —On Tuesday, 5th December, Mr. Wm. D. Knowles, late of Spring Hill College, Birmingham, B.A., of the London University, was publicly ordained to the pastoral office over the church lately formed in this place. The services were

opened by the Rev. William Ayre of Morpeth, after which the Rev. J. G. Rogers, B.A., of Newcastle, preached the introductory discourse—the Rev. George Richards of Alnwick asked the usual questions—the Rev. Archibald Jack of North Shields offered up the ordination

prayer—and the Rev. A. W. Knowles of Lintithgow delivered the charge to the newly ordained pastor. In the evening, the Rev. Dr. Alexander of Edinburgh delivered an address to the people, and the services of the day, which were of a very solemn and interesting character, were closed with prayer by the Rev. Jas. Stend of Embleton. We are happy to learn that the prospects of this infant cause continue steadily to improve.

DOUNE—OPENING OF NEW CHAPEL.—On Sabbath, the 24th December, the church in Doune had their new chapel opened for divine worship. Mr. Cullen of Leith officiated in the morning and evening services, and delivered most impressive and affectionate discourses from Ps. lxxxvii. 6, and Isa. xliii. 25, 26. Mr. Craig, pastor of the church, preached in the afternoon from Gen. xxviii. 17. The morning and afternoon congregations were large; and in the evening the chapel was crowded in every part, by an audience seriously attentive to the impressive declarations of the words of eternal life.

On Monday evening a public meeting was held in the chapel, which was numerously attended. Mr. Craig occupied the chair. The meeting was addressed by Mr. A. Hood, one of the deacons of the church, on the importance of Christians letting their light shine before men;—Mr. A. Russell, Stirling, on the distinctive principles of Congregationalists;—Mr. Gibbs, Stirling, on the duty of the Church to extend the gospel;—and by Mr. Cullen, who gave a sketch of the history of the cause in Doune, tracing the various steps by which the church had been led to its present position. The different speakers were listened to with marked attention, and all seemed delighted with the services on this happy, and, we trust, profitable occasion.

The church here has long felt the want of a place of their own. Now, by the good hand of the Lord upon them, they have had their desire gratified beyond their expectation. By their own exertions, the kindness of several liberal friends, but especially through the kind counsel and extensive liberality of Mr. Cullen, they enter their new chapel unencumbered with any pecuniary difficulties. In such favourable circumstances, they fondly trust that increased comfort and accommodation will lead to increased faithfulness and zeal, and to increased usefulness and success in the cause of the Redeemer.

EXTRACTS OF A LETTER WRITTEN BY THE WIFE OF ONE OF THE MISSIONARIES BELONGING TO THE FRENCH MISSION IN SOUTH AFRICA, CONTAINING NOTES OF HER JOURNEY TO HER STATION.—On the 27th March, we left Colesberg, and arrived the same evening on the banks of the Orange River, which we crossed next day. On the first of April we reached Bethulie, the first of the French mission stations, where we met with a kind welcome from Mr. and Mrs. Pellisier. The village has a very pretty appearance from a distance, although it is entirely composed of native huts, with the exception of the chief's house, which is built in the European style. Each of the huts is surrounded with a neat fence, which gives it a tidy look. The people are of the Battapu tribe, and have made considerable progress in civilization; they, with very few exceptions, wear the European dress, and in cold weather put the kaross above it. The little girls wear petticoats made of skins, but no persuasion will make them dress the little boys. The women are able, through the instructions of Mrs. Pellisier, to cut out and make not only their own, but also their husbands' clothing. There is here a very neat chapel, containing from 600 to 700 people; there are no benches in it yet, but each one brings his chair or stool, and takes his accustomed place with great quiet and order—there are about 300 members in this church. After many proofs of hospitality from our kind friends, we took our leave of them, and in a day and a-half we reached Carmel. This is a new station, intended as a seminary for training native youths for missionary work; here also we met with a cordial reception from Mr. Lemu, Mr. Sover, and their ladies. We remained with them till Friday, when we proceeded on our way, and reached Beersheba on Saturday. This station is situated near the Chledon river,—the mission house stands at the base of a lofty mountain, and the people inhabit the top and sides of it. A few are now venturing to build down in the valley, as they are not so subject to the tribes making war upon them as formerly; the gospel having shed its peaceful influence over a great portion of the country, and amongst the various tribes. This is a part of the territory of the great chief Moshesh, in which Mr. Rolland took up his abode twelve years ago, with fifteen people,—he has now two thousand belonging to the station. There are also to be seen

here the fruits of faithful labour. The Lord has certainly abundantly blessed both pastor and people. Many of them are now comparatively rich, possessing large herds of cattle; some of them also cultivate large gardens and fields; they dress very neatly on Sabbath-days; during the week the women wear leathern gowns, as they cannot afford British manufacture for common use. We have no shop nearer than Colesberg, and when the traders come to us, they charge exorbitantly,—for instance, one shilling and sixpence for a small pin of sewing cotton, a penny and three-halfpence for a common trouser button, a shilling per yard, and sometimes more, for calico, which can be got for fourpence a-yard in Edinburgh. So, you will perceive, why the little girls wear leathern petticoats. Mrs. Rolland makes a practice of giving each of the school children a frock on New Year's-day, which serves them the whole year for Sabbath wear.

I must now tell you of a treat I had here—a season of true enjoyment. O! I wish you could have been present to have participated in the feast, and we could have joined together in glorifying the Lord, who worketh wonders among the children of men. Thirty adults were baptized at one time—ten men and twenty women, after proving by a consistent walk for some years, and by their extensive acquaintance with the Scriptures, that they were worthy to be received into the church. On Sabbath afternoon, I had the privilege of commemorating the dying love of our Saviour with five hundred of my truly *sable* brethren and sisters in the Lord; and many of these have been reclaimed from the degraded state of cannibalism within these few years. Yes; they were more ferocious than the wild beast which seeks its food in the desert or the forest. They disclaimed the flesh of an ox or a sheep, and would almost rather choose starvation, than eat any thing else than human flesh. These strange people are now marked as the meekest of Christ's followers—sitting at the feet of Jesus, and feeding by faith on the broken body and shed blood of our dear Redeemer.

O, my dear —, could any thing but the everlasting gospel have produced this change? Then let us rejoice and give glory to God that we can either carry, or be the means of sending, this wonderful instrument to the nations which are still bound with the same chains of darkness. Although I have here many silent

Sabbaths, not being able to understand the language, yet I enjoy going to the house of the Lord, and hearing them sing his praise, making melody not only in their hearts, but harmony with their voices. Mrs. Rolland has taught them to sing in parts. Almost every one can read, and it is delightful to see so many with their hymn-books, and portions of Scripture, which is translated and printed in this language. Mr. Rolland and Mr. Cassalis are engaged in translating the New Testament into Sesuta. The printing press is on this station, and is entirely conducted by three native lads. The compositor, who has also the principal charge, is really an interesting and clever youth, he also bears a lovely christian character; he is lame, therefore his father never cared any thing for him, thinking him a useless creature, as he could not go after the cattle; he writes a beautiful hand, reads English, has taught himself to read Dutch, and is now studying French. Whenever he has a moment's leisure, he takes the Dutch, English, and French Bibles, also the portion in his own language, comparing texts, and writing notes and marginal references in the one which he commonly uses. It is also his custom on Sabbath to write down the sermon as it is delivered.

Some little girls were standing at our door the other day. One picked up a little flower, and, smelling it, held it up gracefully to her companion, saying, "O that our hearts were like this flower, and would send up such a sweet odour to God—wouldn't it be nice?" to which her companion assented. They were not aware that they were seen or heard. I was very much struck with the poetical expression of the child, when Mrs. Rolland translated it to me. I could still go on to speak of these interesting Basutas, but I must have done.

If your dear children still exert themselves in the missionary cause, I hope they will not forget the poor Basutas. I beg not for any particular society, I beg for the cause of Christ—there should be no distinction in the heart of the Christian. I have seen here a living example of this principle in a young native who assists Mrs. Rolland in the school, and whose heart seems set upon his work: on being asked one day if he would go and assist in the printing-office, he immediately replied with energy,—“Yes, in the work of the Lord I am ready and willing to do any thing.”

FIRESIDE.

HE MISTOOK THE LIGHT!—Ah! that is strange! And what was the consequence? Why, the largest steamship in the world, with a rich cargo, and a company of three hundred souls on board, was wrecked in a dark and stormy night on the most dangerous part of the coast of Ireland! The noble ship, which cost upwards of a million of dollars, left her port that very afternoon in fine trim, and with every prospect of a safe and speedy voyage, and at nine o'clock she was thumping upon the rocks, the sea breaking over her with terrific violence, and threatening to send people, ship, and cargo, to instant destruction!

But how could they mistake the light? Were the captain and his officers on the look-out? Yes. Was the chart closely examined? Yes. Was the compass all right? Yes. And were the common precautions taken to keep the ship on her proper course? Yes; all this was done.

How then could she have met such a sad disaster? Why, because a light appeared which was not noted on the chart, and the captain was deceived by it! He mistook it for another light that was on the chart, and so when he supposed he was running out to sea, he was really running in upon the breakers! How great a mistake, and how terrible the consequences!

Every reader is sailing on a more hazardous voyage than the Great Britain attempted, and has the command of a nobler vessel and a richer freight than hers. Yes, richer than all the treasures of the world! Thousands of plans are laid to mislead and divert him from his course. False lights are purposely held out to betray him, and tides and currents, of almost resistless power, set against him from every point of the compass. Will he steer clear of them all? Shall we see him push out into the broad sea, with a bright sky, a fair wind, and sails all set for the desired haven? Will he accomplish the voyage, and his fears and perils be all exchanged for the tranquillity and joy of a happy home?

It will depend on two things. 1st, Whether he has the true chart and takes good heed to it. It is known as the Holy Scriptures, and lays down the position of every light on the voyage; and he may be sure that any light that is not found on that chart is to be shunned. 2d, Whether he commits himself and the whole direction of the voyage to Him whose footsteps are on

the sea, and who rides upon the wings of the wind. No one ever put his trust in him and was confounded.

Farewell, then, young voyager! Be sober, be vigilant, keep your chart always spread out before you, and daily ask Him, to whose direction you have committed the voyage, what course He would have you—this day—to steer.—*Y. P. Gazette.*

THE BLACKBERRY PARTY.—A party of girls and boys went one afternoon to pick blackberries. They were to be found in a field a mile or two from their homes, and were very fine and abundant. Each of the party had a basket, or a tin pail or cup, and were soon among the prickly vines. Jemmy Thomson had the smallest vessel of all, and expected soon to fill it, and help his mates. He went right in among the thickest of the vines, picking one or two of the largest here and there, and striding along, to find some that were still larger and finer. He trampled many of the vines down, and seemed less and less disposed to stop at a proper place, and go industriously to work and fill his cup. He wandered all over the pasture, till he was quite tired, and began to think there were no good blackberries there. When he returned to his party, he found nearly all of them had filled their cups, and were now filling themselves, while the bottom of his, which was smaller than all, was scarcely covered. The children gladly put their hands together, and soon gave him a full cup to carry home with the rest of them.

The way to acquire knowledge, wealth, or any thing else that is worth seeking, is to set about it in good earnest where you are *now*, and keep steadily and industriously at work till the end is attained.—Some boys and girls read books as Jemmy Thomson picked blackberries. Their time is frittered away in roaming everywhere for knowledge, and when all is done, they find they have no knowledge at all.

And so, too, in the most important matter of all, the *salvation of the soul*. The way to secure it is to begin at once, just where you are—to seek God by simple obedience to the gospel of his Son. O how many children and youth, and grown persons, too, have spent a whole life in thinking now and then when and where it was best to begin to do something in earnest, and after all, drop into the grave before the great business of life is fairly begun!

THE SCOTTISH CONGREGATIONAL MAGAZINE.

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PRAGUE AND HUSS.

It was very early on Sunday morning, the 6th day of June, we came in sight of the spires of Prague, glittering in the rays of the newly risen sun. I counted thirty of them in a hasty glance from the window of the diligence, which stopped a few minutes on the height, to give us an opportunity of enjoying the prospect. And it was well worth doing so, for the city was beautifully displayed, lying in a deep valley, intersected by the river Moldau, and surrounded by hills. It was not long before we rumbled through a heavy gateway in front of a guard-house, where we underwent the usual process of delivering passports, and having our luggage searched; after which the passengers betook themselves to their different places of abode. On issuing from the hotel, I soon discovered that the town was in no ordinary stir. Bands of musicians paraded the streets, the houses were decorated with evergreens and votive chaplets of flowers, while the centres of the principal thoroughfares were lined with strips of carpet.

In walking along, my attention was attracted by a crowd at the door of the Theinkirche, an old Gothic church with two tall towers, which, in consequence, I entered. It continued crowded to excess until the celebration of mass was completed, when the train of officiating priests retired from the altar, under an escort of grenadiers. On emerging from the church, the procession was joined by a much larger company of soldiers, and the whole marched off with flying banners, to the sound of military music. Whether this strange fraternization of the church with the emblem of the state was resorted to as a display of power, or merely to secure for the priests a free passage through the crowd, I was at a loss to conclude. I could not, however, help reflecting on the change that had taken place since the days of Huss, and how he should have scorned and denounced such mummeries as those I had just witnessed.

While these thoughts were passing through my mind, I felt an irresistible desire to visit the scenes of the early reformer's labours; and, inasmuch as Prague abounds in objects closely associated with his name, the eventful history of his life, as well as of the period in which he lived, were thereby reflected immediately upon my mind. I saw him in that corner house, in the Bethlehem Platz, (opposite which originally stood the church in which he preached,) pursuing in quiet those

studies and researches into the divine truth which afterwards procured him such reputation for sanctity of manners and purity of doctrine. I saw him in the university as professor of divinity, displaying his uncommon erudition and eloquence to a band of admiring students, destined to scatter the seeds of truth, thus sown in their minds, still further over the world. And I could see him as ordinary pastor in the church of Bethlehem, in an age when virtue and sense were regarded as heretical and worthy of the gibbet, inveighing against the corruptions of the clergy, and fearlessly recommending to his attentive audience the writings and opinions of Wicklyff.

But, alas! how miserably are those memorials of this holy man's life and actions respected by the descendants of those who once honoured and revered him. The house in which he resided is now a tavern; the university whose reputation he advanced with his own, disowns him; and the clergy, still blind to the light which illumined his mind, four centuries ago, anathematized him as an heretic. Thus, after the lapse of so many years, one looks in vain in this city for a spark of that bright flame this true servant of God kindled in the minds of the people, and to which he ceased not to bear testimony, even to the last moment of his life, during the agonies of the fire by which he perished.

Huss was born in the year 1373, not in Prague, but in a small town in Bohemia, called Hussenitz, from which he took his name. He was of mean parentage, and for some time acted as servant to a professor in Prague, who lent him books, and was otherwise useful to him in his studies. In the twentieth year of his age he became master of arts. and was soon after appointed professor of divinity in the university of Prague. Shortly after, in the year 1400, a certain opulent citizen having founded the church of Bethlehem, Huss was engaged as one of its pastors, in addition to which he had, at the same time, the honour of being chosen father confessor to the queen.

Thus, when only in the 27th year of his age, was he in possession of the highest offices either his talents or ambition could have warranted him to expect, and which might have enabled him (had he been so disposed) to have lived in ease and affluence to the close of his days.

But the writings of Wicklyff, which had found their way into Bohemia at this time, were destined to open the mind of Huss to the errors of the Romish faith, and to sway the whole course of his earthly career. He no sooner perceived their excellence, (for at first he too was prejudiced against them, because the Pope had condemned them as heretical,) than he commenced openly and zealously to teach and preach the same doctrines and opinions in the college and from the pulpit, and even in the public streets. Zealous for the true welfare of Christendom, he disclaimed, without partiality, against the vices of the nobles, the corruptions of the clergy, and the superstitions and errors of the people. At first, King Wenceslaus, and the good Queen Sophia, and even the Archbishop Wolbrant himself, acknowledged Huss to be a useful and active man: but when he censured the faults of the degenerate clergy, especially the many abuses of the hierarchy, when he opposed in writing the power of the Pope, the efficacy of indulgences, the worship of images, mass for departed souls, and auricular confession, when he insisted on the reformation of a corrupted church, declared the scriptures to be the only rule of christian faith and practice, and proved that the Lord's

Supper should be dispensed in both kinds, he was denounced as a mad heretic, and doomed to an unworthy persecution.

In the year 1411, the Pope, in order to raise money to carry on the war against King Louis of Naples, sent indulgences from Rome, and published a crusade against him. Some spirited orators spoke publicly against the evil and folly of the papal mandate, in consequence of which they were cast into prison, and afterwards beheaded. The day following, Huss published theses both against the crusade and the indulgences, and, in concert with his friend Jerome, disputed against them in the university, upon which the students violently seized the bulls from the papal legate, made a mock procession, and finally burned them in the market place. Huss was then summoned to Rome, but was prevailed upon by his friends not to go. In consequence of his non-compliance, Pope John XXIII. excommunicated the whole city of Prague, which Huss then voluntarily left. Still struggling for the maintenance of his opinions, he continued to teach in various places, until he had to flee for shelter from his persecutors to the castle of Cracow, from whence he was summoned to appear before the Council of Constance, there to answer to the charges brought against him. Thinking himself secured from the rage of his enemies, under a safe conduct from the Emperor Sigismund, he at once repaired thither, to demonstrate his innocence and confute the accusations of his adversaries. These, however being very numerous in the Council, coloured their imputations with such artifice and success, that by the most scandalous breach of public faith he was cast into prison,* declared an heretic, because he refused to plead guilty against the dictates of his conscience, and condemned, unheard, to be burnt alive on the 6th of July, 1415,—his 43d birth-day. This dreadful punishment he endured with unparalleled magnanimity and resignation, expressing in his last moments the noblest feelings of love to God, and the most triumphant hope of the accomplishment of those transporting promises with which the gospel arms the true Christian at the approach of eternity.

Who can estimate the consequences of his martyrdom? Bohemia, from that day forth, became the theatre of persecution, distress, and bloodshed, unparalleled in the history of nations. For two long centuries the Protestants struggled on amidst the waves of adversity, which rose and fell alternately. But after the battle of White Hill, in 1621, in which the cause of Romanism triumphed over that of Protestantism, their sufferings reached their climax. Prague, deprived of its king and its officers, after the battle, opened its gates to the conqueror, laid down its arms, and kindly ontreated its victors for mercy; but the result shows how those who held the opinion that faith need not be kept with heretics

* The violation of this safe conduct is one of the most disgraceful acts recorded in history. He was seized and imprisoned; the remonstrances of his friends to the Council, and their appeals to the Prince, were equally vain. The Emperor is said to have declared that he would have saved him if he could; but here, as in England, unknown and irresponsible persons were able to prevail, and truth and honour, not to say justice and pity, were overborne. * * *

His friend and associate, Jerome of Prague, who had come to the Council of his own accord, was also seized; and though he at first recanted, being brought up again and withdrawing his recantation, he was made soon after to share the same fate.—*Massingherd's English Reformation.*

fulfilled their engagement. "Ferdinand, who entered his dominions full of that implacable resentment which inflames monarchs whose authority has been despised, was not to be mollified by the late repentance and involuntary return of rebellious subjects to their duty. He even heard, unmoved, the entreaties and tears of the citizens of Prague, who appeared before him in the posture of supplicants, and implored for mercy. The sentence which he pronounced against them was rigorous to extremity; he abolished many of their privileges, he abridged others, and new-modelled the constitution according to his pleasure. He condemned to death many of those who had been most active in forming the late association against him, and punished a still greater number with confiscation of their goods, or perpetual banishment. He obliged all his subjects of every condition to give up their arms, to be deposited in forts where he planted garrisons; and after disarming his people he loaded them with new and exorbitant taxes."*

Cruelties unknown out of Bohemia were then perpetrated on the most extensive scale. The houses were broken into during the night by the rapacious soldiers, and plundered by persons in disguise. Jacobus, a clergyman, in giving an account of what he had seen at that time, gives vent to his feelings on the occasion in the following strains:—"O, to what torments many honest promoters of the gospel were exposed! how were they tortured and massacred! How many virgins were violated to death! how many respectable women abused; how many children torn from their mothers' breasts, and out in pieces in their presence; how many were mutilated; how many dragged out naked from their beds, and thrown from the windows! Good God! what cries of woe we were forced to hear from those who lay upon the rack, and what groans and terrible outcries from those who besought the robbers to spare them for God's sake! How were we every where hindered in our church services! The innocent blood which was shed still cries, waiting for the vengeance of a righteous God!"

A great spoil within the walls of Prague fell to the lot of the first enemies,—the surrounding country supplied the rapacity of the rest. Here German, Italian, Spanish, French, Polish, and Croatian soldiers raged at pleasure, plundered villages, cities, churches, and palaces, burning the houses, and murdering the people. Thousands of families, to escape the hands of their murderers and tormentors, hid themselves in the woods and in the rocks, upon high mountains, where most of them lost their lives through hunger and cold.

On the evening of the mournful 20th of February, 1621, the leaders of the Protestant party who had supported the Elector Frederick V., most of them venerable for age, were suddenly seized, by order of the Governor, Lichtenstein, and thrown into prison, to appease the vengeance of Ferdinand. They were twenty-seven in number, including eight great officers and nobles, fourteen councillors, and several magistrates. On the Sunday, the day before their execution, those confined in the town-hall had a very remarkable communion. M. Werbenius was with them holding religious conversation, when the inspector came in and told them it was meal-time. They looked at each other, and told him they desired no earthly food. Nevertheless, their bodies required some refreshment,

* Robertson's Charles V.

and arrangements were accordingly made. One laid the cloth, another the plates, a third brought water to wash, a fourth said grace, and a fifth observed, that this was their last meal upon earth—the next day they should partake of the supper with Christ in heaven. In the meantime, it was announced that the noblemen and barons were being conveyed from the castle to the town-hall, where the scaffold had been erected. They all rushed to the windows, and, singing the 44th Psalm, saluted them aloud. The people, moved with pity, sighed and wept. The whole night was spent in singing religious hymns, prayer, pious conversation, and mutual consolation.

They exhorted one another to firmness, to overcome the world with courage, and to give their posterity an example of faithfulness. Having sung the 86th Psalm, John Kutnauer repeated the last verse,—“Show me a token for good.” They, indeed, desired that God might on the next day give them some wonderful token in their favour; but Werbenius exhorted them to be satisfied with having so much to sweeten their death.

Towards the dawn of the fatal morning they washed themselves, and changed their clothes, as though they were going to a wedding; and so well arranged their knightly dresses, even to the frills, that there was no occasion for further alteration upon the scaffold. But Kutnauer still continued to pray God that he would show a sign to attest their innocence. What, therefore, was their consolation when they perceived, through the windows of the prison, a splendid rainbow, at which all the people gazed with amazement! They then lifted up their hands in prayer, and were thanking God upon their knees, when they were roused by the discharge of a gun—the signal for execution. A few squadrons of cavalry and several companies of infantry then appeared, and formed a circle round the mournful scaffold, upon which the imperial judges and councillors took their seats,—Lichenstein having a canopy over him. The market, and streets, and houses were filled with spectators. The condemned were then called up one after another, and courageously endured the stroke of death.

It was not until the year 1781, when the Emperor Joseph II. published the celebrated edict of toleration, that the non-Catholic Christians in the imperial provinces were enabled to worship God according to their consciences. Evangelical communities, under government superintendents, were then formed all over the country, to the great joy of the Protestants. The number of Lutherans in Bohemia lately amounted to 27,600, and that of the Reformed to 52,000. In 1843, however, both together amounted to 85,000 souls. The appearance of the meeting-houses, like many of our own, is simple and insignificant. The condition of the preachers is also not very favourable, on account of the scantiness of their emoluments, the dispersed dwelling places of the members of their communities, and the arrogance of the Romanists. The superintendents are subordinate to their respective consistories at Vienna, which are formed of evangelical men,—the superintendent-general, however, being a Romanist.

Austria has long been, and still remains, one of the principal strongholds of Popery in Europe; and although Protestantism exists in her dominions, it is only regarded as a form of religion, to be tolerated, not encouraged.

We cannot pretend to see the solution of the enigmatic situation in

which Austria has been placed by the events which have recently been accomplished in Europe, and within its own territories; but we may venture to hope, that with the desire of the people for increased political privileges, may grow up a still more ardent longing for the acquisition of the true knowledge of the scriptures. That "the sun of righteousness" may then "arise with healing under his wings," dispel the shadows of Popery which have so long darkened the face of the land, and conduce to the more firm establishment of the kingdom of Christ in the hearts of all the people.

I have, perhaps, dwelt too long on these subjects, connected with the Protestant struggles in Prague, whose outward appearance as a city alone I intended to have described: but I could not refrain from their narration, as they appeared to me so closely bound up with the history of the place, that any account of it without them might have proved dull and uninteresting. Before taking leave, however, of this city, whose history dwells so pleasantly upon my memory, I cannot omit merely mentioning one or two of its most characteristic features, which, although they have been given to the public already, by an almost innumerable host of travellers, have never yet been too highly praised.

From its natural position, Prague is justly entitled to be considered the most beautiful city in Germany. Two of its most striking and admirable features are the Moldau, a broad but shallow river, which divides the old town from the new, (called *Kleinseite*;) and the *Hradschin*, an imposing eminence, (resembling the Castle Hill in Edinburgh, though much steeper,) upon which part of the city is built. The old and new towns are connected by two bridges. One of these, said to be the longest in Germany, is a ponderous structure of stone, ornamented on each side by statues of saints,—among which, that of St. John Nepomuk, the tutelar saint of Prague, is most conspicuous.

The *Hradschin*, which forms at once so prominent and noble an object, is regularly built upon, and crowned at its summit by the cathedral dedicated to St. Vitus. It is to be regretted that this edifice is still in an unfinished state, and still more, that what was of it should have suffered so much damage during the ravages of the Hussite insurrection, and the subsequent bombardment of Frederick the Great. But still, it is not only imposing in its effect when viewed from a distance, as forming a crowning-piece to the mass of masonry beneath it, and interesting from its historic associations, but attractive by the variety of splendid curiosities it contains, such as the gorgeous shrine of St. John Nepomuk, whose tongue is here deposited in a crystal vase.

PASSAGES IN THE LIFE OF JONAH.—No. VI.

"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown."—JONAH iii. 1—4.

How numerous are the vicissitudes by which the life of man is chequered! Incessant change is the condition of our being. Constant

motion is the law of life. This motion, however, is not always progressive; at least not apparently so. It frequently seems circuitous; leading us back after a time to the very point from which we had started. It is not the motion of the race-horse, onward, and still on, without turning aside, or looking back until the goal is won. It is that of the wheel,—continued motion, without progress. Not unfrequently it happens, that after many a change, we find ourselves *just where we were*, so far as external circumstances are concerned. After many a shifting scene, there comes up one, the very type and image of one which had appeared before. We seem to be back again in the region of the past. The intervening space seems annihilated. The events which filled it assume the form of a dreamy, unsubstantial pageant. We feel as if so many years were blotted out for ever from the page of our life. It is as when we gaze on the opening buds of spring. We remember a former spring, far back, it may be, in the past, when we stood and gazed, just as we do now. We are standing on the very spot on which we stood before; our eye rests on the same tree on which it rested before; the buds are bursting forth in the same way as they did before; the birds are warbling around us, just as they used to do; and as we gaze, we can hardly believe that years have glided by since the same scene was before us, and that we have been the busy actors in a busy scene, and have seen, and done, and felt, and suffered much; much that we can scarce bear to think of. All is the same *around us*; but there is *one* change,—we ourselves are changed. Our mind, our character, is not what it was when the same circumstances were around us formerly. We have been in a state of training. These years which have elapsed, and these events which have occurred, have been stamping their image on our deathless minds; have been exerting an influence on our character either for good or evil,—an influence the extent of which eternity alone will be able to unfold. The sights we have seen, the deeds we have done, the sufferings we have suffered, the feelings we have felt, have, each of them, left in our soul a record of itself, which will for ever remain distinctly legible, and will be read by countless myriads of our fellow-immortals, either by the lurid flame of hell, or by the radiant glory of that celestial city which is lighted up by the presence of Him “who clotheth himself with light as with a garment.”

Is there not something deeply solemn in this thought? We are changed from what we were, and we are changing now from what we are. We are ripening for the world of souls. We are growing in the habit of submission to God, or of rebellion against him; and thus becoming better fitted for the place of endless weal, or for the gulf of endless wo. Not a moment of our life which does not perform its part in working out this meetness; not a circumstance of our lot, or an event of our history, which does not tell on our ultimate destiny. With what an overwhelming interest does this consideration invest the present fleeting moment, and the present passing event! Our life “fleeth as a shadow, and continueth not;” but, unlike the shadow, it leaves a mark behind it which eternity cannot efface. Happy they, who, in contemplating the past, can lift up to Heaven the eye of holy confidence, beaming with the tear of grateful emotion, and say, “Yes, we are changed, blessed be God!

—once we were darkness, but now are we light in the Lord.” “Not unto us, not unto us, but unto thy name be the glory.” Let such take courage! “It is your Father’s good pleasure to give you the kingdom;” and if to give you the kingdom, then also to fit you for it. All events, even the most untoward, He will bend into accordance with this, His gracious purpose, until, having purified you from all sin, and perfected you in all holiness, and thus completed your training for immortality, He shall present you faultless before his presence with exceeding joy.

I have been led into these remarks by observing the circumstances in which Jonah was placed at the period to which the commencement of this third chapter refers. We find him now in the very same position, externally, as he was at the commencement of the narration. Observe the similarity between the opening verses of this chapter, and those of the first. The first chapter commences with, “Now the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it.” The third commences with, “And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.” The wheel has made an entire revolution. Jonah is back at the point from which he started. And yet how many important events had occurred in the interval! He had disobeyed the Divine injunction; he had fled from the presence of the Lord; he had been pursued and overtaken by a tempest; he had been convicted of his sin before the heathen mariners; he had been cast forth into the sea; he had been swallowed up by the fish; he had spent three days and nights in the belly of this fish; he had been vomited out by it on the dry land; and now, after all this, here he is listening to the same voice to which he had listened before; and that voice issues the same command which it issued before; and that command assigns him the same work which it assigned him before. All is the same externally. But Jonah himself is not the same. His mind is changed. His rebellious will is subdued. His heart is now rightly attuned, so that, when the finger of God shall touch the chords, the notes shall be notes of praise, in harmony with the celestial strains of the bright inhabitants of the paradise of God. Jonah has learned obedience, and that is the sweetest melody with which heaven’s arches can ring. Of this, however, we shall be called to speak more particularly afterwards. In the meantime, observe these three things:—

1st. The guilty prophet is not only pardoned, but restored to office and to honour. And mark here, the exceeding abundance, the overflowing of Divine grace. It would have been much if the Lord had merely pardoned his servant’s sin, and then dismissed him for ever from his service. Had he said, “I forgive, according to your requests; but your offence has been so heinous, that I can never again confer on you any mark of confidence or regard; go, and sin no more; I employ those in my service whose hands are clean:”—had this been the Lord’s message, Jonah would still have had cause to say, “Oh! to grace how great a debtor.” But God performs not his work of mercy by halves. He doles not out his grace with a niggardly hand. His pardons bear the “image and superscription” of a God. They are pardons

and something more. He not only blots out the sin, he brings the pardoned sinner near to himself, and crowns him with honour. He employs him again in his service, and thus manifests restored confidence. Yea, he gives him a name and a place among his children. Thus, "where sin had abounded, grace doth superabound;" not only covering the sin, but overflowing in positive benefits. "Who is a God like unto our God?"

2d. The word of the Lord to Jonah is the same now as it was at the first. The Most High will not be turned from his purpose. He will not modify his requirements, or abate one tittle of his demands, let who will oppose or object. In every contest between God and man, man must yield or perish, for God's will *shall* be all accomplished. Let hand join in hand,—let his servants turn traitors to his cause,—let his enemies say, in the pride of their hearts, "I will ascend above the heights of the clouds, I will be like the Most High,"—let the "nations rage, and the people imagine a vain thing"—let the "kings of the earth set themselves, and the rulers take counsel together,"—'tis all one; the eternal rock on which his throne is fixed remains unshaken; the word which has gone forth from his mouth remains unrevoked; his purpose stands as it was, and he "does all his pleasure." The only effect of opposition to his will is, that those who persist in it shall be "broken in pieces as a potter's vessel." And better far that every creature that breathes the breath of life should perish, than that one word of Jehovah should fall to the ground. Better far that the globe which we inhabit should rush to ruin, and all the beautiful and glorious furniture wherewith the Most Bountiful hath furnished it, be collected into one heap, and bound up to form its funeral pyre, and all the men and women who tread its surface expire in agony, and, mingling their shrieks with the groans of the dying world, and the crackling of its blazing elements, and the howling of the fiery tempest, and the crashing of the crushed and crumbling mountains, form a sound of horror and desolation which should ring throughout the boundless universe the knell of a departing world,—better this, than that one command of the living God should be repealed, or one word which he hath uttered fail of its accomplishment. The ruin of a world were a small calamity compared with *that*; for out of its smoking ashes he could call into existence ten thousand worlds in its place, each of them more glorious than that which had perished, and with one word of his mouth, he could plenish them with inhabitants, living and intelligent, holy and happy, who should for ever and ever show forth his praise. But where would be the remedy for that other calamity?—for the will of God changed,—the command of God repealed,—the word of God fallen to the ground? Oh! the news of *this* would sound the death knell of the moral universe. It would be the end of the reign of righteousness and order, of light and love. It would be the commencement of a moral chaos, an eternal night of moral darkness. At the news of it heaven would be covered with sackcloth, and filled with the sound of lamentation, and wailing, and wo; the inhabitants of hell would hold a jubilee, and triumph in the wreck.

3d. Jonah is to preach to the Ninevites, "the preaching which God bids him." He is not to entertain the people with his own opinions

and speculations. He receives the word from the mouth of God, pure and unadulterated; and as he receives it, so is he to preach it, without addition and without diminution. There must be no trimming,—no evasion,—no ambiguity. Fully, faithfully, fearlessly, he must “speak the truth, the whole truth, and nothing but the truth, as he shall answer to God at the great day of judgment.” And so must it be with all who preach the word of God. “Go,” is God’s message to every minister of Christ, “Go, and preach unto them the preaching which I bid thee.” We have no discretionary power to change or to modify it at our pleasure. We have our message ready furnished to our hands, and it is at the peril of our souls if we do not deliver that message as it is.

And let this be our *apology*, (if we may use such a word in reference to such a subject,) when we are called to deliver heavy tidings, to teach unpleasant truths,—THE LORD HATH BID US. The word is not ours, but His. Oh! it were easy to “prophesy smooth things,” saying, “peace, peace,”—to flatter men in their sins, and with soft and soporific strains, to lull them into spiritual slumber. But this were to turn traitors to the cause of God; to risk the eternal wellbeing of our own souls, as well as to destroy the souls of others.

Observe the reception which the word of the Lord met with from the prophet. *Formerly*, when the same command was issued, the recorded result was, “But Jonah arose to flee unto Tarshish from the presence of the Lord.” *Now* it is, “So Jonah arose, and went unto Nineveh, according to the word of the Lord.” “Blessed,” saith the Psalmist, “is the man whom thou chastenest, and teachest out of thy law.” This blessedness Jonah is now experiencing. He has been in God’s school,—the school of affliction. He has learned there the lesson,—the hardest lesson prescribed to man, and that which we take the longest time fully to learn,—the lesson of submission. His self-will is subdued; his confidence in himself is destroyed; he is at his Father’s feet; and the language of his heart is, “Not my will but thine be done.” And all this, under God, he owes to adversity. Let us improve our trials; they are a price given us wherewith to purchase wisdom. “Every condition, be it what it may, has hardships, hazards, pains. We try to escape them. We pine for a sheltered lot, for a smooth path, for cheering friends, and unbroken success. But Providence ordains storms, disasters, hostilities, sufferings; and the great question, whether we shall live to any purpose or not; whether we shall grow strong in mind and heart, or be weak and pitiable, depends on nothing so much as on our use of these adverse circumstances. Outward evils are designed to school our passions, and to rouse our faculties and virtues into intenser action. Sometimes they seem to create new powers. Difficulty is the element, and resistance the true work of a man. Self-culture never goes on so fast as when embarrassed circumstances, the opposition of men or the elements, unexpected changes of the times, or other forms of suffering, throw us on our inward resources, turn us for strength to God, clear up to us the great purpose of life, and inspire calm resolution.”*

Jonah is on his way to Nineveh, and how different must his feelings be, as he journeys along, from what they were during the former jour-

* Channing on Self-Culture.

ney, on which we accompanied him, when he trode the way to Joppa, a fugitive from his God. *Then* he was under the frown of the Holy One. *Now* he enjoys the life-giving smile of his countenance. *Then* he was a daring and impious rebel. *Now* he is a pardoned and accepted child. *Then*, pride, self-will, and obstinacy, shed abroad their soul-withering influence. *Now* his mind is calm, peaceful, serene; under the soothing influence of humility, submission, penitence. *Then* the fear of man possessed him, for his conscience was burdened with a sense of guilt. *Now*, his conscience being purged from dead works, he goes on his way without fear; at peace with himself, with his God, and with the world. *Then* his feeling was, "What exile from himself can flee?" *Now* it is, "I cannot go, where universal love not smiles around."

By-and-by he arrives at his destination, the "great city;" and he loses no time in commencing his work. "He began to enter into the city a day's journey, and he cried saying, Yet forty days and Nineveh shall be overthrown." This was "the preaching which God bade him," and heavy though the tidings were, they must be proclaimed. Doubtless he told them the reason of the divine denunciation, setting their sins in order before them, and exhorting them to repentance. And the effect of his preaching shows that he fulfilled his mission faithfully. He sought not to gain their favour by flattering speeches. He scrupled not to point the arrow of conviction to the heart, and to send it home with such force that it might fix itself there, and inflict a wound which nothing but the oil of divine grace could ever heal. And thus should every one do who professes to declare God's message to guilty man. But he who does this must make up his mind to disregard what men may think, or say, or do, and be content to know that "his witness is in heaven, and his record on high." For such faithfulness will always be sure to offend some. Till a man is ready to forsake his sins, he cannot bear to be told of them. It is gall and wormwood to his spirit. He will bear, indeed, to be told that he is a sinner, for that does not hinder him from escaping in the crowd; but tell him of his sins:—ah! that is a different matter. Like Naaman the Syrian, he is off in a rage, and you will probably hear the echo of his grumbling for months to come. How often has it happened, that men have listened to the word of God with approbation, and even delight, while they were addressed in so vague and general a way as not to tell upon the conscience; but when their sins were set in array before them, and they were aroused from the sleep of death, and made to feel that, with the word of the living God, you were searching their very souls, the deadly onmity of the carnal mind has been awakened, and, with the wicked Ahab, they have said, "I hate this Micaiah, for he doth not prophesy good concerning me, but evil only."

Harsh as Jonah's message sounded, it was yet a message of love. There is a respite given—"yet forty days." And why a respite, but to afford "space for repentance?" And why an announcement of danger at all? Why not leave them to be suddenly and unexpectedly overwhelmed? Why, but because "the Lord is gracious and full of compassion;" and he will try them, whether they may not be induced, even by the fear of destruction, to turn and live! And so it is with all the

warnings, the threatenings, the denunciations of the word of God. They all spring from love; they all teem with love; they are all borne to us on the wings of love. When God declares that "the wicked shall be turned into hell," it is in order that they may flee from the coming wrath. When He announces that "the wages of sin is death," it is to induce men to receive "the gift of God," which is "eternal life through Jesus Christ our Lord." All these denunciations and threats are but the echo of the Divine oath—"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he should turn from his way and live;"—the enforcement of the Divine entreaty, "Turn ye, turn ye, why will ye die?"

J. C.

NOTES ON PASSAGES OF SCRIPTURE.

1 Sam. xiii. 21.—"Upon the space of ten or twelve acres I observed fourteen ploughs at work; and so simple and light is the construction of these implements, that the husbandman, when returning from his labour in the evening, takes his plough home on his shoulder, and carries it to the field again in the morning. That the ploughs were upon the same light construction in the days of Samuel, may be inferred from the circumstance of a *file* being used to sharpen them."—*Munro's Rambles in Syria*, Vol. I. p. 89.

Mat. xxiv. 17.—"This village, situated upon the side of a hill, has the flat roofs of its houses, in many instances, level with the road; inso-much, that it was not easy to distinguish the latter from the roof. The same is the case in many of the towns of Palestine, as Nazareth, Safet, and others; which explains our Lord's expression, that he who was 'upon the house top should not go down into the house' before his flight; an injunction not easily understood, without knowing how the houses of the country are built. Many of them, and, perhaps, the greater part, have the ascent by steps on the outside; which manner of building will also account for the expression."—*Ibid.* p. 100.

Luke vi. 30.—"The 'every man' here ($\pi\alpha\nu\tau\iota$) means any one, every sort of men, *i.e.*, persons of any nation or party, even heathens or Samaritans. This is a frequent meaning of 'all' ($\pi\alpha\varsigma$) in the New Testament, Beza rightly renders here by *cuiusvis*. The Jews were wont to give only to Jews; and our Lord here enjoins a more extended liberality in regard to what we have and another wants.—'From him that taketh away'—means not from him who takes by violence, (for this would make our Lord take the part of *thieves and robbers*,) but from him who takes, accepts, receives, what thou hast spontaneously given; see Mat. vi. 8; xv. 24; Acts xxi. 11.—'Thy goods,' ($\tau\alpha\sigma\alpha$) thy things, thine alms, that which was thine own before thou gavest it to him. 'Ask not again,' ($\mu\eta\ \alpha\iota\tau\alpha\iota\tau\iota$) do not recal, as in that case it would be not a gift or an alms, but only a loan. The whole passage may be thus rendered:—*Give to any man (i.e. to a man of any nation or sect) who asketh of thee; and of him who receiveth thy gift demand it not again.*"—*Markland, Not. in Eurip. Supp.* 456.

Eph. v. 32.—This passage may be thus translated—"This mystery is of great weight—I mean as respects Christ and the church." In order to

understand its sense, the chief thing is to ascertain what is meant by the word "mystery." Now, this word frequently occurs in Paul's writings. We find it oftener than once in this epistle. In chap. i. 9, the apostle tells us that God has "made known to us the *mystery* of his own will, according to his own good pleasure, which he hath purposed in himself," where the term evidently denotes something *revealed* to man—something in itself beyond man's reach, but with which God has been pleased to make him acquainted. Again, in chap. iii. 4—6, we have the term *mystery* used to describe the revealed fact, that "the Gentiles are co-heirs, and incorporate, and co-partakers [with the Jews] of the promise in Christ Jesus through the gospel"—a fact of which the world had no previous knowledge, and of which men became aware only by its being "revealed by the Spirit to the holy apostles and prophets." These passages may suffice to give us a distinct conception of what Paul intends by a "mystery:" it is a fact or truth in the divine purpose or plan, which becomes known to men through being revealed to the inspired teachers, and by them conveyed to the world. What Paul, then, here intimates is, that that of which he is discoursing is a divine truth,—an element in the gracious counsel of God. Of this he says that it is "great." By our translators and others, this adjective is viewed as qualifying the mystery, *in comparison with other mysteries*; it is not only a mystery, but, among mysteries, a great one. Paul's words, however, are not so. He does not say, "This is a great mystery;" but "this mystery is great," *i.e.*, of much weight and moment in itself, and in relation to us, to whom it is made known. So μέγα (great) is used by Paul, 2 Cor. xi. 15; 1 Tim. iii. 16.

But of what is it that Paul affirms that it is a divinely revealed truth of great weight? He himself tells us in the latter clause of the verse: "I mean," says he, "as respects Christ and the church." In the preceding verses *two* subjects had occupied his attention—the union of husband and wife, and the union of Christ and the church, between which he has been drawing a parallel; and to prevent mistake, when he announces that he has been uttering a great fact in the divine plan of mercy, he adds, that he intends this in reference to the union of Christ and the church. That the rendering we have given of λέγω δὲ is the proper one in such a connection, might be evinced by numerous citations. Let the following suffice:—"Scipio . . . repudiated a benefit—I mean a king (ἀνὴν λέγω δὲ βασιλέα;) &c." Polybius, p. 851, line 18, (adduced by Raphael in his *Annot. Phill. in loc.* See also the examples collected by him on 1 Cor. i. 12.) "But thou, O son of Poias,—I mean Philoctetes (Φιλοκτ. λέγω)."—Soph. *Phil.* 1245. "The man—my father I mean (ἐμὸν λέγω πατέρα)."—*Trach.* 9. Plato even uses λέγω *directly* in the sense of "I mean;" *Theæt.* 198, a. "He shall learn thence more clearly what I mean (τί λέγω)." Compare also 1 Cor. i. 12—"There are strifes among you—I mean by this that," &c.

If this be the correct exegesis of the passage before us, it is easy to see how utterly unfounded is the conclusion to which it is wrested by the Papists, as supporting their doctrine that marriage is a sacrament and a holy mystery. As if foreseeing that such a use might be made of his parallel, Paul here expressly declares that he has no such meaning.

ASSURANCE OF SALVATION.

[At the request of friends we insert the following article, from the pen of the late Dr. Payne, which appeared in the pages of our esteemed cotemporary, the *Evangelical Magazine* for August last. The paper possesses a melancholy interest, from its being the last its author ever wrote. Its intrinsic value appears to us very great, as a clear statement of truth on a subject on which the views of many are sadly perplexed and unscriptural.—*Ed. S. C. M.*]

THE term, assurance, is generally understood to denote confidence of personal acceptance with God. It is not certain, however, that the term assurance is ever used in this sense in the Scriptures. In the Pauline Epistles, the word translated, full assurance, signifies "a full or an abounding measure." The full assurance of faith "is a firm and unwavering faith;" the full assurance of hope "is an abounding measure of hope;" the full assurance of understanding means, "enlarged and accurate views of Divine truth." In the second of these instances, the phrase—"the full assurance of hope," might seem to be used in the usual theological sense indicated above. It may bear, however, the more genuine sense, (in which, however, the theological sense may be included,) of confident hope of future blessings.

It is possible, however, -and if so, its desirableness will be admitted by all,—for Christians to attain a settled conviction that they are in a state of acceptance with God:—"These things," says the apostle John, "have I written unto you that believe on the name of the Son of God, that ye *may* know that ye *have* eternal life." 1 John v. 13. My future remarks will, then, aim to show the manner in which assurance, in this sense of the word, is obtained.

Before any thing *positive* is stated on this subject, it may be expedient to show, at some length, that it is not derived, and that it cannot possibly be derived, *directly* from the Scriptures. Let me not, however, be misunderstood here. I by no means intend to *deny* that the first enlightened and believing apprehensions of the gospel bring direct comfort to the mind. I deem it of pressing importance to *affirm* this. When, by Divine teaching, a sinner, trembling under a sense of deserved condemnation, sees no way opened before him, by which he may escape the wrath to come, will not the *sight itself*, without a thought about the state of his *own mind*, fill him with joy? Who can doubt it? We must never forget, that the first hope and comfort of a sinner—if they be scriptural in their nature and source—must flow *directly from the gospel*. But then, this hope must be carefully distinguished from the joy of assurance, as we now use the term. The *sources* of the two are different. The *former* springs from the newly-awakened perception that forgiveness with God *may* be obtained; the *latter* from the assurance that it *has been* obtained; and that the party thus highly blessed may shout aloud with joy, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

Now, *this* assurance cannot be derived directly from the gospel. Many excellent men formerly, and some even in the present day, (Dr. Malan,

of Geneva, for instance,) seem to maintain the reverse of this proposition, for they appear to speak of assurance as constituting the essence, or a part of the essence of faith,—so that to believe the gospel, and to have assurance of our own acceptance with God, are the same thing. I have said they appear to do this, because I have sometimes thought they meant rather to affirm the inseparable union, than the identity of the two things. There is an obvious distinction here. We cannot have the perception of danger without fear, because God has united them in indissoluble bonds. Yet the perception and the fear are not identical. If these writers can be supposed to mean merely that we cannot have faith without having, as an adjunct, *incipient* assurance, we will not at present wage any controversy with them; but if they mean to affirm that faith is assurance, we oppose and deny their doctrine on the following grounds, to which we solicit the careful and prayerful attention of the reader:—

It will, I imagine, be universally admitted, that to have faith, and to believe the gospel, are the same thing. Were it not that, when two phrases to denote the same thing are used, some persons are apt to imagine that two things are set before them, it would be almost impertinent to make this remark. Assuming its correctness, it may be well to consider for a moment *what the gospel must be*, to justify the assertion that to have faith is to have assurance,—that is, confidence of acceptance with God,—are identical. Who can doubt that its testimony must be as follows?—"The atonement of Christ has brought all men into a state of personal acceptance with God;" or thus:—"A. B. is in a state of personal acceptance with God." In either case, faith and assurance would be identical. In the latter case, A. B. could not believe the gospel without believing his own acceptance with God, because that fact would constitute the gospel,—at least a part of it. In the latter instance, also, the two beliefs would be identical; since, by supposition, the gospel testimony is that all men—A. B. among the rest—have been brought into a state of personal acceptance with God. The faith of the gospel, therefore, on the part of A. B., involves the belief, or is the belief—partially so at least—of his own acceptance with God.

I hold it to be indisputable, that such must be the gospel testimony to justify the assertion, that to believe the gospel, and to believe that we are accepted of God, are identical. Now, is this the gospel testimony? Does the New Testament declare that A. B.—or any other individual—is in a state of acceptance with God? It does not. How, then, can the belief of this be the faith of the gospel, unless the faith of the gospel be something different from that which the gospel testifies? Or does the New Testament declare that all men are brought by the atonement into a state of acceptance with God? If so, let the passages which declare this be pointed out. I venture to deny that one such passage can be found in the whole compass of Divine Revelation. The gospel testimony is as follows:—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be (not are) saved. He that believeth on him is not condemned; but he that

believeth not is *condemned already*." John iii. 16—18. How, then, can the testimony of the gospel be that all men are pardoned? "Moreover, brethren," said Paul, "I declare unto you *THE gospel*," &c.—"how that Christ died for our sins, according to the Scriptures. And that he was buried, and that he rose again the third day, according to the Scriptures." Such was the gospel testimony; not that all men are pardoned, for* the apostle adds, "by which (gospel) ye are (shall be) saved, if ye keep in memory what I preached unto you," &c. 1 Cor. xv. 1—4.

From these passages, as well as various others, it is manifest that the substance of the gospel is not that all men, or any men, have been brought into a state of personal acceptance with God—but that they may be brought into this state, by faith in Christ; for to them who are in Christ Jesus, and to them only, there is no condemnation. The error, then, of those who identify faith and assurance, is not only flagrant but formidable. It *involves error* in regard to the very nature of the gospel; and would, consequently, seem to endanger the salvation of those who hold it: for salvation is not connected with the belief of *any* truth, but with the belief of the *truth of the gospel*. It further *involves error*; and, as I believe, serious error—in regard to the great thing accomplished by the death of Christ—i.e. error in regard to the nature, and consequently the extent of the atonement. If any truth is taught, beyond doubt, by the New Testament, it is this,—that the atonement of our Lord, (although a blessing of infinite value,) did not bring all men, or any man, into a state of acceptance with God. It removed obstacles, on the part of the Moral Governor, to the effecting of this—to the proposal to all men of terms of mercy; but, till the mercy is actually accepted, it leaves even the elect in a state of condemnation. All men must repent and believe, ere not only their enmity against God is subdued, but ere the judicial displeasure of God against them is removed: "Believe in the Lord Jesus Christ" is the language of the record—"and thou *shalt be saved*." "He that believeth not is *condemned already*." "He that believeth not the Son shall not see life; but the wrath of God *abideth* on him." Now, since the wrath of God *abideth* on every unbeliever, and as long as he remains an unbeliever, it is manifest that the redemption from the curse of the law which was effected by our Lord's becoming a curse for us, was not, and could not possibly be, the *actual* deliverance even of the elect from condemnation. It is vain to reply, as some obtuse ultra-Calvinists are in the habit of doing, that, in that case, we have a redemption that does not redeem. We must explain one part of divine truth by another; and since it is affirmed that men *escape* from a state of condemnation by *faith* in the death of Christ, it is abundantly manifest that they were not actually delivered from it *by* his death itself.

The redemption effected by the death of Christ, *per se*, was the deliverance, not of the elect only, but of all men, *from that state in which eternal death must have been inevitable*. Irrespectively of that blessed event, all men must have died, because all men have sinned; and the safety of the divine government is incompatible with the bestowment of pardon without atonement; in other words, without the doing of that which will sustain the moral power and authority of the law, while mercy, on such terms as the moral governor may determine upon, is offered and

extended to sinners. This was the precise object aimed at, and effected by the atonement. It was not designed to *assuage any personal feeling of displeasure* on the part of God; for such feeling could only have been allayed by the punishment of the sinner himself. Moreover, we learn that the atonement *itself* flowed from the personal love (benevolence) of God to sinners. God so loved them as to give for them his only begotten Son! It was not designed *actually to rescue any*—not even the elect—from condemnation; but to open a way for the rescue of all who should choose to accept deliverance:—to enable the Moral Governor, without risking the stability of his government, to offer pardon, on the ground of the work of Christ, to every penitent and believing sinner, and to pour down the influences of his Spirit to dispose the chosen to salvation to seek it in the instituted way.

When we compare one part of scripture with another, there can be little doubt that our ultra-Calvinists are in the habit of ascribing to the atonement too much of direct influence, both upon the legal condition, and the moral state of (even elect) sinners. “They are *actually saved*” —say the whole tribe of such writers, “by the atonement itself;—by the blood shed on the cross, and not by its application to the conscience and the heart by the Holy Spirit.” Now, in no sense of the term saved, is this true. In a *moral* sense the assertion is not true. Till an individual is brought to believe the gospel—though “chosen in Christ before the foundation of the world, that he *might be* holy,” &c.—he is “*dead* in trespasses and sins.” In a *legal* sense it is not true; for actual deliverance from condemnation, justification, &c., is not by the atonement directly, but by *faith* in the atonement: “Being justified *by faith*, we have peace with God.” We are said, indeed, to be justified by the blood of Christ; but not by that blood as shed upon the cross, but as sprinkled upon the conscience by the Holy Spirit. How otherwise could our Lord solemnly assure us, that the wrath of God abideth upon every unbeliever. The entire facts of the case compel us to believe, that all that was actually effected by the atonement, *per se*, was rendering it possible for the Moral Governor, without enfeebling the influence of moral government, (if not destroying it altogether) towards the sinner, as the love of his heart prompted him, in any way of mercy which should appear expedient to him;—to issue, as he has done, a proclamation of mercy to all men, on the simple requirement, (*condition*, it might have been said, for such, in the sense of *sine qua non* it really is,) of repentance towards God, and faith towards our Lord Jesus Christ,—thus putting salvation within the reach of all, to whom the gospel comes, but suspending their *actual* salvation—as the actual relation of God rendered it necessary to do—on *an act of submission and obedience* really performed by them, though the performance of the act, when it is performed, is secured by a special operation of God the holy Spirit upon their hearts;—an operation which, as we conceive, is the result and accomplishment of that special intention to save the “sheep,” the “church,” which *accompanied* the atonement, but was really *extraneous* to it, not constituting a part of its nature or essence.

If this paper has given a correct statement of the gospel,—of the design, the nature, and the extent of the atonement,—it is impossible, in the very nature of the case, that assurance of salvation, in the theo-

logical sense indicated in this paper, can form any part of the faith of the gospel. The gospel no more testifies to any individual that he is in a state of acceptance with God, than that there are men in the moon; and it would not be more absurd to contend that the latter belief enters into the faith of the gospel than the former. The gospel does, indeed, testify that all men *may* be saved; assurance of this is directly derived from the gospel; it is, in fact, the faith (or a part of the faith) of the gospel. But assurance of personal acceptance with God is derived from another source altogether. What that source actually is, shall form the subject of another paper.

GEORGE PAYNE.

RAGGED SCHOOLS AND RAGGED CHURCHES.

It is singular how long men will sometimes hang at the verge of an important discovery before the idea occurs to some one which leads to its being made. How often, for instance, has the scientific world been arrested for years at a point which a single happy thought of a Newton or a Davy instantly enables them to surmount, and to make the starting point of a new career of investigation and discovery! How frequently does the workman in the daily pursuit of his task come within a hair-breadth of some great improvement in the arts, which yet remains hid, till, in some happy moment, some fortunate or gifted individual crosses the mysterious barrier, and looks into an entirely new region of fertile and expansive territory. And how often in the moral world do evils which every one deploras remain fretting and polluting the whole social system while the cure lies close at hand, but unhappily hid, until a thought come into some man's head, which leads him a little out of the beaten track, and there he finds the very thing the world has for years been sighing for. It is thus that the progress of human discovery itself continually teaches us how seldom man's greatest achievements are the result of his own forethought, and how much he is indebted to that overruling power which ignorance or profanity delights to denominate Accident, but which reason and piety reverence as the Providence of God.

As an illustration of the truth of these remarks, one may point to the recent scheme for reclaiming the vicious, and relieving the miserable of our juvenile population, by means of what have been called *Ragged Schools*. The existence of a large number of wretched neglected children—the progeny of vice, the victims of poverty, or the tools of iniquity—many of these orphans, some cruelly deserted by their parents, some utterly ignorant whether their parents are dead or alive, or who their parents were, some of them having no abiding place, but prowling through the streets, or sleeping in the fields by day, and seeking a miserable shelter on the hard steps of a common stair at night—all of them leading a precarious and vagabond life, and marked from their earliest years as the felons and the harlots of the succeeding generation: the existence of these, especially in our cities and larger towns, has been long known and deplored. It has also been for a long time the confident belief of good and thoughtful men, that no effectual remedy for

such social evils is to be found but in the diffusion through all classes of the community of a sound scriptural education, and the training of the young, under the influence of such an education, and by the power of kindness rather than severity, to habits of self-respect, industry, and mutual esteem. But whilst both these convictions have been for many years strong in the minds of multitudes, it was left to a very recent period to bring the two together, and to hit upon a plan by which not only those who were willing to be educated might receive on terms within their command this blessing, but by which those who had hitherto existed only to spurn from them all such blessings, or who seemed to be placed hopelessly beyond the reach of them on any terms—the wild “Arabs of the streets,” as they have been happily named by one who has done more than any other man to bring their case before the public—might be gathered within the fold, and tamed down to submit to that discipline by which they might be fitted for playing the part of good and useful citizens.

To Mr. Sheriff Watson of Aberdeen belongs the honour of first suggesting and first setting in operation a ragged school. After his experiment had been made, and the excellence of his scheme proved, the attention of the empire was rivetted on it by Mr. Guthrie's eloquent, pathetic, and most spirit-stirring Plea. Due praise also must be given to Lord Ashley, who, in this as in all other schemes for benefitting the poorer classes, was foremost to assist. Nothing can be more gratifying than the result of the wide trial which has now been made of the plan. It has succeeded every where; and Ragged Schools have now taken their place amongst the accredited schemes for ameliorating the condition of society, by removing one of its greatest nuisances, and curing one of its most cancerous sores.

A little while since Mr. Guthrie published a second Plea, in which he adduces some most valuable facts in evidence of the success of the scheme as tried in Edinburgh, and urges anew the claims of Ragged Schools upon the attention and support of the public. From this interesting pamphlet we shall now cite a few passages, and leave them without any comment of our own to work their due effect with our readers.

CASES OF CHILDREN WHO HAVE BEEN IN THE SCHOOLS.

“John H.—, seven years of age, has been in the habit of sleeping in stairs, or wherever he can find shelter, and was sent to our school from the Police Office, where he was well known as a juvenile mendicant. He deserted school thirteen times; and when our teachers despaired of breaking in this young savage, a sister of about eight years old appeared at the school, as wild, wandering, and wayward as himself. The Report says, that the change on these children is such, that, instead of being a pest, they are now a pleasure.”

“Anne B.—, thirteen years of age, was sent here from the Police Court, having been convicted of public begging. She could read none, having never been at any school. Her mother is dead, and her father has long since deserted her. Her uncle resides in town,—goes to no church,—but keeps a low lodging house in a mean locality. There are twelve beds in his house, and each of these is generally occupied by three or four persons. She had to carry drink to the lodgers at all hours of the night, and her fortune was, sometimes to get a bed for herself,—sometimes none at all. This poor girl, so nigh to destruction, has been rescued from circumstances which would have speedily ended in her ruin. She has found a Saviour and an asylum in our Ragged School; and now, sheltered at night beneath the roof of a decent widow, she is happy, contented, and willing to do well.”

“Jane T.—, about eleven years of age. She has been wandering about the

town, begging in ordinary, and stealing when she could; sleeping on stairs, or wherever a place could be found for her head to lie on, along with her brother, who is such another outcast and wanderer. She was sent to our school from the Police Court. Their case, as well as many others, proves the early power of evil habits, and how difficult it is to tame these Arabs of the city. The day after being received into the school they both deserted. There was reason to believe the boy had committed some crime for which he had been thrown into jail. The girl was sought for: the lost sheep was found; and, by her excellent behaviour, she now promises, with God's blessing, to reward all the care and kindness she has received."

"P. G.— was brought up as a vagrant. He confesses he has not been at school for two years, and frankly admits that he has been all that time going about stealing. He expresses his willingness to go to school. The family are said to be a bad one. The case is continued for a month. In case he absconds, he will require to be watched, as he confesses to have had a hand in many thefts.

(Signed)

"ANDREW JAMESON."

"In regard to this boy,—sent to our school by the Sheriff-Substitute, Mr. Jameson, one of its warmest, steadiest, and most enlightened friends, whose absence from his post, in consequence of bad health, we deeply regret, as a serious loss both to us and the community, --we may add, that the Superintendent certifies the regular attendance of the boy, and the great satisfaction, upon the whole, that he has given."

STATISTICS OF THE EDINBURGH SCHOOL FOR 1848, AND APPEAL.

	Above eight years of age.			Total.
	Boys.	Girls.	Infants.	
"Fatherless, with drunken Mothers,.....	22	18	23	63
Motherless, with drunken Fathers,.....	22	18	17	57
Both Parents utterly worthless,.....	30	26	21	77
Certainly known as Children of Thieves	23	28	18	69
Believed to be so,.....	35	48	47	130
Who have been Beggars,.....	88	79	65	232
Who have been in Jail,.....	11	7	—	18
Who have been in the Police Office,.....	32	19	—	51
Who were homeless,.....	15	12	—	27

"Select from the crowd any one of these victims of direst orphanage,—fix your eyes on some one victim of a parent's damnable and damning vices,—suffering through sins not its own,—whose shivering limbs, pinched and hungry features, mutely but meltingly appeal to the tenderest feelings of humanity,—and are you, let me ask, to follow the footsteps of the good Samaritan, or, passing by on the other side, leave that hapless and helpless child to its miserable doom? Little do thousands in this city know how large an amount of misery, of bitter hours, of biting cold, of brutal usage, is summed up in that child's short and melancholy experience of this cold, unfeeling world. Oh! how should it melt your heart to feel, and your hand to help, to think how yon creature, whose infancy was neither cradled nor caressed, standing there with naked limbs and tangled locks and 'uncouth features, meagre, pale, and wild,' has endured each day the most brutal usage,—usage such as, if inflicted on child, brother, sister, of yours or mine, would stir the very depths of passion, and make our eyes gleam with fire! We well remember how, when one night on the street, which he filled with his lamentable cries, we stepped between the mother and her boy, as we flung her back from the brutal assault, she turned round on us with savage passion, and justified her cruelty: the child was hers, and she had a right to beat him as she chose. From such mothers,—or, to pronounce no libel upon nature, from such monsters rather,—our school opens the gate of a welcome and blessed asylum; and surely in past time it has been our sin, and in time to come, if not amended in God Almighty's righteous providence, it will be our ruin, that those who have suffered through a parent's vices, have been left to perish, the victims of our culpable neglect.

"To leave these children to their parents, is, in as many words, to leave them to certain ruin. We leave them to be taught industry by idleness, honesty by theft, sobriety by drunkenness, purity by pollution, decorum by indecency, the fear and the love of God by those of whom Scripture truly says, 'God is not in all their thoughts.' It is those only who, like ourselves, have been called to descend into the dark rhodes of poverty and crime, pestilence and pollution, who can form a

sufficiently clear conviction of the sheer, and utter, and egregious folly of leaving these unhappy children to the care of careless and brutal parents. People happy in their ignorance may wonder at our anxiety to rescue the child from her whom God and nature has taught to love it; but vice has turned a mother's heart to stone, and works a metamorphosis passing any fabled and sung by Ovid.

"The Roman poet turns Lycaon into a ravenous wolf; but sin, as George Whitefield was wont to say, and thunder over awe-struck assemblies, has turned man into a monstrous compound of half-brute half-devil."

A CULPRIT DEALT WITH.

"The discipline of such a school as ours is one of its most interesting features. It were not doing justice to our cause to overlook this aspect of the case; and perhaps in no better way could we exhibit the admirable manner in which our school is conducted by our accomplished teacher Mr. Gibb, and the singular success which he has had in breaking in these children, ameliorating their dispositions, and humanizing their character and habits. We remarked in our first 'Plea,' that these children were not to be moved by hard words and harder blows, being too much accustomed to these at home, and having 'learnt to be as indifferent to them as the smith's dog to the shower of sparks.' Throughout that 'Plea' we put our faith in kindness: it has been tried, and not found wanting. Those that would have bristled up before a harsh word or harsher blow, have become soft and pliant in her tender hand; and where corporeal punishment has become indispensable, it has been administered with the smallest possible measure of pain, and the largest possible measure of kindness. We may introduce a few illustrative details of this, by an extract of a letter we received from a lady during a late absence from town.

"I went to the Ragged School to-day with some friends, and spent two hours among the boys, much to our amusement, and admiration, both of them and Mr. Gibb. We were most fortunate in our choice of a day for our visit, for several interesting events occurred. A deserter was brought back, and regularly put upon trial; and truly it was as good as a play any day, to hear the examinations as conducted by Mr. Gibb in presence of the assembled school, and the queer answers and odd reasons for running away, tendered by the culprit in his own defence. After he was heard for himself, every boy who in conscience thought he had done wrong was desired to hold up his right hand. The verdict was unanimous; and it was, Guilty. And then came the question of punishment. This was speedily decided by a special jury, selected from his own class, who retired to consult, and who returned in a few minutes, and, through their dux as chancellor, announced a sentence of twelve palmics. Mr. Gibb begged us to remain and see the dose administered. Curiosity, and a lively interest in the scene, overcame the scruples of our tenderer feelings; and we were amply repaid by hearing the judicious, tender, and Christian admonition with which Mr. Gibb accompanied the correction,—explaining both to the culprit and school, that punishment was administered on the well known principle of these schools,—the motto of your 'Plea,'—'Prevention is better than cure.'"

GOOD RESULTS.

"It is but justice to our admirable teacher, Mr. Gibb,—to the school,—to the cause,—and to the children themselves,—that I should close this section of my 'Second Plea,' by the following extract from a letter of his, 25th December, 1848:

RAGGED SCHOOL, RAMSAY LANE,
25th December, 1848.

"REVEREND SIR,—I can say that, of the many boys that have attended the Ragged School, I have met with few (indeed none) who have not shown the greatest readiness to do me a personal kindness, either in school or out of it. To show this, many instances might be given. Allow me only to trouble you with the following:—J—C—lost his mother, who was an Irishwoman, and his father, who was a Scotchman, (by trade a shoemaker,) when he was about six years old. When I found him, he had been trying to provide himself with food and lodgings for upwards of a year, by carrying luggage for passengers to and from the Edinburgh and Glasgow Railway. He seemed rather destitute, and I asked him to come to school; but it was not till some time after, when he had got a sore foot, that he found his way thither.

“Afterwards I was seized with typhus fever, and two or three of the boys called to inquire for me every day. C—— came regularly morning and evening, and was always very anxious to see me; and so long as he was told that I was no better, he went away crying; but when he was told that I was getting better, the tear was changed to a smile. On the evening before I went to the country for change of air, he was asked to come next morning and assist me to the Canal boat. He got me safe on board; and when we had started, I was surprised, on looking out at the window, to see half a dozen of the Ragged School Boys, with C—— at their head, running alongside, and crying ‘Yonder he’s;’ and this they continued to do till the boat went off at full speed, when they returned, after running nearly half a mile. One day shortly after, on taking a walk in the country, a boy was seen approaching, dressed in clothes that I had seen in the Ragged School; and as he came nearer he began to smile. I was a little surprised to find that it was C——. He had collected his halfpence till he had raised sixpence, and then set away on the Canal to see his master, with no other prospect than to walk home; of course his return fare was made up for him. C—— is now working to a fletcher, and lodging in the same house with a boy who was once his companion in adversity, and a Ragged School class-mate; and that boy being scarcely able to clear his way, while C—— has something to spare, he gives a little, to enable his old fellow-sufferer and scholar to live as comfortably as himself.

“In regard to any real saving change being made on these children, I would not like to speak with too much confidence. Any one who knows much about either them or their parents, knows that they are too ready to appear to be in mind whatever is most likely to benefit their body. One thing, however, is certain, viz. they are a very great deal kinder to each other than they formerly were; and last week I had a visit from all their mothers or landladies that could attend, for the purpose of ascertaining whether any difference, either for better or worse, had been observed in the conduct of any of them since they came to school. Not one of them answered, For the worse. In almost every case the answer was, *For the better*; and that the children were more obedient than they used to be. One said, her sons were ‘very much improved, and not like what they were before at all: they are like new weans altogether.’ Another said, ‘They are more kind to each other, and to their sisters; and instead of spending their evenings in running on the streets, as they used to do, they now spend them in singing and reading.’ Another, that her son ‘now works at his slate, and reads his Bible, and sings hymns.’ Another, that her son ‘is a good deal healthier, and a better boy *entirely*.’ Another (a blind woman) says she knows not how to express her gratitude to the people of the Ragged School; for her son is now able to read to her at night, and tells her nice stories about Jesus, and sings sweet hymns; and so forth. From these and similar facts, I have reason to believe that the good already done by means of these schools will tell on generations yet unborn; and that some of these poor outcasts will bless God through all eternity, that there was once such a thing as the Ragged School.

“Rev. and Dear Sir, I hope you will excuse the somewhat brief and familiar manner in which I have endeavoured to give you a few facts as they stand. I thought to have had them forwarded sooner, but the business of the school, and family sickness prevented.—REV. SIR, Your obedient Servant,

“GEO. GIBB.”

We could greatly multiply these extracts, but must now leave the Ragged Schools to notice another and a congenial effort for the improvement of the abandoned adult population of our large towns. This scheme also has had its cradle in Aberdeen, where its success has now been tested by a twelvemonth’s trial. Of the nature of the experiment, and of the results achieved, a deeply interesting account has been published by Mr. James H. Wilson of Aberdeen, under whose auspices it has been chiefly conducted. We shall, as in the case of Mr. Guthrie’s pamphlet, let Mr. Wilson speak for himself, and thus best redeem the promise made last month, to bring his operations fully before our readers.

“In the Autumn of 1847, a room was opened for religious exercises on the ground floor of a dilapidated building in Albion-Street, Aberdeen. It measured twelve

feet by eight; was seated with fir slabs, and lighted by a single candle, which stood on the minister's small deal table. At the first meeting, about a dozen of people were present, whose appearance bespoke extreme destitution. They formed part of a population, set down by common consent as the most depraved and vicious in the community, and who had long been looked upon by every denomination of Christians as irreclaimable. Yet they listened with attention to the gospel message, and thenceforth manifested a growing interest in the weekly service.

"While this effort was in progress, typhus fever broke out among the families who inhabited the other parts of the house. It was no longer safe to continue to meet, and for a time the mission was suspended, but not before a sympathy was created between the minister and the people, which suggested to his mind the idea of erecting a mission chapel in the district. It was thought that an institution of this character, while it would effectually provide against such contingencies as had just occurred, might be made to embrace the higher ends of public worship and religious instruction. With this view, a purchase was made of a piece of ground for a site, which had been occupied for many years by portable theatres. A more degraded locality was not in Aberdeen, no not in Scotland.

"Funds to erect the chapel were privately collected from a few christian friends. It was an exceedingly plain and primitive looking structure, with deal boards for sittings, and pulpit similar.

"Thus prepared, intimation was circulated in the district, that 'divine service would be conducted in Albion-Street Chapel, every Sunday evening, under the auspices of Frederick-Street Congregational Church:' that 'the seat rents were free,' and that 'there would be no collection.' Thirty persons assembled at the first evening's service, on the second Sunday in January, 1848. They were addressed in faithful and affectionate terms, listened to the gospel attentively, and when told that the chapel had been built expressly for themselves: that there would be a Sunday-school for their children, and week-day services arranged, they were evidently filled with surprise. Next Sunday there were sixty people present; now the chapel is generally crowded, and would require to be enlarged. As the attendance increased, and the taste and habits of the congregation improved, it was thought well that the chapel should be gradually improved also; and, as the funds subscribed would allow it, the deal seats were removed, and pews constructed, the pulpit plainly dressed, the interior tastefully painted, thoroughly ventilated, and lighted with gas. All its appointments were in harmony with the requirements of a poor man's kirk; and yet there was every comfort that the circumstances of the case would justify.

"How to organise the meetings was a subject of much consideration. To enrol the names of those who might attend would appear invidious: to inquire into their personal history, would be inquisitorial. The idea of forming a self-supporting Tract-Society was suggested and approved. The people were told, that if they would subscribe one halfpenny a-week, their subscriptions would be applied monthly for the purchase of religious tracts, to be apportioned to each according to the amount subscribed. The philosophy of self-reliance was thus enounced, and as the names and addresses of members were to be called over every Sunday evening, a knowledge of the circumstances and causes of absence, might, for all useful purposes, thus be gained. On the second Sunday after the formation of this Society, sixty names were on the roll, and that number has since been fully maintained. At the first meeting, 350 tracts, of from two to five pages, together with a number of single leaf and hymn cards were apportioned. It was quite a scene to witness this distribution. The poor people received the little messengers of truth like men and women who felt that they had value for their money, and not with that indifference which often attends the reception of tracts bestowed as a gift. At the next meeting, cheap periodical literature was introduced. By-and-by, the subscribers made this institute their own, and took an active part in the management. Our average monthly distribution now consists of two hundred and fifty tracts, twenty copies of the Christian Penny Magazine: twenty copies of the 'Happy Home': twelve copies of the Christian Treasury: ten copies of the Day Star and Dew Drop, and a dozen copies of the London Society's 'Juvenile Missionary Magazine.'

"Our next step was to form a department in this Society for the purchase of Bibles, by subscriptions of a penny a-week. The lowest possible price was charged for each Bible, and in the course two months, twenty-six were subscribed for. This

department of the Society's operations has been attended with the most remarkable success—the interest manifested by the people having never once flagged. There are now twenty subscribers on the list—weekly accessions being constantly made. Since the formation of the fund, the members have subscribed 4 shillings in silver, 40 sixpences, 1410 Pennies, 3126 halfpennies—total £14 5s. 11d. With this money we bought and distributed, according as each had subscribed, 500 Anecdote Tracts, 720 Christian Penny and other Magazines, 2500 Tracts from four to twelve pages, 20 Psalm books, 25 New Testaments, 120 Bibles. It is truly heart-warming to see how willingly these people subscribe their pence for the word of God.

"A Sunday-school has also been formed. It is attended by about a hundred scholars, and taught on the principle of instilling truth to the memory, through the judgment, rather than to the judgment through the memory.

"Two working men having voluntarily undertaken to lead the music on the Sunday, offered also to teach a music class every Friday night. A class was formed, composed chiefly of young persons; there are now about twenty in regular attendance, besides from forty to fifty adults, who evince a lively interest in the exercise. Our plan is this,—the teacher practises his pupils in the music for five or ten minutes, then we fill up a brief interval, between the tunes, by anecdotal exhibitions of the power of music, and its humanizing tendencies. A profitable emulation is encouraged in this class, by awards of prizes of useful books to the best attenders and best scholars.

"On Monday evening we have a prayer-meeting. This service is entirely devotional. It is conducted by the Deacons, and a few other members of Frederick-Street Church, and is well attended—from eighty to one hundred persons being generally present.

"In addition to this, we have had a course of popular lectures delivered on week-day evenings, and to crowded congregations. The Rev. Mr. Longmuir began with 'Geology Illustrated'—Sheriff Watson followed, on 'Domestic Economy'—Professor Martin of Marischal College and University, on 'The Bible the Best Rule of Life and Conduct,' &c. These gentlemen kindly agreed to deliver the lectures, and were no less surprised than gratified with the attention of the people. The happy effects can be estimated only by the few strangers who had the pleasure of being present when they were delivered. The audience evidently felt that they were sympathized with; and, at the close of each lecture, warmly expressed their grateful sense of the kindness thus done them.

"In auxiliary relationship to all this machinery a temperance society was formed. The meetings of this association are held in the chapel every Tuesday evening. The attendance is encouraging. At the first meeting ten persons enrolled their names as members—now there are sixty-four on the list. In general their conduct has been consistent, and the advantages of such a course of discipline as the society requires, are seen and felt in several families where dissipation at one time prevailed. This society is also conducted by the members themselves. They have elected one of their own number as President—meet every Wednesday evening to revise the list of membership—and as a precautionary measure to ensure consistency, every candidate is taken a month on trial. His name is first entered on a pencilled list, and afterwards placed on the regular roll, if his probation has been satisfactory. Medals, with suitable devices, and the bond of union (total abstinence from intoxicating drinks) engraved on each—are constantly worn by the members. It is worthy of notice here, how much the members of this Society have improved in their domestic circumstances—men, those who for years had wore nothing better than fustian clothing, may now be seen on the Monday in their black coats! It is an interesting fact, that the majority of members in this Society are women.

"Such are the facts of our history. It were premature in the meantime to calculate results; but this much is admitted by our highest civil authorities, that the moral character of the locality is already remarkably improved.

"In elucidation of this brief history, we would observe on the experiment:—

"*First*—That it has shown how the masses may be reclaimed. Looked down on by respectable society, hundreds and thousands of our fellow-creatures abandon themselves to vicious courses, and harden their hearts by sin. Yet those hearts may be softened. A faithful but affectionate appeal is seldom fruitless. Kindness is the key that unlocks the best feelings of the human heart. This truth finds remarkable illustration within the sphere of our Mission in the Bowl Road,

where Satan, we trust, has been dethroned in some hearts where he reigned triumphant for many years.

"*Second*.—It has shown the advantages of organization. The present hopeful condition of the mission in Albion-Street chapel is mainly owing, under God, to the effectual working of the whole machinery. Observe once more the order of the system. On Sunday the gospel is preached. After worship in the evening, the roll of members forming the Tract Society and Bible Society is called, and the subscriptions collected. Twice a-month the tracts and magazines are distributed, and inquiry made as to the cause of absence, when any member does not appear to receive his portion. On Monday evening, the prayer-meeting—Tuesday, the temperance society meeting—Wednesday is open to occasional lectures—on Thursday, an agency is employed to teach adults to read and write—on Friday we have the music class—and on Saturday there is no service, that evening being required for domestic duties at home. In this variety there is the adaptation of the means to the end. It affords a choice to every member of the congregation—holds forth attractions to the young as well as to the old—combines science with religion, and seeks to overcome evil with good."

"*Thirdly*.—It has shown that bald abstractions of evangelical truth, however well put, will not interest or affect the masses. There must be illustration of every topic selected for discourse. There is a native instinct in the human mind which appreciates illustration, and where the faculties of reason are blunted by neglect, or vicious habit, it is useless to appeal to them by dry philosophies, or even impassioned declamation."

"*Finally*.—It has shown how spiritual destitution may be effectually relieved by church extension. Is it not manifestly evident that church extension, as hitherto conducted, has failed to reclaim the masses? Have we not been told, on the authority of the Free Church City Mission, that *from eight to ten thousand souls attend no place of worship*? And who that knows the moral and religious statistics of Aberdeen for the last seven years, needs to be told that church extension has failed also to prevent the increase of practical heathenism among the lowest classes of the community? For these we plead—we counsel not the building of fine churches, but the planting of Mission Chapels, and if our ministers cannot attend themselves, let our churches appoint pious and devoted men as missionaries, and support them—men who well know how to fathom the depths of humanity, who will gather congregations, and preach the truth in love."

"And what is to hinder our churches from working out a scheme like this? Suppose that they resolve to select twenty destitute localities, and build therein twenty mission chapels. Suppose that each chapel costs a hundred pounds, and is made to contain a hundred and fifty people. Suppose an efficient agency appointed to conduct the services, and the ministers throwing themselves zealously into the work. Suppose, further, the out-door preaching and the in-door exercises of the chapel conducted with practical relation to each other;—suppose also this effort perseveringly maintained—one and the same agency being as much as possible confined to one and the same place, and each church holding itself responsible for the right working of its own chapel and district—suppose, we say, all this resolved upon and in practice, can it be doubted, that in a few years, the wayward masses of Aberdeen would, to a great extent, be reclaimed?"

READINGS FROM NEW BOOKS.

REVOLUTION OF 1688.

[From *Macaulay's History of England*, Vol. II. pp. 660—670.]

ON the morning of Wednesday, the thirtieth of February, the court of Whitehall and all the neighbouring streets were filled with gazers. The magnificent Banqueting House, the masterpiece of Inigo, embellished by masterpieces of Rubens, had been prepared for a great ceremony. The walls were lined by the yeomen of the guard. Near the northern door, on the right hand, a large number of peers had assembled. On the left were the Commons with their speaker, attended by the mace. The southern door opened; and the Prince and Princess of Orange, side by side, entered, and took their place under the canopy of state.

Both houses approached bowing low. William and Mary advanced a few steps.

Halifax on the right, and Powle on the left, stood forth; and Halifax spoke. The Convention, he said, had agreed to a resolution which he prayed their highnesses to hear. They signified their assent; and the clerk of the House of Lords read, in a loud voice, the Declaration of Right. When he had concluded, Halifax, in the name of all the Estates of the realm, requested the prince and princess to accept the crown.

William, in his own name and in that of his wife, answered that the crown was, in their estimation, the more valuable because it was presented to them as a token of the confidence of the nation. "We thankfully accept," he said, "what you have offered us." Then, for himself, he assured them that the laws of England, which he had once already vindicated, should be the rules of his conduct, that it should be his study to promote the welfare of the kingdom, and that, as to the means of doing so, he should constantly recur to the advice of the Houses, and should be disposed to trust their judgment rather than his own. These words were received with a shout of joy which was heard in the streets below, and was instantly answered by huzzas from many thousands of voices. The Lords and Commons then reverently retired from the Banqueting House and went in procession to the great gate of Whitehall, where the heralds and pursuivants were waiting in their gorgeous tabards. All the space as far as Charing Cross was one sea of heads. The kettle drums struck up; the trumpets pealed; and Garter King at arms, in a loud voice, proclaimed the Prince and Princess of Orange King and Queen of England, charged all Englishmen to pay, from that moment, faith and true allegiance to the new sovereigns, and besought God, who had already wrought so signal a deliverance for our Church and nation, to bless William and Mary with a long and happy reign.

Thus was consummated the English Revolution. When we compare it with those revolutions which have, during the last sixty years, overthrown so many ancient governments, we cannot but be struck by its peculiar character. Why that character was so peculiar is sufficiently obvious, and yet seems not to have been always understood, either by eulogists or by censors.

The continental revolutions of the eighteenth and nineteenth centuries took place in countries where all trace of the limited monarchy of the middle ages had long been effaced. The right of the prince to make laws and to levy money had, during many generations, been undisputed. His throne was guarded by a great regular army. His administration could not, without extreme peril, be blamed even in the mildest terms. His subjects held their personal liberty by no other tenure than his pleasure. Not a single institution was left which had, within the memory of the oldest man, afforded efficient protection to the subject against the utmost excess of tyranny. Those great councils which had once curbed the regal power had sunk into oblivion. Their composition and their privileges were known only to antiquaries. We cannot wonder, therefore, that, when men who had been thus ruled succeeded in wresting supreme power from a government which they had long in secret hated, they should have been impatient to demolish and unable to construct, that they should have been fascinated by every specious novelty, that they should have proscribed every title, ceremony, and phrase associated with the old system, and that, turning away with disgust from their own national precedents and traditions, they should have sought for principles of government in the writings of theorists, or aped, with ignorant or ungraceful affectation, the patriots of Athens and Rome. As little can we wonder that the violent action of the revolutionary spirit should have been followed by reaction equally violent, and that confusion should speedily have engendered despotism sorer than that from which it had sprung.

Had we been in the same situation; had Strafford succeeded in his favourite scheme of Thorough; had he formed an army as numerous and as well disciplined as that which, a few years later, was formed by Cromwell; had a succession of judicial decisions, similar to that which was pronounced by the Exchequer Chamber in the case of shipmoney, transferred to the crown the right of taxing the people; had the Star Chamber and the High Commission continued to fine, mutilate, and imprison every man who dared to raise his voice against the government; had the press been as completely enslaved here as at Vienna or at Naples; had our kings gradually drawn to themselves the whole legislative power; had six generations of Englishmen passed away without a single session of parliament; and had we then at length risen up in some moment of wild excitement against our masters, what an

outbreak would that have been ! With what a crash, heard and felt to the furthest ends of the world, would the whole vast fabric of society have fallen ! How many thousands of exiles, once the most prosperous and the most refined members of this great community, would have begged their bread in foreign cities, or have sheltered their heads under huts of bark in the uncleared forests of America ! How often should we have seen the pavement of London piled up in barricades, the houses dented with bullets, the gutters foaming with blood ! How many times should we have rushed wildly from extreme to extreme, sought refuge from anarchy in despotism, and been again driven by despotism into anarchy ! How many years of blood and confusion would it have cost us to learn the very rudiments of political science ! How many childish theories would have duped us ! How many rude and ill poised constitutions should we have set up, only to see them tumble down ! Happy would it have been for us if a sharp discipline of half-a-century had sufficed to educate us into a capacity for enjoying true freedom.

These calamities our Revolution averted. It was a revolution strictly defensive, and had prescription and legitimacy on its side. Here, and here only, a limited monarchy of the thirteenth century had come down unimpaired to the seventeenth century. Our parliamentary institutions were in full vigour. The main principles of our government were excellent. They were not, indeed, formally and exactly set forth in a single written instrument ; but they were to be found scattered over our ancient and noble statutes ; and what was of far greater moment, they had been engraven on the hearts of Englishmen during four hundred years. That, without the consent of the representatives of the nation, no statute could be enacted, no tax imposed, no regular soldiery kept up, that no man could be imprisoned, even for a day, by the arbitrary will of the sovereign, that no tool of power could plead the royal command as a justification for violating any legal right of the humblest subject, were held, both by Whigs and Tories, to be fundamental laws of the realm. A realm of which these were the fundamental laws stood in no need of a new constitution.

But, though a new constitution was not needed, it was plain that changes were required. The misgovernment of the Stuarts, and the troubles which that misgovernment had produced, sufficiently proved that there was somewhere a defect in our polity : and that defect it was the duty of the Convention to discover and to amend.

Some questions of great moment were still open to dispute. Our constitution had begun to exist in times when statesmen were not much accustomed to frame exact definitions. Anomalies, therefore, inconsistent with its principles and dangerous to its very existence, had sprung up almost imperceptibly, and, not having, during many years, caused any serious inconvenience, had gradually acquired the force of prescription. The remedy for these evils was to assert the rights of the people in such language as should terminate all controversy, and to declare that no precedent could justify any violation of those rights.

When this had been done it would be impossible for our rulers to misunderstand the law : but, unless something more were done, it was by no means improbable that they might violate it. Unhappily the Church had long taught the nation that hereditary monarchy, alone among our institutions, was divine and inviolable ; that the right of the House of Commons to a share in the legislative power was a right merely human, but that the right of the king to the obedience of his people was from above ; that the Great Charter was a statute which might be repealed by those who had made it, but that the rule which called the princes of the blood royal to the throne in order of succession was of celestial origin, and that any act of parliament inconsistent with that rule was a nullity. It is evident that, in a society in which such superstitions prevail, constitutional freedom must ever be insecure. A power which is regarded merely as the ordinance of man cannot be an efficient check on a power which is regarded as the ordinance of God. It is vain to hope that laws, however excellent, will permanently restrain a king who, in his own opinion, and in that of a great part of his people, has an authority infinitely higher in kind than the authority which belongs to those laws. To deprive royalty of these mysterious attributes, and to establish the principle that kings reigned by a right in no respect differing from the right by which freeholders chose knights of the shire, or from the right by which judges granted writs of Habeas Corpus, was absolutely necessary to the security of our liberties.

Thus the Convention had two great duties to perform. The first was to clear

he fundamental laws of the realm from ambiguity. The second was to eradicate from the minds, both of the governors and of the governed, the false and pernicious notion that the royal prerogative was something more sublime and holy than those fundamental laws. The former object was attained by the solemn recital and claim with which the Declaration of Right commences; the latter by the resolution which pronounced the throne vacant, and invited William and Mary to fill it.

The change seems small. Not a single flower of the crown was touched. Not a single new right was given to the people. The whole English law, substantive and adjective, was, in the judgment of all the greatest lawyers, of Holt and Treby, of Maynard and Somers, exactly the same after the Revolution as before it. Some controverted points had been decided according to the sense of the best jurists; and there had been a slight deviation from the ordinary course of succession. This was all; and this was enough.

As our revolution was a vindication of ancient rights, so it was conducted with strict attention to ancient formalities. In almost every word and act may be discerned a profound reverence for the past. The Estates of the realm deliberated in the old halls and according to the old rules. Powle was conducted to his chair between the mover and seconder with the accustomed forms. The sergeant with his mace brought up the messengers of the Lords to the table of the Commons; and the three obeisances were duly made. The conference was held with all the antique ceremonial. On one side of the table, in the Painted Chamber, the managers of the Lords sat covered and robed in ermine and gold. The managers of the Commons stood bareheaded on the other side. The speeches present an almost ludicrous contrast to the revolutionary oratory of every other country. Both the English parties agreed in treating with solemn respect the ancient constitutional traditions of the state. The only question was, in what sense those traditions were to be understood. The assertors of liberty said not a word about the natural equality of men and the inalienable sovereignty of the people, about Harmodius or Timoleon, Brutus the elder or Brutus the younger. When they were told that, by the English law, the crown, at the moment of a demise, must descend to the next heir, they answered that, by the English law, a living man could have no heir. When they were told that there was no precedent for declaring the throne vacant, they produced from among the records in the Tower a roll of parchment, near three hundred years old, on which, in quaint characters and barbarous Latin, it was recorded that the Estates of the realm had declared vacant the throne of a perfidious and tyrannical Plantagenet. When at length the dispute had been accommodated, the new sovereigns were proclaimed with the old pageantry. All the fantastic pomp of heraldry was there, Clarencieux and Norroy, Portcullis and Rouge Dragon, the trumpets, the banners, the grotesque coats embroidered with lions and lilies. The title of king of France, assumed by the conqueror of Cressy, was not omitted in the royal style. To us who have lived in the year 1848 it may seem almost an abuse of terms to call a proceeding, conducted with so much deliberation, with so much sobriety, and with such minute attention to prescriptive etiquette, by the terrible name of revolution.

And yet this revolution, of all revolutions the least violent, has been of all revolutions the most beneficent. It finally decided the great question whether the popular element which had, ever since the age of Fitzwalter and De Montfort, been found in the English polity, should be destroyed by the monarchical element, or should be suffered to develop itself freely, and to become dominant. The strife between the two principles had been long, fierce, and doubtful. It had lasted through four reigns. It had produced seditions, impeachments, rebellions, battles, sieges, proscriptions, judicial massacres. Sometimes liberty, sometimes royalty had seemed to be on the point of perishing. During many years one half of the energy of England had been employed in counteracting the other half. The executive power and the legislative power had so effectually impeded each other that the state had been of no account in Europe. The King at arms, who proclaimed William and Mary before Whitehall Gate, did in truth announce that this great struggle was over; that there was entire union between the throne and the parliament; that England, long dependent and degraded, was again a power of the first rank; that the ancient laws by which the prerogative was bounded would thenceforth be held as sacred as the prerogative itself, and would be followed out to all their consequences; that the executive administration would be conducted in conformity with the sense of the representatives of the nation; and that no reform

which the two Houses should, after mature deliberation, propose would be obstinately withstood by the sovereign. The Declaration of Right, though it made nothing law which had not been law before, contained the germ of the law which gave religious freedom to the Dissenter, of the law which secured the independence of the judges, of the law which limited the duration of parliaments, of the law which placed the liberty of the press under the protection of juries, of the law which prohibited the slave trade, of the law which abolished the sacramental test, of the law which relieved the Roman Catholics from civil disabilities, of the law which reformed the representative system, of every good law which has been passed during a hundred and sixty years, of every good law which may hereafter, in the course of ages be found necessary to promote the public weal, and to satisfy the demands of public opinion.

The highest eulogy which can be pronounced on the revolution of 1688 is this, that it was our last revolution. Several generations have now passed away since any wise and patriotic Englishman has meditated resistance to the established government. In all honest and reflecting minds there is a conviction, daily strengthened by experience, that the means of effecting every improvement which the constitution requires may be found within the constitution itself.

Now, if ever, we ought to be able to appreciate the whole importance of the stand which was made by our forefathers against the House of Stuart. All around us the world is convulsed by the agonies of great nations. Governments which lately seemed likely to stand during ages have been on a sudden shaken and overthrown. The proudest capitals of Western Europe have streamed with civil blood. All evil passions, the thirst of gain and the thirst of vengeance, the antipathy of class to class, the antipathy of race to race, have broken loose from the control of divine and human laws. Fear and anxiety have clouded the faces and depressed the hearts of millions. Trade has been suspended and industry paralysed. The rich have become poor; and the poor have become poorer. Doctrines hostile to all sciences, to all arts, to all industry, to all domestic charities, doctrines which, if carried into effect, would, in thirty years, undo all that thirty centuries have done for mankind, and would make the fairest provinces of France and Germany as savage as Congo or Patagonia, have been avowed from the tribune and defended by the sword. Europe has been threatened with subjugation by barbarians, compared with whom the barbarians who marched under Attila and Alboin were enlightened and humane. The truest friends of the people have with deep sorrow owned that interests more precious than any political privileges were in jeopardy, and that it might be necessary to sacrifice even liberty in order to save civilization. Meanwhile in our island the regular course of government has never been for a day interrupted. The few bad men who longed for license and plunder have not had the courage to confront for one moment the strength of a loyal nation, rallied in firm array round a parental throne. And, if it be asked what has made us to differ from others, the answer is, that we never lost what others are wildly and blindly seeking to regain. It is because we had a preserving revolution in the seventeenth century that we have not had a destroying revolution in the nineteenth. It is because we had freedom in the midst of servitude that we have order in the midst of anarchy. For the authority of law, for the security of property, for the peace of our streets, for the happiness of our homes, our gratitude is due, under Him, who raises and pulls down nations at his pleasure, to the Long Parliament, to the Convention, and to William of Orange.

NOTICES OF BOOKS.

The Analytical Hebrew and Chaldee Lexicon: consisting of an Alphabetical arrangement of every word and inflection contained in the Old Testament, precisely as they occur in the sacred text, with a Grammatical Analysis of each word, and Lexicographical Illustration of the meanings. A complete series of Hebrew and Chaldee Paradigms, with

Grammatical Remarks and Explanations. 4to, pp. 90 and 784. London: Bagster & Sons. 1848.

This lengthened title page so fully explains the nature and design of this work, that we need say little on that head. It is a Lexicon of the Hebrew and Chaldee languages in which not merely every root is explained, not

merely every word in its uninflected form is to be found, but in which every word, in the form in which it occurs in Scripture, is placed in alphabetical order before the reader, grammatically accounted for, and referred to the word of which it is a part. It may convey to our readers a clearer idea of its purpose, if we suppose an English dictionary constructed on the same plan. At present, our dictionaries simply give the uninflected word—say the verb, *take*, or the noun, *ox*; and a foreigner learning our language, has to know, beforehand, or to find out, by some means, what are the inflections of these words before the dictionary can be of any avail to him in discovering the meaning of these inflections—that is to say, he must, in a great many cases, *know* the word before he can tell where to look for it in the dictionary. Suppose him meeting such a sentence as this—"He took the oxen as they were to be taken," and it is clear that unless he knew that "took" and "taken" are parts of the verb *take*, and "oxen" the plural of *ox*; i.e. unless he already knew the words, his dictionary would give him no help whatever towards understanding the sentence. But suppose the dictionary had not only every word, but every form of every word as it occurs in the language, the learner, on meeting with "took," &c., would only have to turn to the place where, alphabetically, such words ought to be found, and there he would at once learn all about them. It is on this plan that the Lexicon before us is constructed; and the help which it thus furnishes to the student of Hebrew, can be conjectured only by those who have had to lay the foundations of their painful acquirements in that tongue, with no better help than the Lexicons of Buxtorf or Parkhurst.

On the execution of the work we must bestow the highest commendation. It is a monument of laborious diligence, and sound learning; and reflects great credit on its author, Mr. Benjamin Davidson, Resident Tutor of the Hebrew College of the British Jewish Society. In commending it to our readers, we beg to remind them that by it a facility is afforded for the learning of the Old Testament languages such as exists for no other language under the sun. For a preacher to be ignorant of these tongues now is utterly inexcusable. Nothing but this book and a little diligence is requisite to enable him to read with pleasure the word of God in

that tongue in which God himself spoke to Moses and the prophets, and in which alone of all the tongues of the earth, the finger of God wrote words for men's instruction.

The British Quarterly Review, No. 17.

London: Jackson and Walford. 1849.

THIS Number contains nine articles, besides some notices of works connected with the fine arts. Art. I. is on the History of England, and the Essays of Mr. Macaulay; it is an able, and, upon the whole, very just estimate of the qualities and merits of Mr. Macaulay as a writer of history and criticism. We think the writer rather under-estimates the genius and originality of the subject of his critique; but no attempt equal to this has been made to take the gage and dimensions of Mr. Macaulay's mind, and to determine his proper place in the scale of literary eminence. Art. II. is on the important subject of Sanitary Reform, and is full of very necessary information on that important question. In Art. III. we have an intelligent and animated account of the illuminated MSS. of the Middle Ages, from the pen of one who manifestly has carefully and extensively considered the subject. A brief but vigorous notice of Mr. Noel's book on the Union of Church and State is furnished in Art. IV. The review of a Tale of Manchester Life occupies Art. V., and gives occasion for some remarks corrective of popular prejudice as to the relation of master and servant in factories. An able, elaborate, and searching paper on Modern Millenarianism follows in Art. VI.; after which we have one of those admirable specimens of scientific biography which have in former numbers adorned and enriched the pages of the *British Quarterly*; the subject in this instance is Robert Boyle. A notice of the Duke of Argyll's Essay, and a valuable article on the State of Opinion and Parties in France, complete the contents of this number. The articles are all good; there is not a hollow nut in the whole bag.

History of the Vaudois Church from its Origin, and of the Valleys of Piedmont to the Present Day. By Antoine Monastier, formerly Pastor in the Canton de Vaud, and a Native of the Vaudois Valleys of Piedmont. Translated from the French. 12mo, pp. 432. London Tract Society. 1848. THE history of the Vaudois Church is

replete with the most thrilling interest, and in the volume before us it is worthily and affectingly told. We are glad the work of M. Monastier has found a translator, and we commend the work to our readers as one of the fullest and most authentic accounts of the Vaudois ever written within their reach at a cheap rate.

A View of the Evidences of Christianity. In Three Parts. By W. Paley, D.D. *A New Edition, with Introduction, Notes, and Supplement.* By the Rev. T. R. Birks, M.A. 12mo. pp. 443. London Tract Society. 1848.

OF Paley's Evidences of Christianity it is not required that at this time of day we should speak; the book has long since taken its place among the standard literature of our country as the most

purely logical defence of Christianity that has ever been written. In the edition before us some valuable additions have been made by Mr. Birks. In the Introduction he discusses the respective claims of Natural and Revealed Religion, and the Evidences of Christianity in general. In the Appendix he has made some important additions to Paley's work, chiefly connected with controversies and writings which have appeared since its publication.

Helps for Infants in Spelling, Reading, and Thinking. By W. F. Lloyd. London: Hamilton and Adams. 1848.

AN admirably got up little book: enough to tempt the most playful child to his letters, and excellently fitted to assist parents and others in communicating the initiatory elements of learning.

CHRONICLE.

I. DENOMINATIONAL INTELLIGENCE.—**ABERDEEN AND BANFFSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES**—The half-yearly meetings of this Association were held at Peterhead, on Tuesday and Wednesday, the 9th and 10th January.

The sermon was preached on Tuesday evening in Windmill-Street Chapel, by Mr. Wight of Aberdeen. On Wednesday morning the business meeting of the Association was held in Windmill-Street Vestry; when measures were most heartily entered into for more extensive home missionary effort throughout the district. On the evening of the same day, the public meeting of the Association was held in Windmill-Street Chapel; Mr. Harvey, pastor of the church, in the chair; when addresses on the undernoted subjects were delivered by the following ministers: Mr. Forbes, Fraserburgh, on the nature and design of a christian church; Mr. Wight, Aberdeen, on the necessity of a more enlightened and fervent piety amongst the members of christian churches; Mr. Morrison, Millseat, on the duty of individual members towards the churches with which they are connected; Mr. McKechnie, Stewartfield, on the duty of attending the prayer meetings of the church, and the advantages of this both to the church and to the world; Mr. Murker, Banff, on the nature and objects of such Associations as the present; Mr. Arthur, Aberdeen, on the duty of cultivating a spirit of true catholicity.

The spirit which pervaded these meetings was of the most delightful and hallowed description; and although the minds of those present at the latter meetings were greatly pained by the fearful loss of life in the town, caused by the sea storm of that day, yet the interest manifested in the Association was deep; the events of the day rather impressing their minds with the importance of being more active than ever in the service of Christ. May the impressions caused by the scenes of that day, and by the addresses of the ministers on the occasion, be lasting and productive of much good.

II. PORTSOY.—A town on the Moray Frith, and about eight miles west of Banff, has, for more than forty years past, been more or less occupied as a preaching station by the Congregational body. Latterly appearances have become very encouraging. Mr. Piper of Cullen and Mr. Murker of Banff, have for some time past preached regularly there, each once a-month, thus affording sermon once a-fortnight. The attendance on these week evening services indicates that they are appreciated, and a considerable number from that locality has been received into the fellowship of the church in Banff. These brethren at Portsoy are active and earnest in the Lord's work; they have a weekly prayer meeting, two Bible classes, and a Sabbath-school, all well attended, and otherwise in a flourishing state. It has now been resolved to erect, during the ensu-

ing season, a plain comfortable place of worship, capable of seating nearly 300 persons, at a cost of about £160, and, if possible, that it shall be unencumbered by debt. By so doing, they will have, what is very much needed, a place of their own, in which their Bible classes, Sabbath-school, and prayer meeting can be held, where the gospel can be preached as opportunity occurs, and its ordinances *occasionally* observed. It is not intended, however, for some considerable time to come, to form an Independent Church in that town, nor is it expected that any thing like regular sermon can be kept up on the Lord's day in the meantime. The brethren at Portsoy, having noticed in other cases the great evil connected with prematurely forming small churches unable to sustain a dispensation of the gospel among themselves, are resolved to continue in the membership of the parent church at Banff, until, by the Lord's blessing, they shall have so increased as to be in circumstances to form a *self-sustaining* church in their own town. Thus they are adopting a plan which combines all that is strengthening in centralization, with all that is diffusive in extension.

Portsoy contains a population of upwards of 1600; but if the inland part of the parish is included, the population is considerably more than 2000. There are already in the town places of worship connected with the Established, Free, Episcopalian, and Roman Catholic Churches. The field at present is peculiarly inviting, and promises to yield a good return for labour expended upon it by the Congregational section of the church of Christ. Therefore the brethren in that place are now exerting themselves to the utmost of their ability to raise a considerable proportion of the sum requisite for the proposed erection; and they expect that when an appeal is made to brethren in other quarters it will be met by a liberal response. The zeal and labours of these brethren are duly appreciated, and the proposal for erecting a chapel highly approved of by their pastor,

JOHN MURKER.

BANFF.

Having heard detailed statements from Mr. Murker regarding the proposal of our brethren at Portsoy, who are con-

nected with the church at Banff, and who intend for some considerable time to continue so, to erect a small chapel in that town, we have unanimously agreed, at a meeting of our County Association, held at Peterhead on the 10th January, 1849, cordially to recommend this case to the countenance and aid of our brethren in other quarters whose liberality may be appealed to.

NINIAN WIGHT, Sec. Aberdeen.

DAVID ARTHUR, Aberdeen.

JOS. MORRISON, Millseat.

N. M'KECHIE, Stewartfield.

A. G. FORBES, Fraserburgh.

ROBERT HARVEY, Peterhead.

III. ORDINATION.—Mr. Donald Galbraith, late student at the Glasgow Theological Academy, having laboured with much acceptance in Campbeltown and its vicinity since the beginning of June last, the church there unanimously invited him to take the pastoral oversight of them. Mr. G. after mature deliberation saw it his duty to comply with their invitation, and on Thursday, 11th January, he was solemnly set apart to the pastoral office there.

The introductory services, which commenced at noon, was conducted by Mr. Lachlan, preacher and missionary, (United Presbyterian;) the Rev. Mr. M'Conochie of Ayr preached from Acts ii. 47, last clause; Rev. Mr. M'Kay of Arran proposed the usual questions, to all which satisfactory answers were given; Mr. Galbraith was then solemnly ordained to the ministerial office by prayer and laying on of hands, in which the Rev. J. Boyd, of the United Presbyterian Church, took part. The Rev. Mr. M'Laurin of Islay addressed the young pastor from 2 Tim. i. 13. Mr. M'Kay addressed the church from 1 Thess. iii. 8. In the evening Mr. M'Conochie again preached from Zech. iv. 6. The various discourses were very appropriate. The meetings were well attended, and it is hoped that many may have received benefit.

Mr. Galbraith having the gaelic language, can thus make himself more extensively useful in the locality in which his lot is now cast. May the great head of the church smile on the union thus formed, and accompany the labours of his young servant with a rich blessing.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

APRIL, 1849.

RUSSIA AND THE RUSSIANS.

[*La Russie et les Russes.* Par N. TOURGUENEFF. 3 vols. 8vo.
Paris, 1847.]

PART I.

DEEP as is the interest which all must feel in the middle and southern states of Europe, and the mighty reforms which are at present taking place there, we must not suffer our attention to be so entirely absorbed by these exciting topics, as to withdraw completely from the north that regard which it merits. Should it remain stationary, the progress of the rest of Europe would sooner or later be compromised; for it is only when civilization advances simultaneously in every country, that no collision takes place. The important work which Mr. Nicholas Tourgueneff has just published, has then as real an interest in our eyes as it can have in the estimation of the Russians, although the author, in writing it, has addressed himself particularly to his fellow-countrymen.

"It is," says he, "the expression of a thought long since perfected in the depths of the heart; it is the fruit of the livelong meditations of a man who has carefully probed his country's wounds, and who has never ceased to anticipate for her a brighter future."

Did we not know our author's history, we should not understand how much these meditations have been favoured by the labours to which, for a length of time, he has been called; and it is further necessary to be acquainted with it, before we can have a proper estimation of his knowledge of the public calamity which, it appears to us, could be acquired to such a degree, only by its becoming literally a private calamity. M. Tourgueneff, therefore, acts wisely when he sets the reader on his path, by recounting to him his own life, under the title of "*Memoirs of an Exile*," before presenting to him, along with a lively picture of the moral, political, and social state of Russia, the exposition of his own views regarding the future destiny of this empire, and the institutions and reforms which are most needed there. This recital, replete at once with simplicity and exalted lessons, is certainly the most noble appeal that he could make from the punishment of death pronounced against him, on the charge of his being an accomplice in the insurrectionary

movement which broke out at St. Petersburg on the death of the Emperor Alexander, when, for twenty months, M. Tourgueneff had been absent from the city. It forms also an excellent introduction to the study of Russian history, which is the subject of this work.

M. Tourgueneff, who, in 1814, had been led by duty first to visit Paris, and afterwards Vienna, in both of which he was closely connected with some of the leading political characters of the age, returned to his native country about the end of 1816. On his return he was much struck by observing the effects produced by the great events which had just taken place, and still more so, perhaps, by the contact of the Russian army, that is to say, the elite of the nation, with the people of the west. Let us see how he describes the influence evidently exercised upon them by French ideas and manners:—

“We may date from the return of the Russian army into their own country the time when *liberal* ideas, as they were then called, began to diffuse themselves in Russia. Independent of the regular troops, large numbers of militia had also visited the stranger's country,—and as these men, drawn from every rank, re-passed the frontier, and returned to their homes, they recounted to their inmates what they had seen in Europe. The events themselves spoke more forcibly than any human voice,—it was the real Propaganda. This new turn of mind principally manifested itself at the places where the military forces were stationed,—above all, at St. Petersburg, the centre of business, where was assembled a numerous garrison of troops. In a country like Russia, where popular opinion cannot be propagated by means of the press, it is only by listening to, and thoroughly comprehending what is most frequently said, as well as by paying strict attention to every new event that happens, that the feelings of the public can be known. In a nation under a despotic government, opinion also manifests itself in a species of manuscript literature, which, before the year 1789, was circulated in France under the name of Christmas Carols, or Songs. Such publications as these, which were called contraband, indicated pretty correctly what was the bent and disposition of the minds of the Russian people. At that time writings of this kind seemed pretty numerous, and were characterised frequently by their epigrammatic force, and sometimes by high and poetic aspirations. Little *chefs d'œuvre*, before unknown, distinguished the age which produced them as an epoch of life, hope, and, we must add, of good sense and sound reasoning. The regular press itself participated in these movements of intelligence. Subjects which had before been but little thought of, were openly discussed in serious works. The periodical press occupied itself more than formerly with what passed in foreign countries, particularly with the affairs of France, where some new institutions had been tried. The names of the most celebrated public characters there were as popular in Russia as they could be in their own country; and the Russian military, forgetting the great warrior who had just been overthrown, familiarised themselves with the names of Benjamin Constant and other orators and authors who seemed to have undertaken the political education of the European continent. I have observed that individuals who return to St. Petersburg, after a long absence, express great surprise at the change which, during that period, has taken place in the manner of living, speaking, and even of acting, among the youth in the capital; they appeared to have awakened from their former state of inactivity, to follow a new life, to inhale all that was noble and pure in the moral and political atmosphere. Above all, the officers of the National Guard attracted attention, by the freedom and boldness with which they declared their opinions, heedless whether they spoke in public or in private, before the partisans or the adversaries of their doctrines. No one dreamt of espionage, which was indeed at that period nearly unknown.”

The Emperor Alexander himself seems to have caught a portion of this spirit of sympathy in the ideas of the west. It was he who voluntarily created the kingdom of Poland, and bestowed on it a constitution, whilst (according to M. Tourgueneff, who seems to be well informed,)

the plenipotentiaries of the Congress of Vienna, not excepting even those of England, would have much preferred that the duchy of Warsaw should be united as a province to the empire of Russia. At the opening of the representative assembly at Warsaw, 27th March, 1818, the Emperor went so far as to declare that it was his intention to endow Russia herself with similar institutions. This generous imprudence of the autocrat is so remarkable, that we shall quote his words.

"The organisation which was in force in your country," says he to the Poles, "was such as to permit the immediate establishment of the constitution which I have given you, by putting into practice the principle of these liberal institutions which have never ceased to be the object of my solicitude, and whose salutary influence I, with the help of God, hope to extend over all the countries which Providence has confided to my care. You have thus afforded me the means of showing to my country what I have long since prepared for her, and which she shall obtain, when the elements of so important a work shall have attained their necessary development."

This inferiority of the Russians, thus proclaimed by the Emperor, had a very bad effect upon them; some even wished to protest against the institutions granted to Poland. M. Tourgueneff calls this narrow-minded patriotism the patriotism of a slave. Besides, the liberal designs of Alexander were but of short duration; the government very soon attempted to establish equality between the Russians and the Poles, by stifling every germ of opposition in the latter, and they had already reduced their institutions to a merely nominal existence. The principles of liberty may be instilled into the mind, but a hard apprenticeship and a dangerous war must secure its possession. Of this the Russians now began to be sensible; and certainly none of them undertook the arduous task imposed on a people who aspire to emancipation more earnestly than did M. Tourgueneff,—nor did any accept an office with more entire devotion to duty. He began by publishing in the Russian language a work on the Theory of Imposts. The title was very inoffensive—the book itself less so. We may judge of it from what the author himself says regarding its contents.

"In this work," says he "I pointed out what effect is generally produced by the study of the political sciences, particularly of economy; I endeavoured to demonstrate that, in regard to the economical and financial theories, as well as those relating to government, liberty is the only sure and proper basis. I eagerly seized every opportunity to speak of England, of her power, and of her riches, and of those advantages which I attributed to the institutions which, at that time, she alone, of all the European nations, possessed. Thus, whilst my ostensible object was a discussion on the theory of impost, I took the opportunity of making many digressions into the more elevated regions of politics. The capitation tax furnished me with an occasion to speak of slavery, and I did not allow it to escape me. These accessaries were, in my opinion, of much more importance than the principal subject of the work. In stigmatizing this odious slavery, I have used language sufficiently strong and explicit; and, I believe, that at no period has Russia produced so clear and positive a denunciation. The novelty of a subject so foreign to Russian literature was in itself sufficient to engage public attention. It was the first work on financial theories written by a Russian in his mother tongue; but the greatest inducement to its wide circulation were those accessaries of which I have spoken."

This book ensured to the author the esteem of all those who were inclined to adopt his ideas; but his observations on slavery attacked too many interests for him to be without enemies. The censor, on whom devolved the examination of the work, suppressed nothing, but warned

the author that he was fully aware to what he was exposing himself in allowing it to be printed. This honest man, whose timidity could not overcome his conscience, suffered nothing, however, in consequence. M. Tourgueneff himself was called on to exercise the functions of state secretary, thus introducing him into the very interior of the council of state. These are convincing proofs that the Emperor Alexander was favourable to those anti-slavery ideas defended in the "Theory of Imposts." It was only under the present reign that this book provoked the ill will of the government;—after the events of 1825, it was sought for by the authorities, who seized all the copies of it on which they could lay their hands. The question of slavery, treated of by M. Tourgueneff in this work, was, in his eyes, of vital importance. Belonging by birth to the class of slave-proprietors, he had from his infancy been a witness of the oppressed condition of those myriads of men who, in Russia, groan in the bonds of servitude,—and he tells us that the impression of so crying an injustice sank deep and ineffaceably into his mind. In pleading the cause of these unfortunates, for whom, says he, he feels a fraternal affection, he prepared himself for labours which he desired should be the aim of his existence. The hope of gaining friends to a cause so dear to him, induced M. Tourgueneff to enter into an association, whose regulations were presented to him by the Prince Troubetzkoy, and whose name (the "Union for the Public Good,") permitted it to embrace every species of plan for reform. As this participation in a secret society was the cause of all his misfortunes, we must hear how he himself represents it.

"In the *tout ensemble* of this project," says he, "as in its individual parts, it was solely a question of theories; the intention of *acting*, of causing changes in the state, was never dreamt of—such a plan had few charms for me; for I did not believe that in Russia such an association could furnish means for arriving at so important and complicated a result as this enterprise proposed. To accomplish this purpose, serious writers, men to whom the different branches of knowledge were familiar, and who at once understood the theory and practice of affairs, were absolutely necessary. Now, Russia is almost entirely destitute of such men. I may add, that on this occasion, as on many others, I was disagreeably surprised to observe, that among the many laudable intentions expressed in the statutes, no mention was made of one, which was, in my opinion, of greater importance than all the rest, viz., the abolition of slavery. In general, the plans adopted betrayed little experience, less maturity, and even a certain childishness which disgusted me. Nevertheless, I thought it the duty of every honest man to lay aside all paltry considerations of forms, and to brave personal inconveniences, and even dangers, when such menaced him, in order to advance, so far as in him lay, any moral or useful undertaking. The omission of which I have just spoken, perhaps contributed to strengthen this resolution,—for I immediately formed the project of directing the attention of the society to the question of slavery. This I instantly made known to my interlocutor."

M. Tourgueneff is convinced of the general inefficacy of secret associations for answering the ends they have in view; but he is inclined to think that they are perhaps inevitable in a country like Russia, where no freedom in speech (except with a few chosen friends) can exist. The benefit resulting from such free communications to those who participated in them, was indeed the sole object which they wished to attain; no shadow of a conspiracy was ever formed in those meetings of the "Union for the Public Good." They invariably deplored their inability to attempt any thing of an important character; they conversed likewise

on general topics; on the progress of civilized nations; on the evils of Russia, and of their hopes for a better future; but in their private circle alone was the effect of these outbursts of the heart known.

M. Tourgueneff considered every thing as subordinate to the grand project of the emancipation of the serfs; and it was to this accordingly that he thought it necessary to attract general attention. When he perceived in some of the members of the association a desire for the freedom of the body politic, whilst that of the serfs was disregarded, indignation fairly got mastery over him. He went so far (and justly too) as to extol the advantages of an absolute government in a country where slavery reigns. If the dominion of an aristocracy composed of slave-proprietors was submitted to, he could not impose any restraint on the arbitrary control of these masters over the persons of these myriads of men whom they possessed. These discussions alone could not produce the abolition of slavery, but M. Tourgueneff obtained a promise from each member of the association that he would do all in his power, first, to bring odium on the institution, and afterwards to contribute to its abolition. He proposed to them, that, in order to advance this project, they should each individually liberate his serfs, and afterwards exert themselves for the emancipation of the peasants. Acting up to his own advice, he gave letters of enfranchisement to all his domestics; but it must be said, this noble example met with but few imitators. The "Union for the Public Good" thus contributed to the political education of its members,—its sole end and aim. Our author suggested the idea of publishing a monthly review, but the project was not put in execution.

By degrees the meetings were given up, and the Society was in imminent danger of dying from pure inanition. During the winter of 1820–21, about a twentieth part of its members assembled from various parts at Moscow, to examine if there were any means by which the Society could be re-established on its former basis. The impossibility of success having been recognised, a dissolution was pronounced. This vote, drawn from some perhaps by a conviction of the inability of the secret association to follow up its purposes, proceeded in others from a dread of the government. The Emperor was obviously informed of the existence of this Society, and defied its projects; only abstaining from using harsh measures, from the fear of having too many persons to punish, which shows he had formed an exaggerated idea of its extent. The dissolution was announced to the absent members in a note written by M. Tourgueneff, in which he endeavoured to show that in the present state of things the good of Russia could only be promoted by individual efforts. To this he henceforth limited himself, and his position in the State afforded him many means of accomplishing his end. M. Tourgueneff was at first merely present at the sittings of the Committee of Political Economy; afterwards he filled the office of Secretary. The interest of the discussions in which he was here engaged recalled to his mind those of the "Union for the Public Good." The President of this Committee, the Admiral Mordvinoff, was at continual variance with the Minister of Finance, therefore the projects started by him generally met with criticism and repulse in the latter quarter; and at the *Plenum*, or General Assembly of the Council of State, the opposition was strengthened

by a number of additional votes. The Admiral himself often made out the reports in financial matters, and in default of some one who might report his opinions, (or *voice*, as they say in Russia,) which were generally presented and read to the Council of State, some hundred copies of them were printed and circulated among the people, which acquired for him a well-deserved popularity. As a decisive stroke, the minister submitted to the Emperor the financial measures which he had proposed, and having gained his consent, presented them, endorsed with the royal approval, to the Council of State, whose only duty now was to register them. The other subordinate Committees also gradually lost their influence, and thus this institution, which might have been so useful in perfecting legislative measures and uniting the ministers among themselves, was at once destroyed. Amidst all his duties, M. Tourgueneff never lost sight of the great object of self-emancipation. Although retaining his place in the Council of State, he was now called to the direction of a chancery of the minister of finance, and entrusted with the arrangement of a scheme relating to registration and stamping. Though with little hope of success, he took advantage of this opportunity to propose that henceforth the valuation of land should be based upon a register of property, and not, as formerly, upon the number of men bound to the soil. In Russia they do not say of a proprietor, "his yearly revenue is about so much," but "he possesses so many *souls*." The Royal Bank lends money on mortgage at so much a *soul*. The law then valued a man at 400 roubles, and the right of registration was fixed at four roubles each. "Committees of Estimation," consisting of delegates from the landed proprietors and commissioners from the ministry, formed themselves in consequence of M. Tourgueneff's proposition. By this plan the capitation tax would have been replaced by an impost on land, and thus, while the state of finance was improved, the proprietors would have benefited by being able to borrow much more largely on property whose value was fixed on a more certain basis. Besides, the removing of individuals would no longer have been fettered by the necessity of numbering the heads to establish the rate of taxation. The abolition of capitation would have been a grand step towards enfranchisement. It is needless to say that the ministry gave no heed to these suggestions. The Emperor, however, as we have before said, was far from being altogether unfavourable to emancipation. M. Tourgueneff being removed from the Committee of Finance to a place in that of civil and criminal affairs, had an opportunity of observing this. Prince Kourakine, (brother to the Russian ambassador in the time of Napoleon,) an adept in all the polite customs of the great world, but a man blinded by prejudice, obstinate, and in all criminal cases destitute of humanity, was President of this Society.

"I never discovered in him a vestige of high feelings," says our author, "but in lawsuits between master and serfs claiming emancipation, I always found him on my side, and though he sometimes stood alone in his opinion, the President Kourakine always decreed in favour of liberty. Nothing is more calculated to destroy all uncertainty in regard to the sincerity of Alexander's desire for the abolition of slavery in his dominions, than the conduct of this old courtier always voting, against his conscience, in favour of emancipation; for, of all the members of the Committee, this constant champion of liberty was the most distant from any species of liberal idea, however favourable it might be to the well-being of the population.

His character, his feelings, would have led him to strengthen every where the yoke of slavery, but the courtier triumphed over the man."

In supporting the sacred cause of self-emancipation, the Admiral Mordvinoff was guided by more elevated and far different sentiments. On this point M. Tourgueneff pays him a noble tribute.

"On taking my place in the Committee of Civil Affairs, I had found," says he, "many decisions unfavourable to emancipation already signed, with the intention of being presented to the General Assembly of the Council of State. Among the signatures, I remarked that of the Admiral Mordvinoff. Him I easily convinced of the impolicy of denying liberty to those unfortunates who claimed it; and when, at the *Plenum*, I presented the statement of the affair, he rose, and openly avowing his error, with the name of the person who had convinced him of it, declared his present opinion to be contrary to his former vote. Such explanations, given with such noble frankness, could not fail to influence the Assembly, and the unfortunate serfs gained their cause."

The conjunction, in the same Assembly, of two such men as the Admiral Mordvinoff and the Prince Kourakine, seemed to M. Tourgueneff to exemplify very strongly the strange mélange of light and darkness which existed in Russian society in general. The one represented Asiatic barbarity, the other European civilization.

In 1823, the numerous cases which passed through the hands of M. Tourgueneff, made him earnestly desire reform in the criminal laws. Wishing to study the English system, he begged leave of absence, which was denied him, under the pretext that his services at court could not be dispensed with. The following year, however, what was denied to his request, was granted from necessity, the derangement of his health making a residence in another climate imperative. He quitted Petersburg with an indefinable feeling of sadness and melancholy. "An inward voice," cries he, "whispered to me, that all that I then saw I looked on for the last time." Having derived benefit from the baths of Carlsbad, M. Tourgueneff resolved to pass the winter in Italy. During the summer of 1825 he revisited Germany, and during his residence at Dresden, received a letter from the Minister of Finance, offering him, in the name of the Emperor, the direction of the department of Manufactures. This office, however, M. Tourgueneff declined. He was at Paris, some months after, when he heard of the death of Alexander, and afterwards of the rash enterprise of December, 1825, whose unattainable end was, not a change of dynasty, but the establishment of those representative institutions so heedlessly promised by the late Emperor. Unless another form of government was contemplated, we cannot understand what led to the idea of implicating in the law proceedings to which these attempts gave rise, a functionary who had been absent from the country for nearly two years, whose former proceedings showed, it is true, a desire for improvement, but who nevertheless affirmed not the less strongly that he never anticipated the insurrection. But on the part of the Russian government nothing need cause surprise. M. Tourgueneff was accused of "participation in the rebellion," and what is more, it appears that the Russian *chargé-d'affaires* at London received orders to demand that he should be delivered up to the Emperor. M. Tourgueneff did not think it necessary to expose himself to the fury of the new sovereign; in this he was right; he learnt from the journals, as from every one else, that twenty-nine of the accused had been condemned to death. Their names were not given, but he found by the

sequel that his own terminated the list. Although capital punishment was, by the laws of Russia, formally abolished, five of the accused were executed, the rest were sent to Siberia.

"Posterity," says our author, (whose absence alone saved him from being a sharer in this fate,) "Posterity will only see the noble end which they proposed to themselves, only their disinterested efforts, only their fearless devotion; and if some transient shadow darken its brightness, it will disappear before the greatness of the enterprise, before the glory of the sacrifice; and before a century has rolled away, the scaffold of the victims will have served as a pedestal for their statues!"

M. Tourgueneff here mentions the voluntary exile of so many females, who excited the admiration of Europe. This suggested to him the admirable reflections which follow.

"It is when unforeseen and extraordinary events suddenly take place, that the human soul shines forth (so to speak) in all its glory. Then, if on one hand you see evil passions increase to tyranny, on the other, you behold the most sublime virtues brought to light, above all, that most noble quality of self-devotion. At all times, and in all places, by the side of the most blind and inexorable fury, appear heroic sacrifices, which, if not a compensation, is at least a consolation."

Many years have passed since the condemnation of M. Tourgueneff, but he understands its reason even less now than then. The idea of establishing his pretended guilt on the part which he took in the "Union for the Public Good," dissolved in 1821, is too absurd to require any serious refutation. M. Tourgueneff triumphantly refutes the accusations of the Commission of Inquest in a "Justificatory Memoir," inserted as an Appendix to the "Memoirs of an Exile." We shall lay it before our readers. This plea can be indifferent to no one, for, as the author himself mournfully observes, this unjust condemnation has banished him for ever from the country of his birth, and Siberia still retains her prisoners! And now from the strange land where the Exile has found an asylum but not a country, he raises his voice for the instruction of his fellow-countrymen.

THE REIGN OF GRACE.

A Communion Address, by the late Rev. George Brown, North Berwick.

"GRACE reigns!" Grace reigns through righteousness unto eternal life. Grace is here compared to a sovereign; let us for a little while contemplate grace under this metaphorical representation. And oh! how illustrious and glorious a sovereign is grace! Her heart is compassion; her thoughts are peace; her looks are love; in her lips is the law of kindness; her ears are ready to hear the cry of the poor, and needy, and destitute; her arm is mighty to save, and her hands are filled with the most precious blessings. Do you ask what are her titles? They are these, free grace; great grace; abundant grace; grace of God; the grace of God bringing salvation. Do you inquire what is her sceptre? It is the gospel by which she subdues, and gathers, and governs her subjects. This is the rod of her strength, by which she subdues her enemies, and makes them "a willing people in the day of power;" and hence it is called the gospel of the grace of God. Do you ask what are her treasures? They are better, far better, infinitely better than silver or gold. Hear her own language respecting them:—

“Riches and honour are with me, yea durable riches and righteousness ; my fruit is better than gold, yea than fine gold, and my revenue than choise silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance, and I will fill their treasures.” A complete and eternal pardon of sin, deliverance from the curse of the broken law, exemption from condemnation, reconciliation and acceptance with God, spiritual knowledge and wisdom, fellowship with God, adoption into his family, spiritual communion with him, an interest in all his glorious attributes, purity of heart, spiritual strength, a good hope, sanctified providences, an unstinged death, a blessed resurrection, a full acquittal in the day of judgment, eternal life ; in short, all spiritual and heavenly blessings—these are her treasures, and they are called in Scripture the exceeding riches of grace. Do you ask what are her edicts? It is the will of grace that “the wicked forsake his way and the unrighteous man his thoughts, and that he return unto the Lord who will have mercy upon him, and to our God who will abundantly pardon.” It is the will of grace that “whosoever believeth should not perish but have everlasting life.” It is the will of grace—but we must not enlarge. She says, “as I live, saith the Lord, I have no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn ye, turn ye, why will ye die, O house of Israel?” Do you inquire farther who are her ambassadors? They are the ministers of the word ; and according’y, when giving an account of their commission they say, “we are made ministers according to the gift of the grace of God given unto us by the effectual working of his power.” But what are the exploits by which grace has demonstrated her right and ability to reign? This is a question we cannot fully answer. Grace has subdued the most obstinate enemies ; grace has delivered the most miserable captives ; grace has turned millions of men from darkness unto light, and from the power of Satan unto God ; and in doing these things she has employed the assistance of no other ; nor has she had recourse to any of the warlike instruments employed by earthly kings or princes : “The weapons of her warfare are not carnal but mighty, through God, to the pulling down of strongholds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” Grace has demolished in the heart the superstructures of sin, and set up structures of holiness. Grace has torn up from its foundations the kingdom of Satan, and planted the cross where for ages the standard of Satan was erected. Grace has pardoned the most atrocious criminal ; grace has liberated the most wretched slave ; grace has raised the poor from the dust, and the needy from the dunghill, and made him inherit thrones of glory ; grace has clothed the naked with the robes of righteousness and the garments of salvation ; grace has stopped the most deadly plagues, and has cured the most fatal diseases. But I forbear. Who can tell all her exploits? Who can show forth all her praise? Do you ask where is her palace? It is in heaven. There her glory is ever seen ; and there she is always obeyed. There her servants see her face and serve her, celebrating her excellencies, and the wonders she hath done, in never ceasing songs of praise.

Having thus contemplated this metaphorical representation of grace

as a sovereign, let me now call on you to give her your heart. We would say unto you, trust in her power. "How excellent is thy loving kindness, O Lord; therefore shall the sons of men put their trust under the shadow of thy wings." There is no burden so heavy that grace cannot sustain it. "Cast thy burden upon the Lord, and he shall sustain thee." There is no duty so difficult but grace can perform it: "Commit thy way unto him then, and he shall bring it to pass." There is no lust so malignant, that grace cannot subdue it; there is no enemy so powerful that grace cannot vanquish it. "Trust in the Lord, then, for ever, for with the Lord is everlasting strength." When we see persons trusting in man, even the most mighty and powerful, we are disposed to say to them, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of." "Put not thy trust in man, neither in the sons of men, in whom there is no stay, but trust in the Lord." In putting our trust in God we can never exceed the power of God to save us. His testimony is express. "My grace is sufficient for thee, my strength is made perfect in weakness." Paul believed this and he triumphed, and we ought to do so too. "Most gladly, therefore, will I glory," says he, "in mine infirmities, that the power of God may rest upon me." We would also say unto you, receive her gifts. It is the delight and glory of grace to give gifts to men. What would you that God should do unto you? Do you wish an enlightened mind? It is the gift of grace. "He who commandeth the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Would you wish a renovated heart? It is promised, "I will circumcise your heart to know me," &c. Do you need strength to perform the duties incumbent on you? It is promised: "As thy day is, so shall thy strength be." Do you need comfort? It is promised: "As one whom his mother comforteth, so will I comfort thee." Go to the throne of grace, then, that ye may obtain "mercy to pardon, and find grace to help you in every time of need." "My God shall supply all your need, according to his riches in glory by Christ Jesus." He is able to do for you exceeding abundantly above all you ask or think. But perhaps you will ask, Will not grace tire in distributing so freely of her gifts, especially to such unworthy and ungrateful recipients as we are? No. God "by watering wearieth the thick cloud;" but with grace it is more blessed to give than to receive. But you may say, Will not God withhold the gifts of grace from us on account of our past misimprovement of them? No; God "giveth to all men liberally and upbraideth not." In fine, we would say, "whatsoever things are true, whatsoever things are lovely, whatsoever things are pure, and of good report, think on these things, practice these things." By attending to these things you will glorify the God of grace, for "herein is my Father glorified that ye bear much fruit." By attention to these things you will adorn the doctrine of God our Saviour; you will manifest yourselves the subjects of grace; you may be instrumental in bringing others into the kingdom of grace, having believed in Jesus. See, then, that ye be careful to maintain good works. Go in peace, and may the God of grace go with you.

THE BROOK BY THE WAY,

Or, Cupfulls of Comfort for Zion's Travellers.

I.—NOTHING WITHOUT CHRIST.

ALL the riches, pleasures, profits, and preferments of the world are but emptiness; your wisdom, your parts, your children, your lands, your revenues, without Christ, can amount to nothing; they are but like ciphers without a figure. It is said of believers, Having nothing, they possessed all things; because though they had nothing in the world, yet, having Christ, they have all things; and on the other hand, it may be truly said of the wicked and unbelieving, that, having all things, they possess nothing; because though they had all things in the world at their will, yet, being without Christ, they have nothing; all they have is but emptiness; yea, all they have is a curse because they have not Christ. But all good things in the world are but shadows of "what is in Christ." Outward riches are but a shadow of the unsearchable riches of Christ; outward life is but a shadow of him who is the way, the truth, and the life; outward liberty is but a shadow of that freedom that is to be had in Christ; "If the Son make you free, then are you free indeed," (John viii. 36,) importing that no freedom is freedom indeed and in truth but this; outward rest is but a shadow of the rest that is to be had in him; "Come to me all ye that labour and are heavy laden, and I will give you rest." The sun in the firmament is but a shadow of the Sun of Righteousness, and of his glory; roses and lilies are but shadows of his beauty, who is the Rose of Sharon and the Lily of the valley; rivers and fountains are but shadows of his fulness, who is the fountain of living waters; not a fountain closed, but a fountain opened to us; plants and trees are but a shadow of the verdure of him who is the plant of renown, the tree of life. All things that have an excellency in them are but shadows of him in whom excellencies do concentrate. All the stars of creature-excellencies are but shadows of him who is the bright and morning Star.—*Ralph Erskine.*

II.—THREE GRADATIONS OF LOVE.

A CHRISTIAN doth love God in these three gradations: he loveth him much for his mercy to himself, and for that goodness which consisteth in benignity to himself; but he loveth him more for his mercy to the church, and for that goodness which consisteth in his benignity to the church. But he loveth him most of all for his infinite perfections and essential excellencies, his infinite power, and wisdom, and goodness, simply in himself considered. For he knoweth that love to himself obligeth him to returns of love; especially differencing, saving grace; and he knoweth that the souls of millions are worth more incomparably than his own, and that God may be much more honoured by them than by him alone, and therefore he knoweth that the mercy to many is greater mercy, and a greater demonstration of the goodness of God, and therefore doth render him more amiable to man. And yet he knoweth that essential perfection and goodness of God, as simply in himself and

for himself, is much more amiable than his benignity to the creature.—*Baxter.*

III.—HEART-LEARNING.

It is a striking idiomatic phrase of our language in the lips of children, *learning by heart*. "I have got it all by heart, every word of it." Things got by heart are generally lasting. But there is a great difference between getting things by heart and getting them by rote. Some things may be learned by rote, others can be learned only by heart. Too much of our learning is mere rote-learning, too little of it is real heart-learning. Heart-learning is the best; heart-learning stays by us.

Heart-learning is the only true learning in the school of Christ. There is head-learning, book-learning, word-learning, chapter and verse-learning, system-learning, but if it does not come to heart-learning it is all useless. Heart-learning is heaven's-learning. The angels know all things by heart, and the head-learning of saints on earth, in proportion as they get near to heaven, is all changed into heart-learning. Heart-learning is that celestial geometry, of which the Apostle speaks, the comprehension of the breadth and length, the height and depth in the love of Christ, which passeth knowledge. Heart-learning is the book of faith's natural philosophy, whereby we can understand that the worlds were framed by the word of God, and can hear their music,

"For ever singing as they shine,
The hand that made us is Divine."

Heart-learning is the origin of true lip-learning, for with the heart man believeth unto righteousness, and then with the mouth confession is made unto salvation, and the conversation is with grace, seasoned with the salt of heaven. But on the other hand, if any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. He has no heart-learning.

True scriptural-learning and true theological-learning is heart-learning. Many things may be gotten by the head, and there are many head-theologians, very subtle and speculative. But theology must be gotten by heart, or it is worthless. Head-learning may be other men's learning; heart-learning is our own. Head-learning is second-hand and imitative; heart-learning is original. Head-learning is dry study; heart-learning is experience. Head-learning is often filled up without prayer; heart-learning is gotten on one's knees, and with sighs and tears.

The lessons which are learned by heart, without prayer, have to be unlearned, for they are mostly the lessons of our depravity. If not unlearned and repented of, they are lessons of misery. The lessons of God's grace, learned by heart, stay by us to eternity, and bless us for ever increasingly. The lessons of Divine grace, once learned, are never forgotten. Happy are they in whom the lessons of the word are lessons of grace, lessons gotten by heart. "Thy word have I hid in my heart, that I may not sin against thee."

IV.—SECRET PRAYER.

1. *In secret.* In the private place there are few objects and circumstances to distract the thoughts. "But thou, when thou prayest, enter

into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

2. *Frequently.* Secret prayer is the life of the soul; without it, our spirituality becomes weak, languishes and dies. The living Christian often visits his closet. "Pray without ceasing."

3. *Regularly.* We should have at least three regular seasons, set apart each day, for this sacred exercise. Without regularity, it will be often omitted. Daniel entered into his chamber, for this purpose, *three times a-day*. "Evening, morning, and at noon will I pray."

4. *At the same altar.* In some retired part of the dwelling, consecrate a particular place to this exercise. The sight of that place, at each time of retiring for prayer, will thrill the soul with emotions of the most healthful character. The young convert lingers, with peculiar emotions, at the spot where God removed from his soul the mountain of sin. When Daniel prayed, he entered into his *chamber*, and *looked toward Jerusalem*.

5. *With humility.* We have been great sinners. God is holy, and cannot look upon sin with the least degree of allowance.

6. *Forgivingly.* We must forgive the small offences of others, if we would have the Lord forgive our great ones. "Forgive us our debts as we forgive our debtors."

7. *Submissively.* There must be the utmost willingness to be, or do, what will accord with the will of God. The strong desire must be, not to have his will the same as ours, but to have ours the same as his. "Thy will be done."

8. *Earnestly.* We must feel intensely interested in the exercise: we must be *importunate* in our supplications. (Let the reader peruse, intelligently, Luke xi. 8.)

9. *Believingly.* We must believe the "great and precious promises" of God. When we ask for spiritual blessings we must expect them. "Believe that ye have them, and ye shall have them."

If all Christians should observe these few brief rules, would not their hearts constantly glow with sacred fire, and would not sinners be converted to holiness, the whole church be sanctified, and the name of our blessed Lord soon be a praise over the whole earth?—*Northern Ch. Advocate.*

PROFESSOR NEANDER OF BERLIN ON THE SEPARATION OF THE CHURCH FROM THE STATE.

[PROFESSOR NEANDER is well known as the most distinguished church historian of the age. For many years past he has been in the habit of delivering an Address at the opening of the meetings of the Prussian Bible Society; and in these addresses he frequently takes occasion to deliver his opinion on the leading questions of the day. His address last year was delivered on the 11th of October, and has since been published under the title, "Das Wort Gottes in verhältniss zu unserer zeit,"—*The Word of God in relation to our time*. In this discourse, which fills twenty quarto pages, the learned author takes occasion to pass under review the principal social questions recently and still under agitation on the Continent; and among the rest, the question of the

union of Church and State. *His remarks on this subject we have much pleasure in translating for our readers; who cannot but be gratified to find that opinions which have recently received the concurrence of one of the most devoted and talented of the clergy of the Church of England, should also be espoused by one who stands by universal consent at the head of European scholarship in the department of Ecclesiastical History.*—ED. S. C. M.]

THERE is a cry also for unconditional liberty of religion and conscience—the separation of the religious from the political. Here, too, is something altogether foreign to the times before Christ, and which could proceed alone from the world-transforming influence of Christianity. As in the old time there was no acknowledgment of general rights of men, but only of municipal rights, and as, consequently, every thing was subordinated to the political element, and every thing was therein included, so it was also in reference to religion. It was an affair of State. Viewed from this point, Christianity, as soon as it entered the Roman world, was lawfully persecuted. The Lord, however, in uttering the words, “My kingdom is not of this world,” announced the freedom of religion from State-power—declared that it must unfold itself freely, independently and spontaneously. For the first time was it revealed to man’s consciousness by Christianity that in the unfolding of humanity there is a sacred spiritual domain, which stands above all human judgment and all human control. Religion, as exhibited by Christianity, was for the first time presented in a form corresponding with its essence, as not an outward but an inward Power, which by its internal force will penetrate and animate the whole man. From this time forward all State-religionism, and all outward priestocracy, must give way. Thus it was by the apologists for Christianity in her struggle with the Roman world consequent on her diffusion, that the freedom of religious convictions and of religious services was first claimed in opposition to the then dominant opinion. But they could not be understood; their voice could not force itself to be heard; because the truth which they uttered stood in inseparable connection with the entirely new standing-point of religious development introduced by Christianity, and consequently could find entrance only when Christianity was itself embraced. To this effect one of the earliest witnesses for this truth, Tertullian, at Carthage, in the end of the second century, addressing the Roman authorities, says: “Look well to it, lest thus you incur even the charge of impiety, by depriving individuals of liberty, and interdicting their choosing what God they will worship; so that I am not free to worship whom I will, but am forced to worship whom I will not. There is no one, not even a man, who is pleased to receive the homage of any one against his will.”

We freely acknowledge that it may be urged in opposition how often in the name of Christianity this principle—founded in her, and first by her brought to man’s consciousness—has been opposed, and how under christian names State-religionism and Priestocracy have been introduced. But this is to be laid to the charge of men who held the truth in unrighteousness. Whenever this took place, it was accompanied by an essential polluting and darkening of the gospel itself. These effects did

not spring from the one basis of Christianity, but from the unsound human ingredient which came into existence when men built upon that one precious foundation, wood, hay, and stubble, and which in the end completely hid the former from view, and caused it to be forgotten. From that one foundation, however, there went forth again and again the purifying flame which consumed the foreign ingredient, so that through the force of evangelical truth, state-religionism and priestocracy were again overthrown, and the freedom of religious conviction re-established. So it happened at the German Reformation through Luther. But in this case also the divine work did not continue pure such as it had unfolded itself at first. The principle of unconditional religious liberty brought to light in the early years of the Reformation was constrained subsequently once more to suffer secularization. Religion was again made an affair of state, and hence there is need for new counter-active operations. These proceed either immediately from a renewed action of the principle of the Reformation, as it is founded in the very essence of the gospel, or it may be from powers which have no conscious connection with Christianity, nay, are even hostilely opposed to it, and which yet must serve the cause of Christianity, by which the entire spiritual atmosphere of the new world is determined. In the triumph of this truth we recognise a triumph of Christianity, far more than when Christianity, herself secularized, ascended the throne of the Roman Cæsars. We desire in it one of the victories of Him to whom the empire of the world belongs, and before whom at last every knee shall bow.

But in what sense do we understand this severance of the religious from the political? Is there to be any sphere of human life which is not to be animated, penetrated, and illuminated by Christianity—the common life-element? Is not Christianity, as it proceeded from its divine Author, destined to leaven every thing, and has it not ever proved this in the leavening of the whole mass into which it has any where been cast? Must the state become Atheistic or Antichristian? Far be it! But as Christianity must preserve herself in unpolluted purity before she can exert her proper and essential influence upon all, and as she can keep herself pure only by remaining elevated as a free self-sustained power above all other things here below, it follows that the outward separation of the religious from the political would have no effect so much as the enabling of the former, after that which is her proper mode, leaven-like, to subdue and pervade all. The separation must be only outward, not inward; the outward separation must prepare the way for the more free and the completer development of the inner union. The question here is not so much concerning forms constructed by men. Christianity knows how, by the power inherent in her, to further her world-subduing agency, and bring it to completion. There is a twofold influence here, the parts of which are to be discriminated, the one issuing more from the surface, the other from the innermost kernel, and from the depths. The latter, as is self-evident, must ever be the most important; without it, indeed, the former cannot long subsist; and as respects this former, it comes to be what it is through the educative influence of Christianity, once made the object of consciousness, by the circulation of certain ideas which have already obtained a

self-sustained power in the people's life, so that they also sway those spirits which are unconscious of their origin. But certainly these ideas could not be long kept pure, or retain their dominion over such minds, were the root and trunk, of which they are but the fruit, to decay. Let the peculiar essence of Christianity, faith in the crucified, risen, and glorified World-healer be lost, and we should soon see those oscillations in which the impulse introduced by Christ into the life of man advances, entirely cease and disappear. The thing above all at present is the free operation of Christianity—an operation issuing from the innermost life and consciousness—in those who have dedicated themselves by a living faith to it, who stand in a conscious oneness with Christ, and in whom he has won a resemblance to himself. The company of such, the genuine disciples of the Lord, who are to be recognized by that mark which he himself announced when he said, "By this shall all men know that ye are my disciples, if ye have love one to another," these are the salt and leaven of the world. Where this true church of the Lord is, there will those ideas which are founded in the essence of Christianity, ever more and more come into circulation, and attain to supremacy. Through this leaven in the true church of the Lord will the influence of Christianity ever more and more spread itself over all. Hence all that each has to care for and to struggle for—and this every one who belongs to this church, let his relation to the world be what it may, has it in his power to do—is, that this divine life may ever more and more spread itself among individuals, that by additions of individuals the church may continually increase. Secure this, and all the rest will follow of its own accord.

HYMN TO THE TRINITY. *

THrice holy and thrice potent God,
Uncomprehended Trine!
Perennial Light, through whose abode
No borrow'd splendours shine;
O Unity for ever true!
O Truth for ever one!
O Love that spread'st all being through
Creation's Source and Sun:—

Thee 'midst unfathom'd depths of light,
With clouds encircled round,
Angels adore, nor dare the sight,
Nor tempt the dread profound.
Thee we confess; in Thee we trust;
And, born to see thy face,
Love bears us upward from the dust,
And now foretastes the grace.

Here we would do the Father's will,
Learn all the Son hath taught,
The Spirit's word in truth fulfil,
With all his graces fraught.
Help us, ador'd Trinity,
Help, Father, Spirit, Son,
Whose empire fills eternity,
Unending, unbegun!

W. L. A.

From the Latin hymn, beginning "*Ter sancte, ter potens Deus,*" &c.

READINGS FROM NEW BOOKS.

DISCOVERY OF THE WINGED HUMAN HEADED LION.

[*Layard's Nineveh and its Remains*, &c. 2 Vols.—Murray.]

ON the morning following these discoveries, I rode to the encampment of Sheikh Abd-ur-rahman, and was returning to the mound, when I saw two Arabs of his tribe urging their mares to the top of their speed. On approaching me they stopped. "Hasten, O Bey," exclaimed one of them—"hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true! we have seen him with our eyes. There is no God but God;" and both joining in this pious exclamation, they galloped off, without further words, in the direction of their tents.

On reaching the ruins I descended into the new trench, and found the workmen, who had already seen me as I approached, standing near a heap of baskets and cloaks. Whilst Awad advanced and asked for a present to celebrate the occasion, the Arabs withdrew the screen they had hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art, scarcely to be looked for in the works of so remote a period. The cap had three horns, and, unlike that of the human-headed bulls hitherto found in Assyria, was rounded and without ornament at the top.

I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country, as appearing to mortals, slowly ascending from the regions below. One of the workmen on catching the first glimpse of the monster, had thrown down his basket and run off towards Mosul as fast as his legs could carry him. I learnt this with regret as I anticipated the consequences.

Whilst I was superintending the removal of the earth, which still clung to the sculpture, and giving directions for the continuation of the work, a noise of horsemen was heard, and presently Abd-ur-rahman, followed by half his tribe, appeared on the edge of the trench. As soon as the two Arabs had reached the tents, and published the wonders they had seen, every one mounted his mare and rode to the mound, to satisfy himself of the truth of these inconceivable reports. When they beheld the head they all cried together, "There is no God but God, and Mahommed is his prophet!" It was sometime before the Sheikh could be prevailed upon to descend into the pit, and convince himself that the image he saw was of stone. "This is not the work of men's hands," exclaimed he, "but of those infidel giants of whom the Prophet, peace be with him! has said, that they were higher than the tallest date tree; this is one of the idols which Noah, peace be with him! cursed before the flood." In this opinion, the result of a careful examination, all the bystanders concurred.

I now ordered a trench to be dug due south from the head, in the expectation of finding a corresponding figure, and before night-fall, reached the object of my search about twelve feet distant. Engaging two or three men to sleep near the sculptures, I returned to the village and celebrated the day's discovery by a slaughter of sheep, of which all the Arabs near partook. As some wandering musicians chanced to be at Selamiyah, I sent for them, and dances were kept up during the greater part of the night. On the following morning Arabs from the other side of the Tigris, and the inhabitants of the surrounding villages congregated on the mound. Even the women could not repress their curiosity, and came in crowds, with their children, from afar. My Cawass was stationed during the day in the trench, into which I would not allow the multitude to descend.

As I had expected, the report of the discovery of the gigantic head, carried by the terrified Arab to Mosul, had thrown the town into commotion. He had scarcely checked his speed before reaching the bridge. Entering breathless into the bazars, he announced to every one he met that Nimrod had appeared. The news soon got to the ears of the Cadi, who, anxious for a fresh opportunity to

annoy me, called the Mufti and the Ulema together, to consult upon this unexpected occurrence. Their deliberations ended in a procession to the Governor, and a formal protest, on the part of the Mussulmans of the town, against proceedings so directly contrary to the laws of the Koran. The Cadi had no distinct idea whether the bones of the mighty hunter had been uncovered, or only his image; nor did Ismail Pasha very clearly remember whether Nimrod was a true-believing prophet, or an Infidel. I consequently received a somewhat unintelligible message from his Excellency, to the effect that the remains should be treated with respect, and be by no means further disturbed, and that he wished the excavations to be stopped at once, and desired to confer with me on the subject.

I called upon him accordingly, and had some difficulty in making him understand the nature of my discovery. As he requested me to discontinue my operations until the sensation in the town had somewhat subsided, I returned to Nimroud and dismissed the workmen, retaining only two men to dig leisurely along the walls without giving cause for further interference. I ascertained by the end of March the existence of a second pair of winged human-headed lions, differing from those previously discovered in form, the human shape being continued to the waist and furnished with arms. In one hand each figure carried a goat or stag, and in the other, which hung down by the side, a branch with three flowers. They formed a northern entrance into the chamber of which the lions previously described were the southern portal. I completely uncovered the latter, and found them to be entire. They were about twelve feet in height, and the same number in length. The body and limbs were admirably portrayed; the muscles and bones, although strongly developed to display the strength of the animal, showed at the same time a correct knowledge of its anatomy and form. Expanded wings sprung from the shoulder and spread over the back; a knotted girdle, ending in tassels, encircled the loins. These sculptures, forming an entrance, were partly in full and partly in relief. The head and fore-part, facing the chamber, were in full; but only one side of the rest of the slab was sculptured, the back being placed against the wall of sun-dried bricks. That the spectator might have both a perfect front and side view of the figures, they were furnished with five legs; two were curved on the end of the slab to face the chamber, and three on the side. The relief of the body and three limbs was high and bold, and the slab was covered, in all parts not occupied by the image, with inscriptions in the cuneiform character. These magnificent specimens of Assyrian art were in perfect preservation; the most minute lines in the details of the wings and in the ornaments had been retained with their original freshness. Not a character was wanting in the inscriptions.

I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength, than the body of the lion; of rapidity of motion, than the wings of the bird. These winged human-headed lions were not idle creations, the offspring of mere fancy; their meaning was written upon them. They had awed and instructed races which flourished 3000 years ago. Through the portals which they guarded, kings, priests, and warriors, had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognised by the Assyrian votaries. They may have been buried, and their existence may have been unknown, before the foundation of the eternal city. For twenty-five centuries they had been hidden from the eye of man, and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilisation of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples, and the riches of great cities, had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn now waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst those before me had but now appeared to bear witness in the words of the prophet, that once "the Assyrian was a cedar in Lebanon with fair branches and with a shadowing shroud of an high stature; and his top was among the thick boughs . . . his height was

exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations;" for now is "Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it; their voice sings in the windows; and desolation is in the thresholds."

NESTORIANS—THEIR CHURCHES, &c.

WE emerged suddenly from this wilderness, and saw a richly cultivated valley before us. Flocks of sheep and goats were browsing on the hill sides, and herds of cattle wandered on the meadows below. These were the first domestic animals we had seen in the Chaldæan country, and they showed that hitherto Tkhoma had escaped the hand of the spoiler. Two villages occupied opposite sides of the valley; on the right, Ghissa, on the left, Birjai. We rode to the latter. The houses are built in a cluster, and not scattered amongst the gardens, as in Tiari. We were surrounded by the inhabitants as soon as we entered the streets, and they vied with one another in expressions of welcome and offers of hospitality. Kasha Hormuzd, the principal priest, prevailed upon me to accompany him to a house he had provided, and on the roof of which carpets were speedily spread. The people were in great agitation at the report of Beder Khan Bey's projected march upon Tkhoma. They immediately flocked round us, seeking for news. The men were better dressed than any Nestorian Chaldæans I had yet seen. The felt cap was replaced by turbans of red and black linen, and these two favourite colours of the Kurds were conspicuous in their ample trousers, and embroidered jackets.

As they carried pistols and daggers in their girdles, and long guns in their hands, they could scarcely be distinguished from the Mussulman inhabitants of the mountains. The women wore small embroidered scull-caps, from beneath which their hair fell loose or in plaits. Their shirts were richly embroidered, and round their necks and bosoms were hung coins and beads. They were happy in having escaped so long the fanaticism and rapacity of the Kurds. But they foresaw their fate. All was bustle and anxiety; the women were burying their ornaments and domestic utensils in secure places; the men preparing their arms, or making gunpowder. I walked to the church, where the priests were collecting their books, and the holy vessels to be hid in the monasteries. Amongst the manuscripts I saw many ancient rituals, forms of prayer, and versions of the Scripture; the Acts of the Apostles, and the Epistles on vellum, the first and last leaves wanting, and without date, but evidently of a very early period; and a fine copy of the Gospels, Acts, and Epistles, also on vellum, entire, with numerous illuminations, written in the year of the Selucidæ 1552, in the time of "Mar Adishio, Patriarch of the East, and of the Chaldæans."

I was much touched by the unaffected hospitality and simple manners of the two priests, Kashas Hormuzd, and Khoshaba, who entertained me; a third was absent. Their dress, torn and soiled, showed that they were poorer than their congregation. They had just returned from the vineyards, where they had been toiling during the day; yet they were treated with reverence and respect; the upper places were given to them, they were consulted on all occasions, and no one drew nigh without kissing the hand, scarred by the plough and the implements of the field.

Almost every house furnished something towards our evening repast; and a long train of girls and young men brought us in messes of meat, fowls, boiled rice, garas and fruit. The priests and the principal inhabitants feasted with us, and there remained enough for my servants and for the poor who were collected on the roof of a neighbouring house. After our meal many of the women came to me, and joined with the men in debating on their critical position, and in forming schemes for the security of their families, and the defence of their village. It was past midnight before the assembly separated.

The following day being Sunday, we were roused at dawn to attend the service of the church. The two priests officiated in white surplices. The ceremonies were short and simple; a portion of Scripture was read, and then interpreted by Kasha Hormuzd in the dialect in use in the mountains—few understanding the Chaldæan of the books. His companion chanted the prayers—the congregation kneeling or standing, and joining in the responses. There were no idle forms or

salutations; the people used the sign of the cross when entering, and bowed when the name of Christ occurred in the prayers. The Sacrament was administered to all present—men, women, and children partaking of the bread and wine, and my companion receiving it amongst the rest. They were inclined to feel hurt at my declining to join them, until I explained that I did not refuse from any religious prejudice. When the service was ended the congregation embraced one another, as a symbol of brotherly love and concord, and left the church. I could not but contrast these simple and primitive rites with the senseless mummary, and degrading forms, adopted by the converted Chaldæans of the plains—the unadorned and imageless walls, with the hideous pictures, and monstrous deformities which encumber the churches of Mosul.

The vestibule of the church was occupied by a misshapen and decrepit nun. Her bed was a mat in the corner of the building, and she was cooking her garas on a small fire near the door. She inquired, with many tears, after Mar Shamoun, and hung round the neck of my companion when she learnt that he had been living with him. Vows of chastity are very rarely taken amongst the Nestorian Chaldæans; and this woman, whose deformity might have precluded the hope of marriage, was the sole instance we met with in the mountains. Convents for either sex are unknown. * * *

The Tiyari, or Nestorian Chaldæan Christians, resided chiefly on the mound, where I had built a large hut for them. A few only returned at night to the village. Many of them had brought their wives from the mountains. The women made bread, and cooked for all. Two of the men walked over to the village of Tel Yakoub, or to Mosul, on Saturday evening, to fetch flour for the whole party, and returned before the work of the day began on Monday morning; for they would not journey on the Sabbath. They kept their holidays and festivals with as much rigour as they kept the Sunday. On these days they assembled on the mound or in the trenches; and one of the priests or deacons (for there were several amongst the workmen) repeated prayers or led a hymn or chant. I often watched these poor creatures as they reverentially knelt—their heads uncovered—under the great bulls, celebrating the praises of him whose temples the worshippers of those frowning idols had destroyed,—whose power they had mocked. It was the triumph of truth over Paganism. Never had that triumph been more forcibly illustrated than by those, who now bowed down in the crumbling halls of the Assyrian kings.

ARAB WOMEN.

WHEN I first employed the Arabs, the women were sorely ill-treated, and subjected to great hardships. I endeavoured to introduce some reform into their domestic arrangements, and punished severely those who inflicted corporal chastisement on their wives. In a short time the number of domestic quarrels was greatly reduced; and the women, who were at first afraid to complain of their husbands, now boldly appealed to me for protection. They had, however, some misgivings as to the future, which were thus expressed by a deputation sent to return thanks after an entertainment:—"O Bey! we are your sacrifice. May God reward you. Have we not eaten wheat bread, and even meat and butter, since we have been under your shadow? Is there one of us that has not now a coloured handkerchief for her head, bracelets, and ankle-rings, and a striped cloak? But what shall we do when you leave us, which God forbid you ever should do? Our husbands will then have their turn, and there will be nobody to help us."

These poor creatures, like all Arab women, were exposed to constant hardships. They were obliged to look after the children, to make the bread, to fetch water, and to cut wood, which they brought home from afar on their heads. Moreover they were entrusted with all the domestic duties, wove their wool and goat's hair into clothes, carpets, and tent-canvass; and were left to striko and raise the tents, and to load and unload the beasts of burden when they changed their encamping ground. If their husbands possessed sheep or cows, they had to drive them to the pastures, and to milk them at night. When moving, they carried their children at their backs during the march, and were even troubled with this burden when employed in their domestic occupations, if the children were too young to be left alone. The men sat indolently by, smoking their pipes, or listening to a trifling story from some stray Arab of the desert, who was always there to collect a group around him. At first the women, whose husbands encamped on the mound,

brought water from the river; but I released them from this labour by employing horses and donkeys in the work. The weight of a large sheep or goat's skin filled with water, is not inconsiderable. This is hung on the back by cords strapped over the shoulders, and upon it, in addition, was frequently seated the child, who could not be left in the tent, or was unable to follow its mother on foot. The bundles of fire-wood, brought from a considerable distance, were enormous, completely concealing the head and shoulders of those who tottered beneath them. And yet the women worked cheerfully, and it was seldom that their husbands had to complain of their idleness. Some were more active than others. There was a young girl named Hadla, who particularly distinguished herself, and was consequently sought in marriage by all the men. Her features were handsome, and her form erect, and exceedingly graceful. She carried the largest burdens, was never unemployed, and was accustomed, when she had finished the work imposed upon her by her mother, to assist her neighbours in completing theirs.

THE PILGRIM FATHERS AND MODERN INDEPENDENCY.

[From *Essays on History, Philosophy, and Theology*. By Robert Vaughan, D.D. Vol. I. pp. 44—48.]

WHILE many of the exiled Independents removed from Holland to New England, many remained in the former country, in hope that the posture of affairs at home might become such as to allow of their return. It was pleasant to think that their ashes might still be laid in the land of their fathers, and that something might still be done by them towards the enlightenment, the freedom, and the happiness of their native country. These hopes were not indulged in vain. In 1642, just about two centuries since, the change came which had been so devoutly wished, and from that time Independency has never ceased to be one of the forms of Christianity professed in this country. But what has been its history?—what is its present condition? During the times of the civil war and the commonwealth, the sagacity and energy allied with this system were not altogether unworthy of it—but what has it done since? We admit that almost every thing around it has been uncongenial. Its greatest foes, however, have been from within. It has too often fainted in the face of rebuke—it has not always folded its vesture about it, and fronted the storm as it should have done—it has been wanting, too, we think, in some graver matters. Indeed, in all the points in which the Pilgrim Fathers were strong, Modern Independency has shown itself to be more or less weak.

Nothing is more marked in the character of the devout men who found their home at New Plymouth, than the clearness with which they apprehended their distinctive principles, and the importance which they attached to them. It was that they might save those principles from again falling into oblivion that they had become exiles, and that, having become exiles, they still committed themselves to the perils, and hardships, and griefs, of becoming colonists—colonists in one of the most distant and inhospitable regions of the known world. Men who hold principle with a grasp of this order always hold it to some purpose. The truth thus embraced is truth that may not die.

Then were the children of these people. The good most valued by the parents, it was natural they should be most concerned to bequeath to their offspring. Every father in the memorable forty-one who embarked in the *Mayflower* was as the father of Hannibal—the war against error being committed as a legacy to his children. It was the fact that some of these were seen falling from their steadfastness by reason of their connexion with strangers, and the hope that such danger would be effectually precluded by such removal, that prompted the heads of the pilgrim families to their memorable expedition westward.

But these plain thoughtful men looked not to their immediate children only; they looked to a distant posterity, to the future church of God—the future generations of mankind. There was magnanimity in them, largeness of thought, and largeness of affection. In their instance, professions of this nature were not so much mere sentimentality—not a selfish vanity taking the guise of better feeling. Their conduct towards the settlers of New Weymouth is evidence that they were men superior to littleness of soul—men of exalted and generous sentiments. They lived not to themselves. It was their study that their path might be that of benefactors to the living and to the unborn.

But strong as was the attachment of these confessors to that order in church

government and worship which they were so careful to observe, all principle of that nature was viewed as subordinate to piety, and was valued in proportion to its supposed conduciveness to piety. What feeling, inferior to that of a most conscientious homage to the Invisible, could have led these people to expose themselves to so much suffering, or could have sustained them under the pressure of that suffering? In all their ways they sought a higher guidance than that of mortals. The day of fasting and prayer went before every step of moment in their history. Their first act on touching the soil of the New World, was to prostrate themselves in the exercise of their spiritual priesthood before God; and when exploring the winter shores of that region, you see them employed hours before day in presenting thanksgiving and supplication to their Maker. They believed in God; they were assured of his presence; they confided in him with the fear and the affection of children. The elements were of him, men were of him, and must do his bidding, only his bidding. They loved their polity because it aided their piety. In their case it was not a barren framework, thrust into the place of piety. It was valued because it gave them a real christian fellowship, and because in so doing it strengthened their Christianity.

Hence it happened, that the strength of their adhesion to their principles as Congregationalists, was not more remarkable, than the catholicity of their spirit towards devout men of all other communions. "Their residence in Holland," it is said, "had made them acquainted with various forms of Christianity; a wide experience had emancipated them from bigotry, and they were never betrayed into the excesses of religious persecution." Such is the testimony of Bancroft, whose work on this interesting department of modern history is the most authentic and able in our language. But this result, so little to have been expected in those times, may be traced to the personal character of Robinson, fully as much as to the residence in Holland. In respect to certain great principles, that excellent man concluded that he had arrived at certainty; but in many things, as we have seen from his own language, he supposed that both himself and others were still in need of further light. Independency in his hands was fixed in regard to its great principles, but was left to a candid latitude in respect to lesser things. Hence, Mr. Edward Winslow, some time governor of New Plymouth, speaks of the rule of this first proper Congregational Church in respect to communion in the following terms:—"It is true we profess and desire to practise a separation from the world and the works of it, and are willing to discern an appearance of the grace of God in all we admit to church fellowship. But we do not renounce all other churches; nay, if any joining to us formerly at Leyden, or here in New England, have, with the confession of their faith, held forth the duty of an entire separation from the Church of England, I have divers times heard either Mr. Robinson, our pastor, or Mr. Brewster, our elder, stop them forthwith, showing that we required no such thing at their hands, but only to hold forth faith in Christ Jesus, holiness in the fear of God, and submission to every ordinance and appointment of God."

Such, then, were the elements of character most observable in the Pilgrim Fathers. Do modern Independents possess them? In many they may no doubt be seen—seen in a degree marking a true spiritual lineage. But too commonly we see the obscure in knowledge in place of clearness, and the cold in feeling in place of ardour; or else the substitution of a zeal for polity in the place of a zeal for piety, allied too often with an intolerance of temper, incompatible with a just estimate of the good to be found in the devout of every communion, and leading, not only to oneness and misconception, but to many things little consistent with loud professions of attachment to the principles of general freedom. We know that early Independency had its faults of this nature in other connexions; but Robinson of Leyden, and the men whose character he moulded, were nobly free from them. We venture to say, that if modern Independents would be the powerful body in this country which two centuries should have made them, it must be by a more general return to that model of temper and action which is before them in the history of the Pilgrim Fathers. Their wisdom will be found in looking to the footsteps of their great spiritual progenitors, more than to those wrongs and provocations—a plentiful crop, no doubt—which naturally dispose them to indulge in a spirit of retaliation. Temptation comes to all, but while some men are taken in the snare, others know how to turn even that to advantage.

CROMWELL AND THE EXECUTION OF CHARLES I.

[From the same. Vol. II. pp. 45—49.]

BUT Cromwell was a party to the trial and execution of the king—can that be vindicated? Perhaps not. But his conduct in that matter deserves what has very rarely been bestowed upon it—a fair statement. Charles was nursed in duplicity, and proved too apt a scholar in the school in which he was trained. His father was a great person in matters of king-craft. In his judgment, to be skilled as a dissembler was to be skilled in the science of ruling. The wisdom, accordingly, of this “Solomon” of this age, consisted in a little chapman sort of cunning, which brought him into every kind of trouble, and remains as a foul blot upon his memory. Buckingham, the favourite who governed Charles in his early years, was a person still more regardless of truth, and of principle in every form. His conduct in the affair of the Spanish match familiarized the young prince with the practice of deception to any extent for state purposes. His influence over the king and the cabinet on the accession of Charles to the throne, destroyed all confidence in the government. The commons could not be certain as to the use that would be made either of money or armaments, if placed at the service of the ministers of the crown. The king himself naturally shared in this distrust. But the first marked indication of infirmity of this nature in the character of the new monarch, was in his conduct with regard to the famous Petition of Right—a bill which aimed not to introduce new law, but merely to give clearness and certainty to the old. Through many weeks, Charles resorted to every available subterfuge in the hope of crushing that measure. When resistance had become vain, he appeared in his place in the House of Lords, to give it his sanction. The commons were all present. But in place of saying, as usual, “Let it be law, as is desired,” the king returned a wordy evasive reply, of a nature to show that while pretending to give the bill his approval, he had resolved not to hold it as of the least authority. The commons were amazed, indignant, grieved; and in the debate which followed, were moved even to tears, and to the utterance of strange lamentations over the scene they had witnessed. At length the true constitutional affirmative was extorted from the throne. But the king was still careful to intimate, that what had been thus done, would not be found in the least to affect the course of his government; and when the printed copies of the petition were issued, it was discovered that the constitutional affirmative which the commons had extorted, had been erased, and the evasive reply which they had been unanimous in rejecting, had been substituted in its room, and that this piece of fraud had been perpetrated at the command of the king! From that time the dreadful truth was out, notorious to all men—the king cannot be trusted! The twelve years of misrule which ensued, in contempt of the most solemn provisions of that petition, could not fail to deepen this perilous conviction in the public mind. In 1634, Charles visited Scotland, and towards the parliament of his native country his conduct was in the same degree arbitrary and perfidious. Hence the Scottish insurgents of 1638, having once taken arms, were bound not to relinquish them, in any circumstances that might leave them at all dependent, either on the clemency, or on the fidelity, of the sovereign. The same position precisely, became that of the popular leaders in the Long Parliament, soon after that assembly was convened. They had committed themselves against the king: and that fact was not more certain, than that, in any settlement of the questions at issue, it would be madness to confide in the magnanimity or in the truth of the possessor of the supreme power. The attempt to seize the five members strengthened every impression of this nature. They could not doubt that the moment of the king’s returning power would be the moment of his revenge. Hence the seeming rigour of the demands made upon the crown by the parliament. Hence the difficulty, the impossibility, both before the commencement of the war and afterwards, of bringing negotiations to such a result as could be deemed safe for the leading parliamentarians, and at the same time be acceptable to the monarch. The victory of Naseby gave the army possession of the king’s Cabinet, containing his private papers; and those papers, as all the world knows, were such as to demonstrate that the worst impressions with regard to the insincerity—the deeply seated perfidy,—of the sovereign, were only too well founded. From that day, to the day on which it was resolved that no further communication should be made to him, and that no scheme of settlement should be entertained taking the slightest cognizance of his pretensions, he was a man employed—to use the language

of Ireton—in endeavouring “to regain by stratagem what he had lost by flight.” Even Lord Clarendon, when writing to his colleague, Secretary Nicholas, and touching on this feature in the character of their master, exclaims, “Oh, Mr. Secretary, those stratagems have given me more sad hours than all the misfortunes in war which have befallen the king, and look like the effects of God’s anger towards us!” Every negotiation upon the surface had some counter-intrigue beneath. Catholics were thus played off against Protestants, Scots against Englishmen, and Englishmen against each other. In the judgment, and, it would seem, in the conscience, of the poor deluded monarch, this was the “game”—to use his own language—which it became him to prosecute. He flattered himself that no party could possibly be the winning party without the make-weight of his adhesion to it. We must confess that our wonder is, not that Cromwell at length abandoned him, but rather that he should be seen looking with hope so long in that direction. In the autumn of 1647, he exposed himself to suspicion, resentment, and even to the signs of open revolt in the army, by his protracted effort to bring Charles to such terms as might have placed him again upon the throne. But it was while thus employed, that the king was detected in that intrigue with the Scots which led to the invasion under Hamilton, and to the royalist rising some months later. The toil, peril, and bloodshed attendant on this second civil war, were all traced to those machinations of the king; and the army could no longer be brought to regard him with forbearance. They had punished many an inferior delinquent—why should the “grand delinquent” be allowed to go free? Such was their language, and the feeling which it expressed was not to be allayed. It is quite true that at this point Cromwell might have halted—might have resigned his commission, and have withdrawn to private life. But he saw—though most of his censors have been little competent to such foresight—the chaos that would ensue, the power that would soon regain its ascendancy in that confusion, the vengeance that would then descend on every head that had been conspicuous in the cause of the parliament, and the destruction which would then come on all those great interests for the sake of which so much had been endured, and dared, and accomplished! What den of the wilderness, think you, could have given *him* safety? The gibbet would have been his doom! Think of this, ye comfortable elbow-chair speculators on the doings of great men—look on the alternative before this man, and be not very confident in making your bad report of his decision, until quite sure that you really comprehend the reasons on which that decision was founded, and that you have hearts capable of feeling the weight there is in them.

THE GRIQUAS.

[From *An Exploratory Tour to the North-East of the Cape of Good Hope*. By the Rev. T. Arbousset and F. Daumas, of the French Missionary Society. p. 19.

THE Griquas are indolent, apathetic, and content with little. With a horse and gun, a Griqua is rich,—very rich if, in addition to these, he own a waggon and a plough. Notwithstanding this natural indolence, they have—thanks to their religious instruction—made considerable progress in civilization and improvement. Thirty years ago, Mr. Anderson, to whom they are indebted for their advancement, found them poor, barbarian, and pagan, wandering about on the banks of the Gariep with a few flocks, knowing nothing of Europeans but their name and their vices. The kind missionary offered himself to become their instructor, followed them with his family through all the vicissitudes of their nomadic life, and undertook their conversion and civilization. After five years of fatigue and toil, he succeeded in getting them to settle. The greater part renounced their superstitious and their wandering mode of life. . . . They have given up their miserable huts for houses more healthy and more commodious, and their sheepskin cloaks for European clothing. They are regular in their attendance at religious worship, and they begin to enjoy the blessings of a partial civilization effected by Christianity. Taste and skill in vocal music is one, and not the least interesting trait in their character. Their voice is not deep-toned, but is pretty flexible, and is raised without difficulty to the higher notes. That of the women is particularly sweet and harmonious. In the evening, after the cattle have been brought back from the fields, they collect in groups before their houses, and by the light of the stars, sing some of the sweetest of England’s sacred airs. Those of New Sabbath, Gloucester, Milburn, Auburn, Milcslane, Calcutta, Smyrna, and God save the King are familiar

to them. Happily ignorant of all profane song, they know nothing of music but its moral and religious influence. They sing only the praises of God—such as have been left to them in simple and beautiful Dutch verse, by the pious Dr. Vander Kemp, or composed by their missionaries.

AN AFRICAN CHIEF.

[From the same. p. 88.]

THE little village of Racobatane is governed by Rautsane, an old man much respected. He was very active for his age. I observed in his looks the remains of youthful fire, and the whole of his physiognomy pleased me. As we approached his dwelling, I was recognised by a black man who assured me that he had seen me in the Cape Colony. He received us joyfully, and introduced us to his master, saying, "My father, I bring these whites to you: here is, among the rest, the white man of Mokachane." The old man was squatting upon the skin of an antelope. Many persons had gathered round their *morena* for some important business, but the debates ceased upon our approach. Every body stared—astonished and surprised. After a little time nothing was to be heard but cries of *peh! eoh!* and noisy outbursts of laughter, until the chief ordered silence. He, in his turn, fixed his eyes upon us for a couple of minutes, and then cried out, "Behold then these whites! Oh! my brethren, are these indeed the white men?" We said, yes; and asked him how it was that he had not yet gone to Mesabing to see the white men, and to inquire after the truths which they preached: to which Rautsane replied, that his feet were no longer good, and that his great age would not admit of his travelling as much as he had done in his younger days. Then there followed an animated conversation between them and the strangers. "What then," asked they, "is it only to-day that Rautsane sees the Barutis?" (teachers.) "The Barutis," he replied, "I had simply believed to see white men; what do you announce?" "The words of the Chief of heaven." "The Chief of heaven? (laughter) Is there in truth a Master in heaven?" "Yes, Rautsane." "And what does he say?" "He says that men have all strayed like lost sheep." A counsellor repeated the words, "He says that all men are lost sheep." The missionaries continued,—“We are all children of the Master who is in heaven;” upon which a savage interrupted them, crying out, “You whites, you are all the sons of heaven.” We continued—“All men, white as well as black, are children of heaven; but all men have forgotten Him who created them at first in his own likeness: all men are like lost sheep. Rautsane and you, creatures of God, when will you learn to know Him?” “Strangers,” replied Rautsane, “How can we know him, inasmuch as we are left alone in these deserts? They say that your hands engrave words that go and speak far far away. Trace then this my word: say—Rautsane is already bent under the duties of the day, and cannot repair to the white man of Mokachane to lend his ear to the wonders of the white man’s mouth; but he writes to a Moruti that he come quickly to instruct Rautsane and his people.”

CORRESPONDENCE.

To the Editor of the Scottish Congregational Magazine.

SIR,—I hope you will not deny me a small corner for my small production, and, I believe, my old friend *Resh* will not be displeased to find that L. still follows in his wake.

L.

I entirely agree with *Resh* in thinking that the office of evangelist was a temporary office. But I am disposed to go farther than he. It appears to me that the offices of “pastors and teachers” mentioned in Eph. iv. 11, were also temporary offices. The apostle does not

seem to mean pastors raised up in the ordinary way, but persons miraculously endowed with gifts and qualifications fitting them for exercising the pastoral office, and teachers qualified in a similar manner. They are given in the same list with others who held miraculous temporary offices, and I see no reason why we should make the one temporary and the other permanent.

The apostle intimates in the passage above referred to, that all the offices mentioned were of a temporary nature. The gifts bestowed by Christ were given “for the perfecting of the saints, for the

work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here a time is mentioned beyond which these offices would not extend, and beyond which these gifts would not be given,—*"till we all come."* In the days of the apostles the church was in a state of transition from minority to majority, from childhood to manhood, and extraordinary means were employed in effecting this, but when the thing was accomplished the means employed were to cease. When we say, a tutor was given to the heir till he came of age, it implies that when he obtained his majority the tutorship would be discontinued; and when it is said that "apostles, prophets, evangelists, pastors, and teachers," were given to the church *till* it came "in the unity of the faith, to a perfect man," it implies that when it came to this state, the offices and the persons filling them would be discontinued.

The question then is, When did the church come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ? The answer is obvious. It was when the apostles had delivered, completed their testimony. Then the faith, the things

to be believed, were unfolded in all their divine fulness, divine harmony, and divine unity. The church then became "a perfect man," it obtained its majority, it was capable of managing its own affairs, having come to "the measure of the stature of the fulness of Christ." Hence Christ is said to be "the author and finisher of the faith;" and if there is not unity, not harmony among Christians; if there are differences, divisions among them, it is not because there is discordance in the faith, but because the faith is not understood. We have elsewhere an account of the qualifications and the appointment of ordinary pastors or bishops.

Permit me to add, that I know of no system that addresses men as men but the Independent system. I love Independency for its manly, its noble, its dignified appearance. It bears evident marks of coming from our Lord of liberty. It says to Christians, you are men; you have obtained your majority; you have the faith, the unity of the faith, the completed faith in your hands, and you can manage your own affairs. All other systems say to Christians, you are babes; children; minors; you are wanting in knowledge and wisdom, and we will give you leading-strings. One system gives a pope, another a bishop, and another presbyteries, synods, and general assemblies.

NOTICES OF BOOKS.

A Biblical Cyclopædia, or Dictionary of Eastern Antiquities, Geography, Natural History, Sacred Annals and Biography, Theology and Biblical Literature, illustrative of the Old and New Testaments. Edited by John Eadie, LL.D., Professor of Biblical Literature to the United Presbyterian Church, &c. With Maps and Illustrations, drawn from the most authentic sources. 8vo, pp. 588. London and Glasgow: Griffin and Co. 1849.

THIS work is constructed on the basis of an American publication, entitled "The Union Bible Dictionary;" but it has received so many alterations, emendations and additions from the pen of the British Editor, as to be really a new work. Few men are more competent to edit such a work efficiently than Dr. Eadie; he has the learning, the research, the patience, and the good judgment which are imperatively demanded in a

production of this kind. The book is intended for popular use, and therefore the articles are in general short, and free from all technicalities; but to write articles of this kind requires immensely more than a popular and unscientific acquaintance with the subject; in fact it is only the thorough master of the science that can with ease and intelligence unfold to the popular mind its realities. In the work before us Dr. Eadie has performed his task with excellent fidelity. We do not perceive that he has omitted any topic properly belonging to a Biblical Cyclopædia. In the departments of Antiquities, Geography, Natural History and Biography, he is especially copious, and his information is always drawn from the most recent sources. In the department of Biblical Literature he has hardly done what might have been expected of him; but probably he felt that his space did not admit of a full discus-

sion of the various questions connected with the literary history and the claims of the sacred books, and concluded that it was better to pass over certain of these questions altogether than to discuss them imperfectly. We regret the omission, however, as these questions are coming up on every side, and pressing themselves upon the popular mind; and it is well in books prepared for the people, that the difficulties belonging to them should be met and solved as far as possible. We could have gladly spared many of the extracts from books of travels, and most of the pieces of poetry with which Dr. Eadie has somewhat unnecessarily filled his space, to have received from him instead a vigorous and condensed survey of the questions at issue among scholars on the sacred books.

The book, we should add, though closely, is clearly printed, and the maps are excellent. Many very good woodcuts also add to the value of the work.

Cyclopædia of Biblical Literature, abridged.

By John Kitto, D.D., F.S.A., &c. Part II. 8vo. Edinburgh: A. & C. Black.

THIS abridgment of the best Biblical Cyclopædia extant proceeds with unabated excellence. The present number comes down to *Bozrah*, and the whole will be completed soon.

Memoir of Henry Duncan, D.D., Minister of Ruthwell, Founder of Savings' Banks, &c.

By his son the Rev. George John C. Duncan, North Shields. 12mo, pp. 379. Edinburgh: Oliphant and Sons. 1848.

THE late Dr. Duncan of Ruthwell was a man well deserving of such a memorial as filial affection has here erected for him. Estimable in private life, respected in general society, diligent, persevering, faithful, and judicious in the discharge of his official functions, solicitous for the temporal as well as the spiritual wellbeing of the community, and prompt to further every good and benevolent cause that sought his aid, his career was one which well deserves to be held up to the contemplation of the world. Mr. Duncan has executed the duty of delineating his father's history and character with great good taste, delicacy, and judgment. It is a beautiful and most instructive piece of biography, and may be read with profit by all, but especially by ministers. The world and the church would be immensely the better of more such men in the ministry as Dr. Duncan—men

sound in the faith, sincere in their piety, active in their ecclesiastical functions, but who feel that a minister in these days has something else to do than merely to make proxy sermons, thump the dust out of the pulpit cushion twice on Sundays, and chop logic on the common-places of theology by way of studying theological science through the other days of the week. Ministers complain of having lost their hold upon the working classes. We do not much wonder at it. They have been pursuing their hum drum, jog trot course, mumbling the dry and fleshless bones of scholastic divinity, or bickering with each other about matters in which the world took no part, or overlaying the earnest and aspiring spirit of the day with the platitudes of a bygone age; instead of grappling manfully with the living spirit of the times, and forcing men to obey their Master. Meanwhile, the locks of the blind giant have been growing, as he groaned in his prison-house, and now that he has found his strength, he spurns their guidance, as they refused him their sympathy in the day of his grief. Dr. Duncan was one of the few who followed a different course. He interested himself in the welfare of his parishioners, and at all times offered them the guidance of his superior knowledge and wisdom. The result was, that he *did* guide them both in temporal and spiritual matters. A few more such men as he spread over the country might have saved it from much mischief, dispeace, and anarchy.

Derek Emoonah: The Way of Faith; or the abridged Bible: containing selections from all the books of holy writ.

By Dr. M. Büdinger. Translated from the 5th German edition, by David Asher. 12mo, pp. 374. London: Bagster and Sons. 1848.

THIS work was undertaken by Dr. Büdinger, specially for the benefit of the daughters of Israel, most of whom are entirely ignorant of their own scriptures. He has gathered together, with great skill, the parts of the Old Testament most likely to interest a Jewess, together with those which, for their moral and religious truth, it is most important that all who worship God should study. We may say that the work contains a very ably executed compendium of the Old Testament, presented in a translation of the original words. A few notes are added which are interesting, partly as supplying the comments of a learned Jew, on parts of scripture, partly as

elucidating the state of the Jewish mind in reference to religion. It is painful to mark the total absence from these notes of any glimpse of the true doctrine concerning the Messiah, or of the spiritual meaning of the rites and ceremonies of the Mosaic system. The veil is still upon their hearts when they read the Old Testament. Oh! when shall it be rent asunder that they may see Him of whom Moses in the law and the prophets did speak!

MONTHLY VOLUME OF THE RELIGIOUS TRACT SOCIETY:—*Caves of the Earth.*—*History of Protestantism in France*, Parts I. and II.—*Origin and Progress of Language.*—*Our English Bible.*—*The Tahtar Tribes.*—*Life of Napoleon Bonaparte.*—*The Arctic Regions.* By Captain Scoresby.

THIS admirable series of little works proceed with spirit and growing interest. The volumes above enumerated are all good; that on Language, and those on the History of Protestantism in France, are entitled to still higher praise.

A Present from Age to Youth. Edited by William Innes. Pp. 126. Edinburgh: W. Innes.

THIS little work is got up in an elegant and attractive manner, and its contents are not less adapted to please than its exterior. They are at the same time fitted to do what no exterior can do—teach and impress important truth. Such contributions are the most valuable favour age can confer on youth. We especially request the attention of parents interested in the spiritual welfare of their children to this little volume.

The Use of Difficulties in Mental and Moral Culture. By Rev. Thomas

Stratton, Hull. Pp. 32. London: B. L. Green.

THIS eloquent, thoughtful, and most instructive discourse is addressed especially to the young. It well deserves their profoundest study.

Do you Frequent the House of God? Part I. 2d edit. *How often must I go to the House of God? Part II.* By Jonathan Watson, Edinburgh.

TWO faithful, pointed, and animated tracts, well adapted to incite all who have any concern for their souls to frequent and regular attendance on the public service of God, both on Sabbath and on week-days.

TRACTS:—1. *Peril and Peace, a Tract for the Times.* 3d edit. pp. 21. Johnstone, Edinburgh.—2. *Treasury Gifts, or Rules for Giving. An Address to the Young.* By the Rev. Adam Blyth, Girvan. Pp. 16. Johnstone, Edin.—3. *Fruit from the West-Port Garden: being Memorial of the Last Years and Triumphant Death of M. G., a member of Chalmers's Territorial Church.* Pp. 18. Johnstone, Edinburgh.—4. *The Heir of Glory.* By Randall H. Ballantyne. Pp. 31. Johnstone, Edin.—5. *The Ragged-School Hymn Book.* By John Kenrick Pelly. Pp. 85. London: J. Snow.—6. *Safety, Fulness, and Sweet Refreshment, to be found in Christ.* By Matthew Edwards, A.M. pp. 62. Edinburgh: W. P. Kennedy.—7. *Little Books for Sunday.* 1. *Jesus changing the Heart.* Pp. 16. 2. *Jesus raising the Dead.* Pp. 16. 3. *Still happy in Jesus Christ; or the Dying Hours of Emily F., aged 14.* Pp. 29. W. P. Kennedy.

ALL in general commended.

CHRONICLE.

LONDON MISSIONARY SOCIETY—CHINA—ATTENTION OF THE PEOPLE TO THE WORD OF LIFE.—Our latest correspondence from this vast Empire is highly animating and hopeful. The encouragements of our brethren are increasing, and, with the blessing of the Most High, a plentiful harvest will, at no distant period, reward their toils. In the Northern Provinces, the field of labour, in all its wide extent, is daily becoming more easy of access, and the multitudes, over whom for ages the shadow of death

has hung in unbroken gloom, are beginning to lend a willing ear to the words of eternal life. The breaker-up of the way has gone before the messengers of salvation, and the path to victory no longer appears doubtful or obscure. The willingness of the people to listen to the truth, their freedom from prejudice against those who proclaim it, the deserved contempt in which the native priesthood is generally held, and the neglected state of the temples of idolatry, conspire to prove that the Chinese

have grown weary of their ancient delusions, and are now looking for a better hope. May the Spirit of the Lord speedily descend on these myriads of dissatisfied and restless spirits, and bring many of them into the way of peace!

INCREASE OF DISCIPLES AT HONG-KONG.—While in the North of China, the knowledge of salvation is extending, and the growing hope of an abundant harvest cheers the heart of the husbandman,—in the South, our brethren are rejoicing over the fruits which they have already gathered. Our readers will be gratified to learn that the *Chinese Church* at Hong-Kong has recently received four additional members to its fellowship. Writing on the 24th of November last, our brother Dr. Legge says, relative to these new disciples:—

“On the Lord’s Day, the 12th instant, it was our privilege to receive four Chinese into our fellowship by the ordinance of baptism. Two months ago I informed you, that so many as fifteen Chinese had signified their wish to make a profession of faith in Christ. We have had many interviews with them; and, in the beginning of this month, all the members of the Mission, with our Chinese brethren, met to consider their several cases. Of some we were compelled to stand in doubt, of others we thought very hopefully, but, in regard to these four, we saw it our duty to interpose no further delay to their public recognition as christian disciples.”

“*April 20.*—Went to Nanziang, thirteen miles distant. It contains a population of about 50,000, and is of considerable commercial importance. Our time being limited, we hastened directly towards one of the principal temples by a side-street, distributing tracts, which were willingly received, as we went along.

“*May 20.*—Visited Nan-Wai, about twenty-five miles distant. It is a city of great extent, and contains a population probably of 40,000 or 50,000. This place had not been visited for a considerable time, but the people, on recognizing the design of our mission, crowded round us, seemingly resolved to obtain books at all hazards. We endeavoured to act as prudently as possible, but were speedily relieved of our burden. Still we experienced no inconvenience except from the intense eagerness of the people, and could only lament that so many immortal souls were otherwise entirely destitute of Divine truth.”

THE PERSECUTION IN MADAGASCAR.

—The native believers in this heathen land are still called to suffer for their faith. But, though persecuted, they are not forsaken—though cast down, they are not destroyed. Their patience under trial, their steadfastness in confessing Christ, and their confidence in God, are worthy of apostolic days and can never fail to be held in honourable remembrance. The latest information respecting these faithful disciples is contained in the following letter, written by a female Christian in the name of her fellow-sufferers. *When* written is rather uncertain, but, as nearly as can be ascertained, the date is the 6th of May, 1847, and the friends of the Society in general are addressed. Judging from the statements which it embraces, the sufferings of the Christians are still severe: but, amid their tribulation, they are full of consolation and hope; their love for the Word of God continues with unabated intensity; their numbers are increasing; and even the hearts of their enemies have been softened towards them. “Here is the patience and the faith of the saints.” The communication to which we now invite attention is calculated to awaken, in every christian mind, the liveliest feelings of pity, thankfulness, and admiration.

“TO OUR BELOVED BRETHREN,—Through the blessing of God we present our salutation to you, for we are now able to write a letter. Blessed be God, who gives strength to the weak and brings to nought the counsels of the wise!

“The following is our present state:—On the 15th day of the first month, persecution broke out, and twenty-one were caught: the tangena ordeal was given to nine—eight lived and one died; five were condemned to pay half the value of their persons; five were imprisoned; and two concealed themselves; but these two have made their appearance again, though their judgment has not yet been passed. But the persecution has not prevented the spreading of God’s word, but, rather, has caused it to spread much more—nay, far and wide. The bonds of the prisoners, the preservation of those tried by the tangena ordeal, the hiding-places of the concealed, and the blood of the martyrs, have facilitated the growth of God’s word in the hearts of men. The hidings of those who conceal themselves bespeak God’s power, for they abide under the shadow of the Almighty, not discovered by their enemies, while quite close to

them. Why? Because the Lord hides them under the shadow of His wings. When any are condemned to be sold as slaves, none will buy them, because the Lord has softened their hearts; and when any of those that conceal themselves make their appearance, none has strength to accuse and imprison them, for the Lord restraineth the wrath of man.

"Blessed be God, who hath not abandoned us to eternal perdition, but hath sent his beloved Son to redeem us from the bondage of Satan! Yes, the blood of Jesus redeems us, saves us, purifies us, and cleanses us great sinners from all sin. By a great and strong voice has Christ called us, and we have returned to Him. All the brethren and sisters in the faith wish to hear from you, and to have a letter from you as soon as possible."

BECHUANA COUNTRY.—Our latest intelligence from this part of Africa abounds in evidence that the Lord is present with the messengers of His truth, directing their labours and confirming His promises. The water of the river of life flows, in widening course, through this dry and thirsty land, and many are led, under the guidance of the Holy Spirit, to drink the healing stream. At Mamusa, the station in charge of our devoted brother, Mr. Ross, the blessings of the Gospel are seen breaking out on the right hand and the left; the number of converts is rapidly multiplying; the church is receiving large accessions to its fellowship; the native believers are growing in manifestation of the Christian graces; the desire of knowledge and civilization, with a corresponding distaste for the customs and habits of barbarous heathenism, daily acquires fresh strength; and the state of society in general is evidently undergoing that process of amelioration which the Gospel alone has the power to originate or the vigour to sustain.

To these several points Mr. Ross briefly directs our attention in the ensuing statement forwarded from Mamusa in September last:—

"I have just returned from a very delightful visit to the Bamairas, having employed a part of the time in cutting and bringing home timber for our chapel at Mamusa. On the 28d of July, I had the great pleasure of baptizing seven men and one woman belonging to the above tribe, and admitting them into church-fellowship. They have for a long time past been inquiring and

receiving instruction; and, as far as we can judge, they seem to have experienced the second birth. Thirteen of their children were also baptized on the same occasion; and, as it was the first time that I received any believers into the church there, it created a strong interest in the minds both of believers and heathen.

"I am greatly delighted with the happy effects of the Word of God among that people at the present time. Four still continue to inquire earnestly what they must do to be saved; others listen most attentively to the word preached; many of the heathen are carefully learning to read; and the believers have sent five young oxen, a goat, a sheep, and some corn for our Auxiliary Society. These things speak for themselves, and show, if I mistake not, that the love of God is shed abroad in their hearts by the Holy Spirit.

"It is really delightful to observe a flourishing church rising amongst them, to witness their great desire to buy books, clothing, and other necessaries, to see the believers increasing in knowledge and in influence among their heathen friends, and to find the native teacher, Gasebonoe Moffat, still pursuing his christian course with faithfulness and ability. I had the unfeigned pleasure and opportunity to minister to them, in holy things, two Sabbath-days, while we were cutting and preparing wood for our chapel at Mamusa, in their immediate neighbourhood on the banks of the Vaal River."

FRENCH MISSION IN SOUTH AFRICA,
EXTRACT FROM A LETTER FROM THE
WIFE OF ONE OF THE MISSIONARIES,
THABA BASSION, 16th September, 1848.
—You will see, ere I have finished, what has prevented me from writing you sooner, and perhaps, had I had news of a less painful nature to communicate, my spirits had prompted me to take up my pen a week ago. The Lord has sent trial upon trial to us, so that our hearts are sad. First we had a letter from our committee saying, that their funds were so low, that they could not allow us to go to our new station, but we must remain on one of the old ones and assist them. After we were reconciled to this, and had determined to remain here, we were alarmed with the sound of war. The Boers on this side the Orange River had assembled in great force against the British government; had compelled both the magistrates to fly to the colony, and were making their plans

to attack Moshesh, in an indirect way at first, by stirring up the other native tribes against him, threatening at the same time to turn every missionary out of the country. Moshesh is the great mark at which they aim; if once they conquered him, and were quit of the missionaries, they would find it easy to possess themselves of the land, cattle, and persons of his subjects, which is all they want. For several weeks we were kept in great anxiety and alarm. They had cut off all communication between this country and colony, and had they remained masters of the field, and attacked Moshesh, we should have been obliged to fly, or remain in the very midst of the battle, for our house stands at the foot of the mountain on which the chief lives. It is singularly well adapted for a stronghold, as it is situated in a plain, and presents a perpendicular precipice on all sides. There are only three passes by which access can be had to the top, and these can easily be defended from the top. The chief invited us in case of war to go up to him, but we would rather have put ourselves into the hands of the Lord, and have gone into some valley, or plain; for what a scene it would have been to be living on the top of that mountain, with all the people of their tribe, and their cattle! But praised be the Father of mercies, who did not allow our fears to be realized! The governor arrived two weeks ago on this side the river, with troops, and had an engagement with the insurgent Boers, which lasted three hours, the Boers being put to flight, leaving forty-nine of their number dead on the field, and one hundred and fifty wounded.

In the midst of all this commotion and distraction, we received a letter from the committee, saying, that the Revolution in France had ruined our society, and we were not to draw any more bills, as they had no funds to meet them. This was a sad blow to each of us personally—fifteen families left in this distant wild, without the means of subsistence; for it is impossible to live here without money, any more than at home. But what touched us most deeply was the thought of being obliged to abandon our work, and leave our poor people without a shepherd to feed them in the green pastures of the gospel, and to watch over them, that they be not drawn into the fangs of the world again.

I mourn over my inability to plead the cause of the perishing heathen, of whom there are thousands in this land,

and many are willing to listen to words of instruction, but have no one to teach them. I shall relate a circumstance in proof of this, which will be interesting to you:—About two years ago, our church sent four christian natives to visit the tribes farther north into the interior, and to impart to them, what they themselves knew of the plan of salvation. They had only proceeded about two hundred miles, when they were stopped by the Boers who have emigrated to that part, who compelled them to return, for they would not have the natives made wiser than themselves. Still the sound of these swarthy messengers of truth could not be hindered; for, just before the late disturbance broke out, we were one day surprised to see a company of strangers marching across the fields and ascend the mountain to the chief. They turned out to be a deputation from a chief about five hundred miles northward, who had heard something of what our itinerants had told concerning peace, and that Moshesh had got this peace in his land. They now wished Moshesh to explain what it meant, and how to be obtained. This band of people had travelled on foot all this distance. Surely the Lord is preparing the way for the messengers of mercy: when will labourers arise to occupy the field. O Lord! remove not the feeble band who already occupy this part of thy vineyard, but strengthen their numbers.

I believe I may safely say that this is one of the most flourishing missions in South Africa. It is in the midst of a tribe of about 80,000 people, (the Bassoutas;)- sixteen missionaries, or assistant missionaries, are on the ground. The education, outfit, and passages of these have been an immense expense. All speak fluently the native language, in which they have printed several small works, and would soon have given out the whole of the New Testament. The four Gospels, and half of the Acts of the Apostles, have been printed. The missionaries, living on nine stations, upon which they have large congregations, some four hundred, some six hundred regular hearers. More than one thousand Bassoutas are in church communion;—the schools are also very well attended. On the whole, a vast influence is exerted by them on the tribe, though the majority of the people are still heathens. These things are before Christians, if they can help us.

FIRESIDE.

COOKERY FOR THE POOR.—Among the variety of schemes suggested for "Bettering the Condition of the Poor," a more useful or extensive charity cannot be devised than that of instructing them in economical cookery,—it is one of the most important objects to which the attention of any real well-wisher to the public interest can possibly be directed.

The best and cheapest method of making a nourishing soup is least known to those who have most need of it.

Distributing soup does not answer half so well as teaching people how to make it, and improve their comfort at home. The time lost in waiting at the soup house is seldom less than three hours; in which time, by any industrious occupation, however poorly paid, they could earn more money than the quart of soup is worth.—*Dr. Kitchiner.*

The ingredients of all soups and stews should be mixed in cold water and gradually heated. Pease should be soaked in cold water at least two hours before being used. Soup, in which they are used, must be made with soft water, as they will not mix with hard water, unless a small lump of soda is put into it. Barley, rice, or oatmeal, should be used in preference to pease. When rice is used, it should always be added when the soup boils.

OX-CHEEK SOUP.—After the ox-cheek is nicely washed and cleansed, all the ingredients are mixed and stewed together for six hours; then the cheek is taken out, and the best parts of the meat being cut off the bone, the latter, with the gristle, is put back into the soup, which is stewed another six hours; meanwhile, the meat is cut up into small pieces, and put into the soup about ten minutes before it is taken from the fire; the bones are then removed. Three or four times stirring the ingredients during the whole time will be sufficient.

	s.	d.
4 lb of ox-cheek,.....	0	6
Half a pound of rice,.....	0	1½
Half a pint of oatmeal,.....	0	1¼
Onions, salt, and pepper, as		
before,.....	0	1
12 pints of water,.....	0	0

Produce 10 pints of good
thick soup,.....0 9½

A GALLON OF BROTH FOR A GROAT.

—Put four ounces of Scotch barley (previously washed in cold water) and four ounces of sliced onions into five quarts of water; boil gently for one hour, and pour it into a pan; then put into a saucepan two or three ounces of fat bacon minced; when the bacon is heated stir in four ounces of oatmeal; rub these together well, and, if this be properly managed, the whole of the fat will combine with the barley broth, and none appear on the surface; now add the barley broth, at first a spoonful at a time, then the rest by degrees, stirring it well together till it boils. Put a dram and a half of ground black pepper into a tea cup, and mix it up with a little of the soup, then put it into the rest; stir all thoroughly together, let it simmer gently a quarter of an hour, season it with salt, and it is ready.

Excellent fish soups may be made with a cod's skull—or skate—or flounders, &c. boiled in no more water than will just cover them, and the liquor thickened with oatmeal.—*Dr. Kitchiner.*

WASTING EFFECTS OF YEAST IN BREAD MAKING.—It is a positive fact, that, throughout Great Britain and Ireland, a quantity of flour sufficient for the supply of many thousands is every day destroyed, dissipated, and lost utterly to human use. This is the inevitable result of using yeast in the composition of bread. A portion of flour becomes decomposed in the process of fermentation, and passes off into the atmosphere in the shape of carbonic acid gas. As it escapes, it puffs up the tenacious dough, and makes it spongy and light. This is the only end for which yeast is employed in bread-making; but the same object can be effected quite as well by the other chemical processes, which do not occasion any loss of substance to the flour. Dr. Dundas Thompson has ascertained, by experiments on a large scale, that in a sack of flour there is a difference in favour of bread made without yeast, to the amount of 30 pounds 13 ounces; or, in round numbers, a sack of flour would produce 107 loaves of unfermented bread, and only 100 loaves of fermented bread of the same weight. Hence it appears that, in the sack of flour by the common process of baking, seven loaves, or 6½ per cent. of the flour, are driven into the air and lost.—*Economist.*

THE SCOTTISH CONGREGATIONAL MAGAZINE.

MAY, 1849.

A DAY WITH CERTAIN POETS.

A GREAT poet has said, "Poeta nascitur non fit;" by which he means, (in a free translation,) that the poet owes more to his mother than to his schoolmaster. That which constitutes him a poet must be in-born; it cannot be in-put. Men may be taught to make shoes, to drive oxen, to guide the plough, to do a thousand acts of menial industry, whatever be their original endowments; but without a *genius* for poetry, native and dominant, no man can become a poet. You may even teach a hopeful youth very deftly to make books; but there is no teaching a man to make poems. Nurture him as you please, he will not take on genius as an ox or a pig takes on fat; it must be bred in the bone—it must run in the blood, or it never will be there. It is true that men are taught at Oxford and Cambridge, and some smaller places, to *make verses*, and one reads now and then of prize *poems* issuing from those august seminaries; but except in the case of a Bulwer, a Macaulay, or a Tennyson, where the native *vis* was carried to the University, these poems are sad stuff, and such as neither gods, men, nor columns can bear. Horace tells us of a man of his day who boasted that he could put together two hundred verses in an hour standing on one foot; but Horace calls him a "muddy fellow," and such carpenter-work one might well expect to find worthless. Pope also celebrates a certain "Lord Fanny," who could "spin a thousand lines a-day;" but then he says the lines were "weak," which one can very well believe. To perform such feats requires no genius, and may be put into a man by dint of hard labour; but, then, the article produced is not poetry.

The true poet is the *ἀνὴρ ἀνδρῶν*, the king of men. To him all things are tributary; and if they offer him not homage, (which of right belongs not to man,) yet do they bring him treasure and pour it at his feet. For him the sun opens the gates of the morning, and shakes his golden tresses in the east, and summons the little birds from their nests to carol their matin hymns, and wraps the fresh-wakened earth in a robe of light, and drives his flaming chariot through the sky, and when his day's toil is over sinks to his repose and draws around him the curtains of the west, gorgeous with purple and with gold. For him the earth dresses herself in her many-coloured garment, and the trees shake their dancing boughs to the music of the streams, and the breeze whispers of far-off things, and like a mystic prophet speaks what cannot be repeated.

Mountain and vale, rock and river, beast and bird, earth, ocean, and sky are his, and he may serve him of their best. Deep thoughts come to him out of the humblest things. Bright dreams are woven for him by invisible fingers. A hymn is brought to him from myrtle vales, far far away in the blue *Ægean*, by gentle winds that breathe but for him. On his slumbering cheek the chaste mistresses of song, borne from their Aonian glades on soundless wings, imprint the kiss of immortality. Or it may be that a still higher inspiration is his, and that like that "old man eloquent," who when he had fallen on evil days and evil tongues, yet bated not one jot of heart or hope, but steered right onward, and soared but the higher the more men sought to keep him down—it may be that like him the poet may receive an inspiration "not to be obtained by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases." Oh! yes, it is a great thing to be a poet; and it were a profanation to say that this gift can come from any other source than directly from the Author of all good.

Having these high notions of poetry and poets, we are apt to be savage with men who say they are poets and are not. We are ready to do with them as men of old were commanded to do with the false prophet, (and is not the Poeta also the Vates?)—stone them with stones. Is it not a public offence for a man to come forward and fill our ears with all sorts of dissonant noises under pretence of teaching us some of the harmonies of the universe? Can human patience be asked to endure this? What would be the conduct of the audience (including her most gracious majesty the Queen, and that meekest of mortals Prince Albert,) if, when they were waiting for some glorious burst of song from a heaven-gifted singer like Jenny Lind, some vulgar roysterer were to thrust her aside and insist upon treating the audience to a solo on the hurdy-gurdy, played out of time and out of tune? Could it be forbidden them by the strictest moralist under such circumstances to be out of temper? Could any man wonder if even her most gracious majesty should forget her grace under such provocation and send Prince Albert to draw his terrible Field-Marshal (not *martial*) sword, and thrust the vile intruder through? And if such an outrage would inappeaseably offend such elevated and dignified personages, what may not be forgiven to a poor critic, who cannot be expected to keep his temper when he can hardly perhaps keep himself, under provocation not less spontaneous and atrocious? To ask a poor fellow, who has jars enough in actual life to worry him into leanness, to send Milton, or Shakspeare, or Homer to their shelves, and open his ears to the thin, scratchy, gritty, squeaky caterwaulings of a would-be-but-cannot-be poet, is an act of such pure unmeasured and unprovoked cruelty, that we wonder it is permitted by the laws of any civilized government. Permitted it is, however, and therefore the luckless critic *must* keep a knout or a cat-o'-nine tails in mere self-defence.

But there are a number of men who write verses who are wise enough not to pretend to be poets. They write merely as an elegant or a soothing amusement; or to diffuse a little pleasure over the loving circle of

fireside critics ; or because they have a turn for versifying which it is as natural to them to gratify as it is to a stout, healthy, spirited boy to jump over a post every time one lies in his way. Now all this is very innocent, nay, it may be very praiseworthy and useful ; and when such men publish their productions, (which, however, is not always the wisest thing in the world,) we are disposed to be very lenient with them, especially if they be young and modest. It occasionally happens also that such persons produce what is really poetry ; and, mere amateurs as they are, they sometimes show far more of the *vis divini* than some who wear the bays and have taken their degrees at the college of Parnassus. In all such cases, the just critic will gladly recognise the genuine ore, and be proud when he can announce to the world that he has found an intellectual California.

We have risen this morning in a frame of more than usual benignity. That bland and courteous temper by which we are always (except under gross provocation) distinguished is this day paramount. Our digestion has for many days been unimpeachable ; our slumber refreshing ; and our affairs prosperous. The milk of human kindness flows through our veins. Let us seize the favourable season for having a day with certain writers of verse, whose names have been for a good while on our visiting book, but whose calls we have not yet been able to return. We shall tell our readers a little about each of them, and let each of them exhibit a specimen or two of their powers.

Our first visit must be paid to Mr. George Hume, author of a little volume entitled, *Firstlings of Fancy; or, Poems on Various Subjects*. Edinburgh, Grant and Taylor. Mr. Hume, we understand, is a young man who has not been bred to any literary craft, but has seized such opportunities as were within his reach, whilst engaged in mercantile pursuits, for the cultivation of his mind, and the exercise of his talents. Under such circumstances, the volume before us is exceedingly creditable to him. It indicates not only a large amount of poetical ability, but a culture and purity of taste which can have been acquired only by a diligent study of good models. There is a good deal of the merely sentimental and fanciful in Mr. Hume's poetry, but he has beyond all doubt the real thing in him, and may in due time accomplish something entitling him to rank among the poets. He has an eye for the beauties and sublimities of nature, and a spirit of deep sympathy with the true and the good, from which we augur much in his favour. His command of language also is very considerable, and his ear seems good for versification. If Mr. Hume will go on as he has begun—not yielding himself to the fretting and wearing anxieties of a literary life, (as it is called,) whereby men become pale-faced, thin-skinned, sour-tempered, dyspeptic, and, for the most part, very poor in mind, body, and estate—but manfully bearing his part in the battles of life, nerving himself for its duties, and exercising himself thoughtfully and reverently in the Great Art, we see no reason to doubt that he may one day earn for himself a name among the gifted of his time.

Our readers will peruse with pleasure the following:—

“COME, SEE THE PLACE WHERE THE LORD LAY.”

“WHOM seek'st thou, bending thus thy tear-scorched eyes,
Where hope is almost hidden by a fear?”

Said not the Holy that he would arise?
 He hath arisen, behold He is not here.
 Why are thy looks still searching in the tomb?
 Behold the bands of his mortality,
 All He has left behind him in the gloom
 Of Joseph's sepulchre. Behold and see,
 He is not here! See where thy Saviour lay,
 The spotless Lamb, the sin-atonement one—
 The matchless greatness of His love survey.
 Here is a hope to lay thy soul upon;—
 He died, was buried, rose and bore away
 The taint of Eden; Come, see where He lay."

As this appears on the first of May, we must give as a specimen in another style, the poet's "Song of May:"—

"I come, I come, with my lap full of flowers,
 To strew them o'er meadow, mountain and lea.
 To give to the fields, in night's dewy hours,
 Haunts for the butterfly, sweets for the bee.
 I come to smile on the summer scene,
 To clothe the trees in their robes of green,
 To feed the flies that sport on the beam,
 Which gilds with its light the rippling stream.

"I come, I come, and my fair sister Spring
 Flies from the earth as the dew flies the day.
 Yet the last sweet note of her heralding
 In the cell of echo prolongs its stay.
 I come, I come, and the lark on high
 Is singing my praise with melody,
 And the wood's sweet voices on each spray
 Chaunt for the love of the dewy May.

"With joy to all nature I come, I come;
 The silvery daisies shall build my throne,
 The fair and the sunlit earth is my home,
 And the flowers are my children ev'ry one.
 Softly my zephyrous breath shall flow,
 Brightly the earth 'neath my feet shall glow,
 As I trip through each dingle and glen,
 To gladden the hearts and homes of men."

Turn we now to Mr. James Crease, author of *The Child of Poverty, and other Poems*. Edinburgh: Blackwood & Sons. Mr. Crease is also engaged in business, and has had to redeem the time devoted to the Muses from the engrossing pursuits of his daily toil. His poems display a mature, a calm, and a reflective mind, not without a dash of humour and quiet satire, but without any thing harsh or passionate. The flow of his versification is even and steady, like that of a stream that fills its banks. He reminds us sometimes of Cowper, and sometimes of Thomson; like the former there is a didactic gravity, and a strength of moral feeling in his verses; and like the latter, his descriptions of natural scenery, and his reflections excited thereby, have a march and swell which does not always escape the error of being monotonous and heavy. An occasional echo seems also to remind us of some affinity on the part of the author with the Lake school.

We have in an earlier part of this paper spoken of the poet as laying all nature under tribute to him. Let us hear Mr. Crease on the same head:—

"Who looks on nature with a poet's eye,
 Sees objects unobserved by other men.
 There's not a flow'r that blows, and not a leaf
 That trembles in the breath of summer morn,
 But whispers in his ear. The murmuring rill
 Speaks in a language which he understands;
 The tiniest insect, floating in the air,
 Tells wond'rous tales to him; the thunder's peal,
 That strikes an awe into the firmest heart,
 Is music to his ear. The lightning's flash,
 With all its terror, tells him of a power
 Conceal'd from mortal eye, who holds the reins
 Of wildest uproar under his control,
 And guides the searing element, when from
 The sable-vested cloud it bursts upon
 The startled eye. Oh! then the poet loves
 To look on nature's turmoil, and with deep
 Adoring reverence, lifts his soul to God,
 And revels in delights which worldly minds
 Have never known. He feels, even in the hour
 Of danger and dismay, a thrilling joy
 Pervade his bosom, which the plodding sons
 Of this hard toiling world know nothing of—
 He hears a voice from out the gloomy cloud
 With other ears than theirs—he sees, amid
 The wild vagaries of the nitrous flash,
 A guiding hand, to point the fiery bolt,
 Bearing destruction on its burning wing."

Our readers must feel that to say the least this is very eloquent writing. Since publishing the volume above quoted, Mr. Crease has issued another of smaller size, containing a poem entitled *Sabbath in Edinburgh*, which we have read with much pleasure. It is a vigorous, manly, and christian protest against the various modes of Sabbath-breaking exhibited in large cities like the metropolis, with descriptions of those enjoyments which pious minds find in the exercises suited to the holy day. We shall lay before our readers a few passages.

THE SABBATH-SCHOOL.

"THE kind instructor of the young now takes
 His 'customed station, and upon the mind—
 Bedimmed not only by our nature's sin,
 But likewise by the culpable neglect
 Of worthless guardians, being uncared for, left
 A prey to ignorance and vice—in hope
 That Heaven will bless his labours, opens wide
 The holy volume, and thence largely draws
 Of Heaven's refreshing streams, to purify
 The heart bemired with sin; and on the eye,
 In darkness sealed, he guides the light of truth
 Divine, whose penetrating, powerful ray,
 Discloses to the soul th' unhappy state
 Of fallen nature's children; and illumines
 The dreary road, on which the young, unskilled
 In Satan's wiles, are apt to lose their way,
 Though purposed from the world to flee, and seek
 Forgiveness where alone it can be found.
 Nor was it e'er denied to one who with
 An honest, earnest wish desired the boon,
 Though late in asking it; but chiefly when
 The heart is young and tender, (ere the frost

Of sin's benumbing influence hath crept
 Over the youthful spirit—ere the cold
 Ice-crust'd hand of spiritual death weighs down
 The faculties,)—may we expect to mark
 The healing dew's descent, for then the soul
 Will yield more readily; as rolling years
 Serve only to increase the hardihood
 With which the gracious overture is spurned.

“Blessings attend the labours of thy love,
 For many shall in after years look back
 With grateful hearts, and bless the happy hour
 When first they learned from thee the saving truth
 That sanctifies the soul, and fits it for
 The pure and never ending joys of heaven.”

THE CHURCH.

“AGAIN the voice of psalms, outbursting, floats
 Throughout the high and vaulted roof; again
 The voice of prayer ascends; again the free,
 Unfettered, unconditional, unsought
 Offer of grace is made; and Mercy seeks,
 With soothing, gentle accents, to allure
 And win the sinner back again to peace
 And hope, which had, amid the world's vain stir,
 Absconded, and the poor unfriended man
 Left to himself, estranged from God, and all
 The nameless pleasures consequent upon
 Devotion to His holy will. But still
 Is Mercy willing to cancel the debt
 Contracted, and to set the debtor free:
 For all who to the surety have returned
 Renouncing sin, and honestly intent
 On walking wisely, trusting in the grace
 Of God for aid, assuredly shall hail,
 With songs of joy, a heaven of blessedness;
 Then warfare shall give place to endless peace,
 The wail of sorrow to the joyful song,
 The palm of victory, and the golden harp.”

DR. CHALMERS.

“TWAS on a lovely Sabbath night in May,
 When all the air was balm, and from the top
 Of the tall pine-tree flowed the blackbird's song
 Melodious—when the twittering swallow skimmed
 Above the flowery sward, the flaunting sun
 Wore westward, and the glorious scene was such
 As might have charmed an angel to forego
 Awhile the seats of bliss on high, to mark
 The beauty of this far-off world—when forth
 Like Isaac, at the close of day, to muse
 And meditate, went one of mighty soul,
 Whose spirit flamed with love to God and man;
 Whose mind, if parcelled out, might have supplied
 A score of others with a fair amount
 Of intellect; whose penetrating eye
 Saw clearly into nature's hidden laws,
 Unravelling with ease her mysteries;
 And what was hidden from the common run
 Of minds, he, with an intuition which
 Appeared of superhuman power, made plain,
 And brought his wondrous mass of knowledge down
 To childhood's understanding—on that night

So bland and balmy—'twas his last on earth—
 He wandered wrapt in thought, his soul prepared
 To scale the heavenly heights, and take a last
 Farewell of all below. He upwards gazed
 Intuitively towards the azure sky,
 Exclaiming, 'O my Father!' Little thought
 The mighty genius that, before the sun,
 Now sinking in the west, should rise again,—
 That, far beyond the sky that stretched around
 So calmly, he should be removed, to taste
 The joys for which he longed so ardently
 While here, and bend before the glorious throne;
 While all the blessed stop their songs of praise,
 To welcome Chalmers to his heavenly home."

Mr. Crease might perhaps improve his poetry by a little more condensation, and by throwing out those prosaic lines which now and then occur in his blank verse.

Several poets still await us, hanging anxiously over their unstrung lyre till they receive our verdict. Time presses, and we must despatch them quickly.

The Pilgrim of Sorrow; being a Collection of Odes, Lyrics, Songs, Sacred and Jewish Melodies, and other Poetical Pieces. By John Carfrae. Edinburgh: Gall & Inglis. Some of these are very beautiful, and some exceedingly touching. Mr. Carfrae writes in an easy and melodious style, and there is a simplicity and pathos about many of his lyrics which is extremely engaging. The following stanzas from a monody on the death of his wife, are exceedingly plaintive:—

" Her voice no more at morn shall greet,
 My ears with blissful tone;
 That voice once joyous, now is hushed,
 That bliss for ever gone.
 Ah! why for me should hand of love
 Have twined a bridal wreath?
 The flowers were culled too soon to fade—
 The hand is fixed in death!
 No more at e'en when others hie
 To homes of love and rest,
 And weary birds on anxious wing
 Seek each its happy nest;
 May I again expect to meet
 Such welcome as she gave?
 Alas for me! the setting sun
 Is shining on her grave."

Poems on the Hopes and Fears, the Joys and Sorrows, of Man. By Andrew Templeton, Bannockburn, Stirling. Observer Office. Mr. Templeton is, we believe, a labouring man, and has had few advantages of education. Keeping this in mind, we are bound to excuse much in the volume before us which, had it proceeded from one more favourably circumstanced, would have called for censure, and to give commendation to much that, in an educated writer, would hardly have been entitled to it. There is much sound healthy feeling in the volume, and the language is very good upon the whole. We suspect, however, that if Mr. Templeton had written in Scottish rather than in English, he would have succeeded better; at any rate, by much the most spirited production

in the volume is one in the native Doric, entitled "The Husband's Song."

Mount Sinai, a Prize Poem, and Lyrical Fragments. By Charles Piffard, of Clare Hall, Cambridge. The "Prize Poem" in this volume is about the usual standard of university verse; and the lyrical fragments are the elegant recreations of a student. More we cannot say.

And so ends our DAY WITH CERTAIN POETS.

TO WHOM DOES CHURCH PROPERTY BELONG?

BY THE LATE SIR JAMES MACKINTOSH, LL.D., M.P.

"*Are the lands occupied by the church the PROPERTY of its members?*" Various considerations present themselves, which may elucidate the subject.

I. It has not hitherto been supposed that any class of public servants are proprietors. They are *salaried** by the state for the performance of certain duties. Judges are *paid* for the distribution of justice; *kings* for the execution of the laws; soldiers, where there is a mercenary army, for public defence; and priests, where there is an established religion, for public instruction. The mode of their *payment* is indifferent to the question. It is generally in rude ages by land, and in cultivated periods by money. But a *territorial pension* is no more property than a *pecuniary one*. The right of the state to regulate the salaries of those servants whom it pays in money has not been disputed. But if it has *chosen to provide the revenue of a certain portion of land for the salary of another class of servants*, wherefore is its right more disputable, to resume that land, and to establish a new mode of payment? In the early history of Europe, before fiefs became hereditary, great landed estates were bestowed by the sovereign, on condition of military service. By a similar tenure did the church hold its lands. No man can prove, that because the state has entrusted its ecclesiastical servants with a portion of land, as the source and security of their *pensions*, they are in any respect more the *proprietors* of it, than the other servants of the state are of that portion of the revenue from which they are paid.

II. The lands of the church possess not the most simple and indispensable requisites of property. They are not even pretended to be held for the *benefit* of those who enjoy them. This is the obvious criterion between private property and a pension for public service. The destination of the first is avowedly the comfort and happiness of the *individual* who enjoys it: as he is conceived to be the sole judge of this happiness, he possesses the most unlimited rights of enjoyment, alienation, and even abuse; but the lands of the church, destined for the support of public servants, exhibited none of the characters of property; they were inalienable, because it would have been not less absurd for the priesthood to have exercised such authority over these lands, than it would be for seamen to claim the property of a fleet which they manned, or soldiers that of a fortress they garrisoned.

* "Ils sont ou *salariés*, ou *mendians*, ou *voleurs*." They are either *salaried*, or *beggars*, or *robbers*, was the expression of M. Mirabeau respecting the priesthood.

III. It is confessed that no individual priest was a proprietor, and it is not denied that his utmost claim was limited to a possession for life of his stipend. If all the priests, taken *individually*, were not proprietors, the priesthood, as a *body*, cannot claim any such right. For what is a *body*, but an aggregate of individuals, and what new right can be conveyed by a mere change of name? Nothing can so forcibly illustrate this argument as the case of other corporations. They are voluntary associations of men for their own benefit. Every member of them is an absolute sharer in their property; it is therefore alienated and inherited. Corporate property is here as sacred as individual, because in the ultimate analysis it is the same. But the priesthood is a corporation, endowed by the country, and destined for the benefit of other men. It is hence that the members have no *separate*, nor the body any *collective*, right of property. They are only entrusted with the *administration* of the lands from which their *salaries* are paid.*

IV. It is from this last circumstance that their *legal semblance* of property arises. In charters, bonds, and all other proceedings of law, they are treated with the same formalities as real property. "They are identified," says Mr. Burke, "with the mass of private property;" and it must be confessed, that if we are to limit our view to form, this language is correct. But the repugnance of these formalities to legal truth proceeded from a very obvious cause. If estates are vested in the clergy, to them most unquestionably ought to be entrusted the protection of these estates in all contests at law; and actions for that purpose can only be maintained with facility, simplicity, and effect, by the *fiction* of their being proprietors. Nor is this the only case in which the spirit and the forms of law are at variance respecting property. Scotland, where lands still are held by *feudal tenures*, will afford us a remarkable example. There, if we extend our views no farther than legal forms, the *superior* is to be regarded as the proprietor, while the real proprietor appears to be only a tenant for life. Such is the language of the charter by which he obtains a legal right to his estate. In this case the vassal is *formally* stripped of the property which he in fact enjoys. In the other, the church is *formally* invested with a property, to which in reality it had no claim. The argument of *prescription* will appear to be altogether untenable, for *prescription implies a certain period during which the rights of property had been exercised*, but in the case before us they *never* were exercised, because they never could be supposed to exist. It must be proved that these possessions were of the nature of property, before it can follow that they are protected by prescription; and to plead it is to take for granted the question in dispute. If they never were property, no length of time can change their nature.

V. When the British islands, the Dutch republic, the German and Scandinavian states, reformed their ecclesiastical establishments, the howl of sacrilege was the only armour by which the church attempted to protect its pretended property. The age was too tumultuous and unlettered for discussions of abstract jurisprudence. The clamour of sacrilege seems, however, to have fallen into early contempt. The

* This admits a familiar illustration. If a landholder chooses to pay his steward for the collection of his rents, by permitting him to possess a farm *gratis*, is he conceived to have resigned his *property* in the farm? The case is precisely similar.

treaty of Westphalia secularized many of the most opulent benefices of Germany, under the mediation and guarantee of the first Catholic powers of Europe. In our own island, on the abolition of Episcopacy in Scotland at the Revolution, the revenues of the church peaceably devolved on the sovereign, and he devoted a portion of them to the support of the new establishment. When, at a still later period, the Jesuits were suppressed in most catholic monarchies, the wealth of that formidable and opulent body was every where seized by the sovereign. In all these memorable examples, no traces are to be discovered of the pretended property of the church. The salaries of a class of public servants are, in all these cases, resumed by the state, when it ceases to deem their service, or the mode of it, useful. It is in none of them recognized as property. In all these contests, the inviolability of church possessions was a principle that never made its appearance. A murmur of sacrilege might, indeed, be heard among the fanatical or interested few : but the religious horror, in which the priesthood had enveloped its robberies, had long been dispelled, and it was reserved for Mr. Burke to renew that cry of sacrilege, which, in the darkness of the sixteenth century, had resounded in vain. No man can be expected to oppose arguments to *epithets*. When a definition of sacrilege is given, consistent with good logic and plain English, it will be time enough to discuss it. Till that definition (*with the Greek Calends*) comes, I should as soon dispute about the meaning of sacrilege as about that of heresy or witchcraft.

VI. The whole subject is indeed so evident, that little diversity of opinion could have arisen, if the question of church property had not been confounded with the claims of the present incumbents. The distinction is extremely simple. The state is the proprietor of the church revenues, but its faith, it may be said, is pledged to those who have entered into the church, for the continuance of those incomes, for which they abandoned all other pursuits. The right of the state to arrange at its pleasure the revenues of any future priests may be confessed, while a doubt may be entertained, whether it is competent to change the fortune of those to whom it has solemnly promised a certain income for life. But these distinct subjects have been confounded, that sympathy with suffering individuals might influence opinion on a general question, that feeling for the degradation of its hierarchy might supply the place of argument to establish the property of the church. To consider this subject distinctly, it cannot be denied, that the mildest, the most equitable, and the most expedient of polished states in periods of emergency, is the reduction of the salaries of their servants, and the suppression of superfluous places. Civil, naval, and military servants of the state are subject to such retrenchments in a moment of difficulty. They often cannot be effected without a wound to individuals;* neither can the reform of a civil office, nor the reduction of a regiment: but all men who enter into the public service must do so with the implied condition of subjecting their emoluments, and even their official existence, to the exigencies of the state.

* This is precisely the case of "*damnum absque injuria*."

Words of the Wise and Good.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies."—*ECCLES. xii. 11.*

"Words are the coin of wise men, and the counters of fools."—*BACON.*

"Semina rerum." The seeds of things.—*OVID.*

"Many are the sayings of the wise,
In ancient and in modern books enroll'd."—*MILTON.*

A CHEERFUL RELIGION.—It cannot be requisite to a man's being in earnest, that he should wear a perpetual frown. Is there less of sincerity in nature during her gambols in spring, than during the stiffness and harshness of her wintry gloom? Does not the bird's blithe caroling come from the heart, quite as much as the quadruped's monotonous cry? And is it, then, altogether impossible to take up one's abode with truth, and to let all sweet homely feelings grow about it and cluster around it; and to smile upon it, as on a kind father or mother; and to sport with it, and hold light and merry talk with it, as with a loved brother or sister; and to fondle it, and play with it, as with a child? No, otherwise did Socrates and Plato commune with truth; no, otherwise Cervantes and Shakspeare. This playfulness of truth is beautifully represented by Landor, in the conversation between Marcus Cicero and his brother, in an allegory which has the voice and the spirit of Plato. On the other hand, the outcries of those who exclaim against every sound more lively than a bray or a bleat, as derogatory to truth, are often prompted, not so much by their deep feeling of the dignity of the truth in question, as of the dignity of the person by whom that truth is maintained.—Our grave faculties and thoughts are much chastened and bettered by a blending and interfusion of the lighter, so that "the sable cloud" may turn forth "her silver lining" on the night; while our lighter thoughts require the graver to substantiate them, and keep them from evaporating. When your feelings tell you anything, and your understanding contradicts them, more especially should your understanding be merely echoing the verdict of another man's—be not over hasty in sacrificing what you feel to what you fancy you understand. You cannot do it in real life; a running stream is not to be gagged with paper.—*Archdeacon Hare.*

RIGHT IS MIGHT.—Though the strong wind rent the mountains, and brake in pieces the rocks, yet the Lord was not in the strong wind. Nor was he in the earthquake; nor was he in the fire. In what then was he? In the still small voice; and this is one of its holy utterances—*Right is might.* As sure as God liveth—as sure as the Holy One of Israel is the Lord of hosts, the Almighty—right is might. Meekness is might. Patience is might. Humility is might. Self-denial and self-sacrifice is might. Faith is might. Love is might. Every gift of the Spirit is might. The cross was two pieces of dead wood; and a helpless, unresisting Man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph, over it. Heaven and earth shall pass away, but no pure holy deed, or word, or thought. On the other hand, might—that which the children of earth call so, the strong wind, the earthquake, the fire—perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For

many of us remember, and they who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in its mightier than all the armies of Attila or Napoleon?—*the same.*

I AM TOO BUSY.—A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business.

A zealous friend of mankind entered the office: "I want to interest you a little in a new effort for the temperance cause," said the good man.

The merchant cut him off by replying: "Sir you must excuse me; but really I'm too busy to attend to that subject now."

"But, sir, intemperance is on the increase among us," said his friend.

"Is it? I'm sorry; but I'm too busy at present to do any thing."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning." Then bowing the intruder out of the office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what was the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for any thing but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber.

His unwelcome visiter had followed him, and now took his place by the bed-side, whispering, ever and anon, "You must go with me!"

A cold chill settled on the merchant's heart, dim spectres of ships, notes, houses, and lands, flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visiter was Death!

All other claimants on his attention, except the friends of mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means, and attention, in vain; but when death came, the excuse was powerless: he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.

THE TRANSITORINESS OF LIFE.—Ay, my friend, there is a greater difference both in the stages of life and in the seasons of the year, than in the conditions of men: yet the healthy pass through the seasons, from the clement to the inclement, not only unreluctantly, but rejoicingly, knowing that the worst will soon finish, and the best begin anew; and

we are desirous of pushing forward *into* every stage of life, excepting that alone which ought reasonably to allure us most, as opening to us the *Via Sacra*, along which we move in triumph to our eternal country. We labour to get through the moments of our life, as we would to get through a crowd. Such is our impatience, such our hatred of procrastination, in every thing but the amendment of our practices and the adornment of our nature, one would imagine we were dragging Time along by force; and not he us.—*Landor*.

NEVER MIND!

BY MARTIN FARQUHAR TUPPER.

SOUL, be strong, whate'er betide,
God himself is guard and guide—
With my Father at my side,
Never mind!

Clouds and darkness hover near,
Men's hearts failing them for fear,
But be thou of right good cheer,
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and prizes won,
Never mind!

And if now the skies look black,
All the past behind my back,
Is a bright and blessed track;
Never mind!

Stand in patient courage still,
Working out thy Master's will,
Compass good, and conquer ill;
Never mind!

Fight, for all their bullying boast,
Dark temptation's evil host,
This is thy predestined post;
Never mind!

Be then tranquil as a dove;
Through these thunder-clouds above
Shines afar the heaven of love;
Never mind!

READINGS FROM NEW BOOKS.

1.—GOD'S WILLINGNESS TO SAVE.

[*From Sermons by the late Thomas Chalmers, D.D., LL.D., illustrative of different stages in his Ministry. Pp. 272—274.*]

THE truth, therefore, that God is willing to receive you, I bring to bear upon the very first movements of your return from the service of idols to His service. The goodness of God leadeth to repentance. A sense of that goodness brought home to the heart by the faith of the gospel, mingles a constraining influence with the purposes of a mind deliberating upon the repentance of the gospel. Oh, no! my brethren, I will not therefore keep back the view of a willing and an inviting God till you have described some period of terror, and walked without Him the cheerless round of some previous reformation. I want to possess your heart even now with the assurance of a God bending in compassion over you, and saying to one and to all—"Turn ye, turn ye, why will ye die?" Charged as I am with this message of tenderness to the whole human race, I would not refuse to meet the most profligate among you in the full onset of his wilful and determined career, and lay it across his path. I am not at liberty to keep it back from the most worthless and abandoned of the species. The necessity is laid upon me, and wo is me if I preach not this gospel to sinners of all degrees, to rebels of all denominations. You could not, my brethren, you could not carry me to any one haunt of wickedness so deeply sunk in the lowest and the loathsomest of sin's abominations, where I would not forget my office as the messenger of a beseeching God, did I not lift my testimony to His willingness to receive all and to forgive all. You could not point my eye to a single wanderer so far gone from the path of obedience that the widely sounding call of reconciliation cannot reach him. You could not tell me of a heart so hard and so impenitent that I must not try to soften it by the moving argument

of a God waiting to be gracious. Ay, it may have made many a stout resistance to other arguments—it may have defied every warning, and sheathed itself in impenetrable obstinacy against every threatening, and smothered every conviction by plunging the whole man into a deeper and more desperate rebellion, and when all the terrors of the Lord were brought in mustering array against it, it may have gathered itself up into a sterner attitude of defiance, and put on a darker scowl of alienation—Oh, can nothing now be done to storm the citadel that has all along held out so impregably? Has the ambassador of God exhausted his quiver of all its arguments? and must the poor child of infatuation be left without an effort more to rescue him from the perdition he so determinedly clings to? The text supplies me with one other argument. It puts into my mouth the very substance of that gospel which has so often proved itself the power of God and the wisdom of God unto salvation. It unrobes God of all unrelenting severity, and directs my eye to the Monarch of the Universe seated on a throne of mercy, and pleading for the return of His strayed creatures with every accent of tenderness. He speaks to them with the longings of a father bereaved of his children—He descends to the language of entreaty—the great God of heaven and of earth knocks at the door of every rebellious heart, and begs admittance. That heart which all the terrors of God could not force to repentance, He now plies with the goodness of God that He may lead it to repentance. I will receive you—I have no pleasure in your death—I wish you all, and would welcome you all, back again—I want you to be my sons and my daughters, and I will be a Father to you. Oh! my brethren, if after the wrath and the justice of God have failed to move your hearts out of the inflexibility which belongs to them, He shall again ply you with His invitations, and your bosoms shall remain in shut and sullen resistance to the tenderness of His touching voice—then to the disobedience of His law you have added the neglect of His salvation; and surely it may be said of those who have not only resisted His authority, but have despised the riches of His forbearance and His long-suffering, that the last arrow has been shot at them, and it has proved ineffectual—and that gospel which, had they received it, would have been to their soul the savour of life unto life, has turned out the savour of death unto death.

2.—WAY OF SALVATION.

[From the same. Pp. 275—278.]

BUT God hath done something more than proclaim an open way of return to the sinners who stand afar off. He has told us how that way is opened. He has explained to us the mystery of sinners being brought near, and being taken into acceptance. He has not left us to guess, and to wonder, and to suspect the purity of His justice and the inflexibility of His truth, and to look upon sin as a trifle that may be easily fallen into by the creature, and as easily connived at by the Creator. He hath made known His mercy, but not till He got that mercy to meet and be in harmony with His truth. He hath published peace, but not till He established a firm alliance between peace and righteousness. Along with the revelation of His mercy He hath made an awful vindication of the majesty of His high attributes. It is true He condescended to put Himself into the attitude of a petitioner, and implore the return of sinners, and ply them with the assurances of His willingness to welcome them back again. Wonderful attitude, indeed, for the God whose law had been trampled upon, and who throughout this province of His mighty creation had a whole world turned in one wild outcry of rebellion against Him; but, oh! my brethren, we mistake it, if we think that the attitude, wonderful as it is, was the attitude of fallen majesty, or of a God whose throne had been dismantled of all the securities which upheld it. Oh, no! my brethren; in this mighty triumph of mercy there was the triumph of His every other attribute; and while the messengers of God have a full warrant to pour into the sinner's ear the plaintive tenderness of a father in quest of his children who had wandered like sheep among the mountains away from him—the warrant is put into their hands by Him, who having magnified the law and made it honourable, has caused the truth and the righteousness of God to burst forth in brighter manifestation than ever upon the eyes of a guilty and humbled world.

This resolves the whole mystery. Sinners who stand afar off are brought near to God through Him that died the just for the unjust. He bare our sins on His body

upon the tree, and his blood cleanseth from all sin. This is the sure way of access. This is the well-ordered covenant. It is because the mighty obstruction is removed by Him who travelled in the greatness of his strength, that God says, without the drawback of a single impediment, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." It is the assurance of being received—it is the confidence that every bar which lay on the road of access has been cleared away—it is a faith in the sufficiency of what the great Mediator has done for us, that gives the returning sinner all his encouragement to begin the work of repentance. It is this belief in the Son of God which gives a security to the very first acts of repentance, which carries him forward through all the successive steps of that process by which he recovers the lost image of Him who created him, which upholds him through all the varied scenes, and dangers, and enterprises of the Christian warfare, and at length by the continued supplies of that grace which is so richly provided for all who ask it, makes him stand perfect and complete in the whole will of God. It is Christ who hath done all this. It is He, the memorials of whose atonement are placed before your eyes, that hath made this plain way for the feet of every returning penitent. It is through Jesus Christ evidently set forth crucified before you, that you draw near to God in all those exercises of hope and dependence and new obedience, that are prescribed by Him, and are alone acceptable through Him. It is He, the symbols of whose death we are this day employed in contemplating, who hath opened through the vail of His flesh a new and a living way of access to God. Out of that way there is no hope, and where there is no hope there is no steady nor acceptable godliness. I could not move towards a being who scowled severity upon me. I could not attempt to soften the God who stood before mine eyes shielded in all the inflexibility of unappeased justice. I am kept down by all the oppressive languor of helplessness and despair from offering obedience to Him of whom it is said that He cannot be mocked, and whose truth and purity demand that He should spurn my wretched attempts in abhorrence away from Him. But in Christ every bond is loosed, and every difficulty is done away—and the soft whisper of that pardon which He has purchased, and of that mercy, the gates of which he has unlocked and let down in plenteous redemption upon a despairing world, sends the right and the effectual influence into a sinner's heart; and it is my prayer that by this great and solemn act of remembrance you may get such a new and affecting view of the way of repentance which lies so clear and so open before you, that from this time forward you may cease from your idols, and come out from among them, and every day of your lives may be enabled to accomplish a wider and a more determined separation, and to touch not any unclean thing which God hateth—that thus, while God, out of Christ, looking upon you as He did upon the Egyptians out of a cloud, and troubling your souls with the terrific aspect of a consuming fire, would never have moved your approaches toward Him, may you now be prevailed upon to turn from all sin by the delightful assurance that God is willing to receive you; and may you be cheered in your every attempt and your every performance by the winning countenance of God in Christ reconciling the world unto Himself, and not imputing unto them their trespasses.

NOTICES OF BOOKS.

Essays on History, Philosophy, and Theology. By Robert Vaughan, D.D. 2 vols. post 8vo, pp. 305 and 323.

THESE *Essays* are reprinted from the *British Quarterly Review*, of which Dr. Vaughan is the talented Editor. They are thirteen in number, and embrace a great variety of subjects. The titles are the following:—The Pilgrim Fathers.—Lord John Russell.—Oxford and Evangelical Churchmen.—The Priesthood of Letters.—Characteristics of Dissent.—John Foster and Robert Hall.—Travels

in Syria.—Oliver Cromwell.—Locke and his Critics.—England and Ireland.—Church and State.—The Christian Ministry.—German Philosophy and Christian Theology. Our readers will perceive that this is a tempting bill of fare; and we can assure them that they will find the proof of the repast as good as the promise. Dr. Vaughan writes from a large, a vigorous, and a well-stored mind, and it is impossible for him to address himself to such subjects as those first enumerated without saying much that is

original, profound, and eloquent. To our mind the most important articles are those on the Priesthood of Letters, on Hall and Foster, on Oliver Cromwell, on Locke, and on German Philosophy and Christian Theology. On the last subject, especially, Dr. V. has broken new ground, and has addressed himself powerfully to a great topic of the day. We earnestly commend these Essays to the attention of our readers.

The Jubilee Memorial of the Scottish Congregational Churches. pp. 240. Edinburgh: A. Fullarton & Co. 1849.

WE cannot review this work, and it is perhaps needless to announce it, as most of our readers are already, we trust, in possession of it. If any are not, we would advise them to secure a copy without delay. Let them remember they will never, in all probability, live to see the Centenary of our churches; and their only chance, therefore, of handing down to their posterity a memorial of a great crisis in our denominational history, is to purchase and make an heirloom of this volume.

The Service of Song in the House of the Lord. By Thomas Binney. 3d Thousand. post 8vo, pp. 82. London: Jackson & Walford. 1849.

The Closet and the Church. By T. Binney. pp. 60. Ibid.

The Ultimate Design of the Christian Ministry to present every man perfect in Christ Jesus.—The Christian Ministry not a Priesthood. By T. Binney. pp. 126. Ibid.

WE class these three volumes together, because they form parts of one series. In the first, the author illustrates the subject of praise in the House of God; in the second, he urges on pastors the

importance and necessity of Prayer in connection with the work in which they are engaged; and in the third, he sets forth the great end of the Christian Ministry, and its true nature as an instrument of teaching, and not a device for the exercise of sacerdotal power. All the three are marked by that freshness, vigour, and point for which their talented author is so distinguished. The first is especially distinguished by a sort of elevated enthusiasm that has an unspeakable charm; the second is very solemn and impressive; but the third is, to our mind, the best of the three. We have seldom read any thing more *clinging* than the train of argument by which Mr. Binney shows that the Christian Ministry is not a Priesthood. In a postscript to this sermon the author happily illustrates his subject by a reference to the case of Mr. Shore, now a victim to the pernicious doctrine, that a minister is a priest, and that his orders are indelible.

Catherine Howard; or Trials and Triumphs. By the author of "Look up; or Girls and Flowers." London Tract Society. A sweet and instructive story.—*Memoirs and Manuscript of Isabel Hood.* By the late Rev. John Macdonald, Free Church Mission, Calcutta; with an Introductory Notice, by Hugh Miller. 3d edition. Edinburgh: Johnstone. A well-written narrative of a singularly-endowed female in humble life.—*The White Slave; a Life of John Newton, written for Young Children.* By J. E. Sargent. London: B. L. Green. An excellent little work; but under an absurd title. John Newton was no slave, and it serves no good purpose to call him one.

CONGREGATIONAL UNION ANNIVERSARY.

THE 3D, 4TH, AND 5TH OF APRIL, 1849.

THE thirty-seventh anniversary of this Institution was held in Aberdeen on Tuesday, Wednesday, and Thursday. The attendance of ministers and friends of the Union from the country was unusually large, notwithstanding the unseasonable character of the weather.

At half-past 7 o'clock on Tuesday morning, the services commenced by a meeting in the Vestry of Frederick-Street Chapel, held for devotional exercises. The attendance was large, and the tone of the worship was of a deeply solemn and impressive character.

At 12 o'clock, a business meeting was held in the same place, in furtherance of the interests of the Glasgow Theological Academy. This meeting was open to the pastors of churches subscribing to the funds of that institution, a goodly number

of whom were present. The Rev. Mr. Low presided, and the Rev. Mr. Cullen, of Leith, conducted the business.

Before proceeding with the usual details, Mr. Cullen called the attention of the meeting to the heavy loss which they had sustained by the death of Dr. Russell. It was consoling to know that so long as their deeply lamented and honoured brother was permitted by his medical advisers to take an active part in the public appearances of the friends of the Academy, he was ever ready to lend them his able assistance. During the whole period of his connection with the Union, he had never once refused to comply with any application that he (the Secretary) had made to him, and, from the letter which he had written, declining to take a part in one of their late anniversary meetings, while he stated that he had been laid under obligations by his medical adviser not to expose himself to public excitement for some time, he had expressed his cordial attachment to the Institution, and his earnest desire that the Academy should prosper. That letter, addressed to his son, (the Rev. David Russell of Glasgow, then present,) he would read to the meeting, after which, some of the brethren would no doubt move that it should be entered on the records, as well as express the sympathy which they felt for the widow and the family of their departed brother. The letter was then read. It was couched in very tender and affectionate terms.

The Rev. MR. THOMSON of George-Street Chapel, moved that the meeting record its full sense of the loss which the Academy had sustained by the death of Dr. Russell; that the letter now read be entered on the minutes, and that their deep sympathy be expressed to the widow of the family of their deceased brother, on account of the solemn and affecting bereavement which they had experienced in the death of their husband and father. Mr. Thomson in making this motion, felt that it required no expression of sentiment or feeling to support it. They all felt deeply the loss which they had sustained, and while they mourned for their departed brother, and sympathised with his dear widow and family, they yet rejoiced to know that he had fallen asleep in Jesus, after being so long honoured to labour successfully in the work of the Lord.

The Rev. DR. PATERSON seconded the motion, which was passed in deepest silence.

The Rev. DAVID RUSSELL then read the report of the committee. The Rev. Mr. Thomson, Tutor of the Academy, and Mr. Paton, Treasurer, severally read reports affecting their respective departments of management, which will fall to be noticed in the proceedings of the public meeting in the evening.

A good deal of conversation ensued regarding the curriculum of study, the progress which the students had made, and as to the best means of providing for the more extended usefulness of the Institution. The students who had attended college at the same time as the Academy, were reported as having made good progress, and one or two letters from some of the Professors, expressed in the most encouraging character the satisfaction they had felt in conducting their studies in the University. It was a matter of regret that the Rev. Dr. Wardlaw, who fills the theological chair of the Academy, was not able to be present, but the meeting had the assurance of his perfect satisfaction with the progress of the students, and the present position and prospect of the Academy.

From the Treasurer's books it appeared that a larger number of churches had subscribed last year towards the funds of the Institution, than had subscribed on any former occasion; but complaint was made that nothing had been received from Aberdeen. Mr. Arthur explained that the remittance from George-Street Church, was sent last year at a period too late for appearing in the accounts at the annual meeting, although it appeared in the printed report, and this year it would be in the same position. Mr. Thomson pleaded on behalf of the churches in the city, the unprecedented distress which had prevailed by the stoppage of some of the largest manufactories; but a confident hope was expressed that the worst was now past, and that something handsome would be given to the funds of the Academy this year.

Various appointments were then made, and the meeting separated at nine o'clock.

PUBLIC MEETING OF THE ACADEMY.

A public meeting of the subscribers and friends of the Academy, was held in Frederick-Street Chapel, in the evening,—the Rev. Mr. Thomson of George-Street Chapel, in the chair. After devotional exercises,

The Chairman then said,—We are called together at this time to promote the interests of the Glasgow Theological Academy. Two considerations with respect to the state of this Institution are highly promising. First, the great care taken in the selection of students, both by the churches who send them, and by the committee that usually examines them. It carefully ascertains that they are persons savingly converted to God, men of intelligent minds, and in some measure gifted with talents that are necessary for the successful prosecution of the work of the ministry, and who by suitable education will be fitted for great usefulness in the cause of Christ. Every thing is done in this respect that can be done, and if there have been some failures, we cannot help it. It is still our duty to be thankful that so many suitable instruments have already been secured, and are now going forward in the good work with energy and success. There is a second consideration with which I am well pleased—the tutors of the Academy are individuals eminently qualified for the work of training these students—I am thankful that there is an Alexander Thomson among them, who is not only well qualified to conduct them through their course of training, but who takes a deep and lasting interest in their welfare, and in the prosperity of the cause of God amongst us. It is unnecessary to prove that a liberal education is essential in those who are to be the pastors of the church, no enlightened mind will entertain a doubt upon the subject. Any man who comes forward to expound the Word of God without understanding the original languages, will have to take many things at second hand, and will labour under many material disadvantages. Mr. T. proceeded at some length to show the importance to the pastor of the church of eloquence, and a familiar acquaintance with the Scriptures, and then alluded to the changes that had taken place since the last meeting of the Union in Aberdeen six years ago. He recollected well that Mr. M'Kenzie, then one of the tutors of the Academy, delivered an interesting address at the breakfast. He was now no more to be seen on earth. There was also Mr. Watson, the honoured secretary of the Union, who took a lively interest in the prosperity of the cause, and spoke of coming to Aberdeen again with much interest and emotion, but he also had gone to his rest. Then there was Mr. Hill, the late pastor of the church at Huntly, a worthy man, an affectionate pastor, greatly esteemed for the truth's sake, a brother dearly beloved, a faithful man, and one who feared God above many, he also had left this nether scene. And then their venerated father, Dr. Russell, had also been called to his reward. He (Mr. T.) could speak something of this man, as for several years he had held close intimacy with him, and his correspondence was pleasing and profitable. When Mr. Russell came to Dundee, (said Mr. T.) I conducted the services, and afterwards when two Independent churches in Dundee were united, I addressed him in the West-Port Chapel. And exactly twenty-nine years ago to-morrow, Dr. Russell addressed me on a similar occasion in George-Street Chapel. I look back upon all these scenes with great interest. I chose for my text in Dundee, "Take heed to yourselves, and to all the church over which the Holy Ghost hath made you overseers, that you feed the church of God which he hath purchased with his blood," and when Dr. Russell came to Dundee, he chose the same passage, and addressed me from it. After the services I asked him, "Do you remember who addressed you in the West-Port Chapel in Dundee?" He replied that he did. I asked him again, "Do you remember what portion of Scripture I chose to address you from?" "Certainly I do," he replied, "for I adopted it myself just now." At length, however, he has been taken away from us, but he has left some most interesting works behind him. Some of them I got from himself as tokens of our mutual affection, and I never look into them but I think of their author's pious and mighty intellect. What a beautiful view does he give us of the plan of human redemption!—how excellent are his remarks on the Adamic dispensations!—how important and instructive are his illustrations of the covenant, and his remarks regarding those who, dying in infancy, are taken to heaven!—all these topics are handled and unfolded by a master in Israel. I am highly delighted to think that he has left a son behind him who is walking in his footsteps. I am—I was about to say proud, but I will take back that word—I am pleased to remember that I baptized my beloved brother, David Russell, and I remember the exercises on that occasion as well as if they had occurred yesterday. It is delightful to see the interest he takes in the Glasgow Academy, and in the cause of God amongst us. Let us see the importance of working while it is called to-day, for the night cometh in which no one can work. It is cheering and animating to me, and must, I am sure, delight

all my brethren, to think that when we leave this world, we shall leave behind us a race of ministers who will proclaim the unsearchable riches of Christ, in all their fulness and freeness, when we shall be sleeping in the dust. In every respect we have reason to thank God and take courage. Mr. T. concluded a few further remarks by calling upon the secretary to read the report for the year.

THE REV. DAVID RUSSELL read the report of the committee. It was of an encouraging character. At the close of the session of 1848, three of the students, then in the Academy, had received and accepted cordial invitations to the pastorate of three of the churches,—leaving only four students under training for the ministry; but during the year six had been admitted, and, at present, there were several applications.

The Treasurer, W. P. Paton, Esq., Glasgow, read an abstract of the accounts. The income had been £574, the expenditure £520, thus leaving a balance in hand of only £30, and, as some large payments must soon be made, it was indispensably necessary that the churches should make speedy efforts to supply the funds. The contributions were from thirty-eight churches; Aberdeen had as yet sent none, and there being about a hundred churches in the denomination, he could not but hope that all the churches would see the necessity and importance of doing what they could for the Academy. It was satisfactory to know that the present position and prospects of the Academy were, upon the whole, highly encouraging.

THE REV. MR. THOMSON, tutor to the Academy, read an interesting report of the curriculum of study passed in the Academy, from which it appeared, that besides being taught the usual classics, the students had been privileged to hear a course of lectures on church history, on which they had been closely examined, and also to have a certain portion of time devoted to elocution. From the multifarious character of his duties, it had been found impossible to do full justice to the latter branches of study, but, altogether, the course under Dr. Wardlaw, who had the department of theology, and whose able services continued to be regularly given, and the instruction of Mr. Thomson himself, was such as, by God's blessing, would amply prepare young men with the right native talent for the work of the christian ministry.

THE REV. MR. HANNAY of Dundee moved that the secretary's report be approved of, printed, and circulated, under the direction of the committee. Reference was made in that report to the kind of men that were wanted for the Academy, and it was to this part of the report that he wished for a few moments to direct attention. He had intended to make some allusions to the peculiar claims of the times upon ministers, but in the Jubilee volume he found an eloquent and powerful oration by Professor Thomson, in which the matter was treated so much more effectively than he could have done, that he would merely attempt to indicate in general terms what the kind of work was for which the men were wanted. It is very clear that the efficiency of the Academy must very much depend upon the kind of men that were sent to enjoy its advantages. We scarcely need Burns' satire to inform us that no institution however complete can make able and popular ministers. The Academy may fail by a bad system of education, but it must fail unless men of the right stamp be furnished by the churches. I do not mean to insinuate that the churches have not done their duty in this matter hitherto,—they have furnished even more than an average number of men fit for the work, and the city and county of Aberdeen have not been behind. It must, however, be every day becoming more and more important that the selection of those who are to be the pastors of Congregational Churches, and to deal on behalf of God and of truth with the mind of this generation, must be carefully and intelligently chosen. In this Academy we have, as it were, centred our denominational endeavours to solve the problem on which the minds of so many earnest christian men in this country are so intently set—by providing suitable men for the work of the ministry. The system of management pursued at the Academy will make the most that can be made of the men placed under its discipline, and we therefore turn to the churches and ask for men of such faculty and character as education shall fit to cope with the peculiar difficulties of the Congregational pastors in the present day. If we look very briefly at the work of Congregational ministers, we will get the best idea of the sort of men required for that work. One most important function of the pastor, is the spiritual function. By no denomination is this spiritual function disavowed—the pastorate is universally acknowledged to be a care of souls. But very inadequate notions prevail as to

what is implied in this spiritual supervision. In certain quarters it is a mere ecclesiastical maxim from which certain spiritual results are supposed to flow, and a due measure of Episcopal gravity on the part of the operator. In other quarters, it is an inspection with a view to matters of apparent morality and decorum, requiring an ordinary measure of vigilance and shrewdness. But in the economy of Congregational Churches, it is an actual oversight of the endeavours of religious men after spiritual attainment. According to the practice of Congregational Churches, the very first transaction of the pastor is of a spiritual kind. The leading features of the applicant's religious experience are disclosed to his view. At the very threshold of the church the pastor presents himself in this respect as the confidant of the man who would enter the fellowship of the church, and from the day of the admission of this applicant, it is the pastor's work to aid him by counsel, to soften his trials by the appliances which an intelligent and cordial sympathy will suggest, and in general to cheer and help him in his progress in a divine life. In this work he has to deal with men in every stage of spiritual progress and declination,—old and young, strong and weak, uncaring sinner, active Christian, and dying saint. Brethren, this is the kind of work which the Congregational pastor has to perform in his every day labour in the church, and I need not say, that in order to the effective discharge of so important duties, the pastor must be a man of wide religious experience, of intense religious feeling, and of earnest christian piety,—a man who has committed himself to the struggle, who has himself run and wrestled and fought in it, and who knows experimentally the trials and triumphs of the saint. How bewildering would these delicate functions be to the mere novice or pretender who has been thrust into the sacred office of the ministry, or to any man who is not possessed of deep and practical piety. But this is not the only light in which the matter is to be viewed;—it is not a question of mere piety. There are some whose pretensions to piety we cannot reject, but who are so unreflecting that they gather no experience as they go along. They do not generalize their own history, and the want of knowledge which prevents them from doing this, prevents them from gathering wisdom from the history of others. Such men can never gain experience, and without this they can do little to aid the efforts after spiritual achievement of those placed under their care. Another important function of the pastor is his standing as the ruler of the church. In certain quarters a disposition has manifested itself to lower him from this standing, but the feeling is by no means general, and may have sprung from an amiable desire on the part of the pastors themselves, to avoid encroachment on the liberties of the brethren, but it is well carefully to preserve to the pastor his character as the administrator of the rules of the house. In a Congregational Church this is sometimes a delicate and a difficult work. It implies the idea of deliberation, and a sometimes realized possibility of debate; and the man who is to carry the church peacefully on, must be a man so well acquainted with human nature as to enable him to harmonise the different elements in the church, and perform his work of administration without unnecessary disturbance, or the exciting of opposition. He must therefore be a man of a cool head and a firm hand, possessed of much shrewdness and administrative tact.—a business man who could conduct world-wide extensive speculations, is the man to preside effectually on a church of Christ, and rule in it. It may, perhaps, be too much to expect that men of this character will give themselves to the ministry when there is so small a return of a pecuniary kind, and it is, perhaps, from this circumstance that we get so few pastors from our large commercial towns; it is observable that they generally come from obscure towns with but few commercial relations, and where energy of this kind finds but little scope. A man must not only be cool, but he must be brave in this work. The tyrannies that have sometimes been perpetrated by pastors have not always been owing to a tyrannical disposition, but more frequently owing to timidity, which inevitably leads into as tyrannical a course of proceeding as ever arose from a tyrannical feeling. When a pastor feels that he cannot conduct his charge through a stormy discussion, he will seek refuge in quiet legislation, and thus bring himself under the ban of the brethren. It is my firm conviction, that in more cases have our churches been damaged from not being ruled well, than from not being well instructed. But [the christian pastor has also to preach the gospel; he is the instructor of the church, the leader of its religious movements, he has to direct with such lines of action as shall conduce to the general weal, and you cannot look these duties and responsibilities without readily perceiving that large and

peculiar qualifications are necessary. The Congregational pastor preaches in connection with an unpopular denomination, and this raises the demand for the talent required. When a denomination has got a name and become established, it is comparatively an easy matter to satisfy the public mind in the exercises connected with it; but when a denomination is in obscurity, and the popular feeling rather runs against it, a greater amount of energy and a higher style of preaching are required to enable it to keep its ground. Sometimes we have applications sent to us couched in some such terms as, "If you do not send us a first-rate man we must close our door." From the poorest localities such applications come, and there is at the bottom of them a shrewd discernment of the real circumstances of the case, for in some quarters unless the minister of the Congregational Church be possessed of sufficient talent to put down all rivalry, the door might as well be shut. The Scottish mind is yoked to Presbytery, and it is only by the exercise of such talent as will have the effect of attracting the inquisitive that our ministers can expect to find a footing in the country districts. We require, therefore, men who can preach well, and with a rich unction which will attract those who are hungering and thirsting for the bread and water of life. Circumstances have much changed even in the memory of those whom I now address. There is an unrest and an activity in the movements of the age. It is rapidly removing such obstacles as stood in the way of its ambition. The British mind is naturally a subduing and a conquering mind, and lately it has been tunnelling its way through the rocky barriers that lie in the way of its progress, or surmounting them by bold and fearless gradients. It has great notions of its own strength, and asks—what can withstand us? Carrying this feeling into the department of truth, it questions the very common places of our belief, or throws them into a shape which robs them of all that makes them dear to us. When we take into consideration this manifest tendency of the mind of the times, and look to the effect that is being produced by foreign philosophers of the transcendental cast, we cannot fail to see that to cope with this tendency of the general mind, we require men of no ordinary stamp. I have no fear for the truth of God, it is imperishable and cannot die. Neither the British mind, nor any other mind, can effectually cope with it. That which opposes itself to the truth of God must be crushed. But when it comes to a question of denominational existence, it takes a somewhat different form. For though God's truth must triumph, the question remains.—Who are to be the men who are to be privileged to carry it forth to its millennial ascendancy? The answer is obvious, just those men who are fitted to carry it through all the changes of society, adapting themselves with a flexibility worthy of the truth which they defend, to all the changing places and circumstances of time. Why have denominations perished or sprung up? They have perished because they were no longer fitted to act as the defenders of God's truth, they could no longer do the work. They had ceased to point their exertions in the direction which came home to the requirements of the times, and another denomination with new and fresh blood and vigour in it—knowing what the times required, and manfully standing found to do it, has succeeded. The question then puts itself into this shape—not that God's truth must perish, but that we as a denomination must go to the wall unless we are able to cope and struggle with the tendency of the times. The denomination which sees clearly the wants of the age, and shapes God's truth so as to meet those wants, will be the triumphant denomination, and the one honoured of God whatever be its peculiarities or name. It seems clear, as is already indicated by the report, that we want men of earnest and self-reliant thought. Of course I use not the word self-reliant in the relation of all mind to God and revelation, but in the relation of mind to all other created mind—I mean men who look to God's word with their own minds, and who stand forward on their own footing to work upon their own convictions. The books of last generation will not suffice for the direction of men in the present. The errors to be put down then were different, and the precise shape and form of truth fitted to the public mind then is not fitted to the public mind now, and thus books upon which a man might speak and live and take his stand in a former generation, have become all but useless now as directors. The world has proceeded at a rate too rapid to admit of the books of one generation being useful to the one which follows. All books are as it were pamphlets directed to a particular point then to be carried—this done, of what use were the books, except as being a link in the history of the cause with which it is connected. We want men to look at the times as they are

—ascertain their tendencies, their errors; we want men who will give God's word a form that will secure its direct bearing upon some necessary and vital point. There is scarcely any thing more ridiculous than to see a man with all the fire of a spirit fully in earnest dealing with an error, the very last ghost of which has been laid on the earth. We have men who merely unglove their hands and dive into the misty folios of a former age, and who thus stand back from the work which should be before them in an advancing generation. The Bible is not a book to any considerable extent of detail, and the object, I suppose, of the christian ministry, as a standing institution in the church, is to adapt and bend its principles to the requirements of successive generations, so as to bring them to bear closely in the immediate wants of the day. These principles have to be shown in their opposition to any great error which may obtain, and to bear upon the actual lives of men, and it requires the pulpit of successive generations to be filled with men who can see these principles as they are, and fit them to the requirements of their hearers. We want men who will be the theologians of this century, and who will not exclusively depend upon the past. We need men further who will speak the truth of God in an intelligible tongue, in a tongue which the common people shall understand. He must use the business current language of the time, and nothing is more fluctuating—every generation presents some new feature in this respect. For a man really to use his own words in stating any truth, is for that man to have made that truth his own—really to have got into his heart and into his mind. It is the easiest thing in the world to do up truth of other men's publication in their own terms, and if a man does borrow thought, he will generally borrow its clothing with it, for he does not so make it his own that he can put clothing upon it of his own cut. In order to get men to speak to the minds of the people, we must have men of thought, for the man who speaks in plainest and simplest terms of any thing, is the man who has the clearest views of it. All this throws us back upon the position that we want men of earnest thoughtfulness, who have minds of their own, and are prepared to use them. We want the faculty and the will to use it. To sum up these crude observations, we want men of earnest piety, firm will, warm hearts, and large intellects; we want men who have conscience in the matter of truth, and not only conscience, but such a conviction as will lead them to act wholly and self-sacrificingly for truth. We want men who will stand by truth in the day of her trial and rejection, who will not abandon her because the world pouts the lip and wags the head, who, when she is dragged through the mire and covered with obloquy, will speak her praise. Not men who will look out for the hour of truth's triumph, and then sneak forward, saying, "we were always on this side," but men who will carry truth through all her trials, whatever sacrifice the work may involve on their part. Let us get men of this kind, smitten with a love of truth, resolved to do her battles though they die in the midst; give us men of this order, and by God's blessing we shall yet be honoured to carry God's work on in the world amidst the sympathies of men, the gratulations of angels, and the benignant approval of a helping God.

JOHN BAXTER, Esq., Dundee, seconded the adoption of the Report, which was agreed to.

The Rev. Mr. M'NEIL moved the appointment of the committee for the ensuing year, and pointed out the necessity of securing for this Academy men of fervent, earnest, believing and persevering prayer, men who would reach a high pitch of primitive piety, who would be like Apollos, fervent in spirit, eloquent and mighty in the scriptures. Their ministers should be men who would look to society, and search it to the very core. They might not have cultivated preaching so much as a science, but there was a great deal in the enlightened mind, in the sanctified heart, the warm feelings, and sensibilities of the praying man of God, to make him in the pulpit and out of the pulpit what he required, in order to be a successful pastor. Mr. M'N. pointed out the great advantage of Sabbath-schools, not only to the scholars, but to those who conducted them, by leading them to take an immediate and lively interest in the advancement and prosperity of the Redeemer's kingdom. The churches, he was convinced, were not by any means run to the lees—there was still true stamina in the body, though it might require earnest and believing prayer to bring it out. He questioned if the churches, or even the ministers, had sufficiently drawn their attention to this point as they ought. There was a danger of looking too much to a certain kind of eloquence which consisted chiefly of sound—containing more noise

than real sense, and while he admitted there was room for considerable improvements, they should never lose sight of the great peculiarities of the ever blessed gospel of the blessed God. He could scarcely agree to dispense with the old Puritan divines, or with the old Nonconformists, as his brother Mr. Hannay seemed willing to do. (No, no, from Mr. Hannay.) Probably he meant that they were to extract the elixir from them, but it would be shortsighted and wrong to decrease them—they were giants on the earth, and there was danger of the younger brethren in the present day getting a little dwarfish. Were they to converse more with the dead, understand their principles, and drink into their spirit, there would be more success attending the cause of God. There was great need for prayer to the Lord of the harvest that he would direct the younger brethren to the proper points of the field, and give them grace to live and labour there. When God promised good things to the seed of Abraham, his friend, in rather dark and tempestuous times, he added, For all these things will I be inquired of by the house of Israel to do it for them. Pray always with all prayer and supplication in the Spirit for all saints, and for me—adds an inspired apostle and eminent preacher—that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel for which I am also in bonds, &c. It was God's special blessing, therefore, which made good ministers, and it was their duty to watch and pray, and not to faint under discouragement. Let them look out for men of bone and muscle, and of a firm texture of mind, who would not veer like the weathercock, and while they continued to direct their endeavours chiefly to the propagation of the glorious gospel, let them not neglect their denominational peculiarities, or permit others to take their honour from them.

MR. WILSON, Editor of the *North of Scotland Gazette*, seconded the motion. He urged at great length the necessity of employing men in the work of the ministry who would excavate the heathen at home—strong, earnest, intelligent men, with power and will to grapple with ignorance and prejudice in their most confirmed and hopeless forms. They must not be hothouse plants, but men able to fight on in the burden and heat of the day, or to endure the chilling frowns of opposition and adversity. He urged the necessity of instituting a chair of English literature in connection with the Glasgow Academy, to enable it to keep up with the spirit and requirements of the times. Support, he had no doubt, would be forthcoming were it applied for, both on this and the other side of the Tweed.

The motion was cordially agreed to, and the meeting separated.

BUSINESS MEETING.

ON Wednesday there was a Business Meeting of the members of the Union, in George-Street Chapel, when the report of the committee was read, and the different committees were arranged.

THE SERMON.

THE Annual Sermon was preached in Blackfriars'-Street Chapel in the afternoon to a numerous congregation by the Rev. Mr. Stratton of Hull, delegate from the Congregational Union of England. The Rev. gentleman chose for his text, Gal. chap. 4. verse 6, "Jerusalem which is above is free, which is the Mother of us all," and delivered on this subject an eloquent and impressive discourse, in the course of which he developed with singular clearness and beauty—the relationship of the heavenly Jerusalem—the sources of her tenderness, and the expressive and comprehensive character of her freedom. The peroration made feeling allusion to the bereavements which the Congregational Church had suffered by the death of several of her ablest ministers, who had been transplanted from the Jerusalem of earth to the Jerusalem of heaven, and the close was a brilliant appeal to the members and friends of the Union, to realize the responsibility which their present position and relationship involve.

PUBLIC MEETING OF THE UNION.

THE Public Meeting of the Union was held in George-Street Chapel at six o'clock. William Leslie, Esq. builder, in the Chair. The chapel was crowded to excess long before the hour, and many persons had to go away from the door, from

want of room in the building. The platform was crowded with ministers; the pulpit was also full; among the stranger ministers present, was the Rev. Henry Wilkes of Montreal, who had just arrived from America, and whose appearance was hailed with much applause. After devotional exercises,

The CHAIRMAN opened the business of the meeting. They had assembled to celebrate the thirty-seventh Anniversary of the Union, and in review of their past history, they found much occasion to thank God and take courage. Independency had not made much noise in Scotland—its principles being aggressive by the quiet operation of truth; but if its history were written, and the indirect as well as the immediate effects of its principles were known, it would be seen and acknowledged, that Congregationalism had no small share in promoting and securing the civil and religious liberties which Scotland now enjoyed. Mr. Leslie dwelt at some length on this topic, and concluded a highly practical speech amid much applause.

The REV. MR. SWAN, Secretary to the Union, read the substance of a Report for the past year. This document not only detailed the operations of the Committee, but contained extracts from letters and journals received from the various missionaries and ministers who labour more or less directly under the direction of the Union. The extracts read were of an encouraging nature, and touching notice was taken of the decease of the Rev. Dr. Russell, Rev. Mr. Watson of Musselburgh, late Secretary to the Union, Rev. Mr. Mackenzie, late junior tutor of the Academy, Mr. Yuill, Mr. Hill of Huntly, and Dr. Paine of Plymouth, which had taken place since the Union last met in Aberdeen.

From the Treasurer's accounts, it appeared that the income of the Society for the past year had been £1730, which was an increase of £170 on the income of last year. Of this sum £1720 arose from contributions, the rest was part of legacies left by the late Mr. Francis Dick and others. The sum of £888 had been applied for itinerancies, and £732 in supplemental aid to weak churches, the balance being expended in collecting and preparing historical records, &c. connected with the Jubilee, and other incidental expenses.

The REV. HENRY WIGHT, of Edinburgh, moved the adoption, printing, and circulation of the Report. After regretting the absence, from affliction and bereavement in his family, of Mr. Morrison, who was to have moved this resolution, Mr. W. briefly, but feelingly, alluded to the changes referred to by the Report, particularly in the removal of much loved and respected brethren from amongst them. The prayer of all should be, that the mantle of those who had departed might descend upon those who remained and who succeeded them. This was now their thirty-seventh anniversary of the Union, and though the reports which had from time to time been submitted showed no sudden start, they showed a permanence, steadiness, and vigour which were highly gratifying. Congregationalism was not like the granite pillars of that northern city—they were strong and beautiful, but they did not grow.—Congregationalism was like a tree—it had growth in it. He quite agreed with Mr. Hannay, that they must have a continual supply of men to assume the office of pastor who were up to the age, though he might not agree with his brother as to what constituted a man's being up to the age. They should have men able to preach and to defend the gospel against all the opposition that could be brought to bear against it,—men able to stand up against the spirit of the age as well as to go along with it. It was, no doubt, very desirable to get first-rate men to fill the office of pastors, but the fact was, that amongst ministers it would be found that there were as in all other professions, a middle and two ends. A few men up to any thing and every thing, a few just the reverse, and a large proportion between the two. They must just take these men as they find them, and be thankful that such a variety of mind had been created. Churches as well as ministers sometimes took notions into their heads. He (Mr. W.) heard the other day of a church, not in Scotland but in England, which had been almost entirely gathered together by a minister. He had lived and worked long among them, and had carried them on till they rose to be a large and respectable church, but after thirty years' service they discovered that he was not up to the age, and dismissed him. He confessed to being a sort of conservative,—why, like Lord John Russell and Macaulay, he was for taking things as they were, and endeavouring to make them better.

MR. PATTEN (who was perched in the pulpit!) seconded the motion, assuring the meeting that his exalted position was the result of his humility. He had not been able to obtain even standing room in the chapel or on the platform, and having

been beckoned to go up to the pulpit by one of the pastors of that church, he instantly obeyed. Mr. P. expressed his high opinion of the importance and magnitude of the work in which the committee had been engaged, and complimented them on the manner in which they had performed it.

The motion was cordially agreed to.

The chairman in a few, neat, and appropriate sentences, introduced Mr. Stratton of Hull, the representative of the English Congregational Union.

MR. STRATTON was received with much applause. He expressed his gratification at being privileged to take a part in proceedings so interesting and so important, and expressed it as his opinion, that the English and Scottish Congregational Unions should be united by far stronger ties and reciprocal manifestations of regard than hitherto. The new and remarkable facilities for travelling were a great encouragement to the closer intimacy of which he spoke. He had been instructed by the brethren in the south to present their warmest sympathies with the Scottish Union under their recent sore bereavements. One of the departed ones was well known throughout the country—his praise was in all the churches—Dr. Russell of Dundee. Many, many a heart had been comforted by his writings, which had never heard his voice. They ought not, however, to be too selfish: their departed brethren, they had good reason to believe, were at that moment encompassing the throne, singing the song of the redeemed. He had also been charged to congratulate the Scottish Congregational Union upon having paid their debts, and, in a world like ours, that was no small cause of gratulation. After referring to the late Jubilee occasion, and alluding to the circumstances accompanying the year of Jubilee in ancient times, Mr. S. said,—Now, I do not think any of us has a right to assume that we are individually or collectively free from every fetter, but still we are entitled to say that, as a denomination, ours is pre-eminently a free denomination, and if every fetter has not fallen off, yet we have in this respect a vantage ground as compared with others. As a body we have free hands and hearts. Freedom was ours before it belonged to others. They have taken the name, we have had the thing, and we should rejoice that they have to some extent come into participation of that which we have enjoyed from our birth. There is another point to which I would wish to allude—the struggle for Christian truth which seems to be coming on in forms perhaps such as have not presented themselves before. There are under-currents all around us in society full of fearful import. Not that I tremble for the ark of God—it is safe—it is kept by a divine power; but still society may be convulsed to its very centre, interests dear to our hearts may be sacrificed, and the immortal interests of our fellow men are at stake. Mr. S., in allusion to the sentiments of Mr. Hannay on the previous evening, and the contrary opinions which he had heard from other brethren, expressed it as his opinion that both parties were right, but that they looked at the subject from different points of view. He thought that they had among them those who not only knew the men, but would be the men. He hoped that their younger brethren would continue sound on the great essentials of religion, put their shoulders firmly to the wheel, and go boldly forward in the work which lay before them, trusting to a higher hand to prosper them. If they did so, the thanks of future and grateful generations would be awarded to them. In conclusion Mr. Stratton expressed his great pleasure in being present, and his conviction that he would long retain a recollection of that meeting.

The REV. MR. TAIT of Blairgowrie submitted a resolution to the effect that the meeting viewed with thankfulness the fact that peace and harmony had prevailed and increased throughout the Union during the year, that Sabbath-schools and Bible classes were receiving increasing attention, and that many of the brethren had been enabled to continue their system of itinerating labours. At some length and with much ability, Mr. Tait dwelt upon each of the topics indicated in his resolution, and urged the brethren to cultivate a spirit of humility as the best safeguard against attacks from without or from within.

MR. A. LOW, from Dundee, seconded the motion, which was cordially adopted.

The REV. HENRY WILKES of Montreal was then introduced to the meeting, and received with much cordiality of feeling. He commenced emphatically with the words of the Psalmist, "Behold, how good and pleasant a thing it is to dwell together in unity." Thirteen years had run their course since he met with his brethren of the Congregational Union of Scotland. That was a long period in the life of one man, or of a body of men like those who composed the Union. And many changes had occurred in the course of its progress; but still they "dwelt together in unity."

That was a delightful thought. Bless God for it. Great changes he had said had taken place since he was a member of the Congregational Union of Scotland,—changes in the physical—changes in the moral world. What physical changes had been induced? It was just fourteen days and one hour since he stepped on board the steam-boat at Boston, in America, and there he was in the city of Aberdeen, in Scotland, more than 3000 miles from the port of embarkation. Was not that a change from the days of old, when five or six weeks was accounted a good passage across the Atlantic? Let them just think of that, and of what steam had done in it. When he left Montreal, he was drawn in a sledge across the St. Lawrence, a distance of seven miles, then they had wheels and rough enough road until they got to the railroad in Vermont, and then it was steam, steam, steam, all the way to Montrose, and then the four wheels to Aberdeen. Observe also the certainty with which one can now calculate a passage across the wide Atlantic. He said to himself, just three weeks ago, when at home, "Now, I want to go to the Congregational Union Meeting in Scotland, and to be at Aberdeen on the 4th of April; and if steam will do it, and God's Providence permit, the thing is done. And so it is, for here I am amongst you to-night, and I heard the delightful sermon of our English brother in the other chapel to-day. Thus much for physical changes. But there has been moral changes too. When I looked around me in your meeting to-day, I missed one, and another, and another, of my brethren who were fellows of your cause. I look in vain for that portly form, that noble forehead, intelligent eye, and heaven-beaming countenance of the venerable Ewing—and your late Secretary, the excellent Watson—and your gifted and highly honoured father and brother, Dr. Russell of Dundee. Where are they? They were not there, and why?—God took them. Where Mr. Mackenzie?—God had taken him. Well, be it so. Their work on earth was done, and they had gone to the Jerusalem above, "the mother of us all." But they have not all been taken. Their dear brother Dr. Paterson was still there, and oh, he did love to look upon his good-natured face. And there were others also, whom God had yet spared of the former generation, and let them be thankful the young were rising up to fill the blanks the old had left behind them when they fell asleep in Jesus. Now, what was he there for? For three purposes. First, To tender to the Union the cordial sympathy and affection of the Congregational Union of Eastern Canada. It consisted of 24 churches, having 1250 members, and about 1400 pupils in their Sabbath-schools. He supposed they preached the gospel every Lord's day to about 4000 hearers—in the woods, in the townships, and villages in various parts of Eastern Canada. In Western Canada they had about 35 churches—thus making about 60 churches in Canada, East and West; and when he went there, thirteen years ago, he questioned if there were 9 churches scattered throughout the country. Let them thank God and take courage, they were all at peace; and he offered, in their name, fraternal congratulation. Secondly, He had come over in the character of an applicant to Scotland and to England. They had a place of worship in Montreal which had become too small for them, and in their straits they had faith to build. But just as they had finished their noble structure, a commercial pressure came upon them, and unless christian-hearted England and Scotland gave them speedy relief, he was afraid they must lose it. The church for which he thus pleaded had strong claims on their brethren in this country. It was composed of Scotch, English, Irish, Americans, Canadian people, and the descendants of all these different races; yet diversified as they were in habits, modes of thought, and predilections—different as were their ideas of social and domestic economy, they worked together in harmony, and enjoyed unity and peace; and this he attributed, by God's blessing, to the perfect freedom and harmonizing tendencies of Congregational polity. Thirdly, He was anxious to interest the churches in Scotland more fully in the work of Colonial Missions. Those missions in connection with the Congregational Churches were of great importance, not toly because of the diffusion of the gospel among a necessitous population, but because they maintained great principles of immense moment to the welfare of a rising country. Unceasing attempts had been made for a long season to inflict an Established Church upon Canada. Against this they had been called to struggle; and he felt persuaded that the unvarying testimony and efforts of the Congregational Churches, Baptist and Pædobaptist, had done very much to enlighten the public mind, and to prevent a catastrophe from which he thought they were now pretty safe. The various ecclesiastical systems were brought into a position very much on a level in their

new country. A few years ago it happened that he had engaged to preach in a school-house in one of the townships on a given evening. Afterwards the Lord Bishop appointed a sermon at a later hour. He announced the intended service of the Bishop, and as Congregationalists predominated in the township, and there were few Episcopalians, the Bishop's congregation was greatly increased by the previous service. He and his Lordship thus stood in the same position in relation to that community, and were heard by the people simply as preachers of the word. The people in Canada desire the continuance of this equality. They have no notion of placing one denomination above another. Let all support their own, and let all seek to do whatever good they can. They had glorious freedom in America—much freedom in Canada; England with all its fetters was a glorious country, and Scotland, with its lofty intellect and unbending integrity, topped them all; but America was going a-head. As an illustration how they managed to afford wide circulation to the best works, he might mention, that crossing in the steamer, he had read Macaulay's History of England; and what did they think the two volumes, which would cost one guinea and a-half in England, had been bought in Boston or New York for? only two shillings sterling! Think of that—Macaulay's History, in two volumes, for two shillings English currency! So the Yankees after all were the men for going a-head. And let it be remembered that they are the descendants of Puritan forefathers; their institutions are based upon the principles we endeavour to maintain; and thus, if we would raise our colonies into vigorous young nations, we must see to it that these principles have their place both at the foundations and in the superstructure.

DR. ALEXANDER.—Allusion had been made to the losses sustained since last meeting in Aberdeen by death, but there was cause to be thankful that although some of their foremost men had fallen, there were some present yet who had long held a place in the front ranks of Congregationalism. He rejoiced to see so many of his ministerial brethren not only able, but willing to work. There were some blanks also occasioned, not by death, but by the pressure of time-honoured age. They had not the presence of their revered father Dr. Wardlaw, who was with them on a former occasion, nor of his friend Mr. Knowles of Linlithgow, whose soul was so buoyant within him six years ago because the meeting was held in his native city, Aberdeen. But though men die, or become old, the Church of God will never perish—it is always young; and looking at the meeting now assembled, he could not help remarking that it bore a younger, fresher, and more enthusiastic aspect than did the meeting held six years ago. He had a resolution put into his hand which called on them to look back with thankfulness, and forward with hope. So much had been said of the history of Independency during the last fifty years, that it was difficult to advance either a new thought, or to use a new mode of expression on the subject. But at such a crisis it was impossible not to look both backwards and forwards. And the prospect would borrow much of its character from the retrospect. Had they made progress? Had the machinery of Independency answered its purpose? Had they done any thing as a separate denomination that entitled them to respect and confidence? They had now had a fair trial. There had been sufficient time to prove the experiment. His motion asserted, and he was there to maintain, that after half-a-century's trial, they were in circumstances which would justify them in saying, that they could offer adoring gratitude to God for what he had done for, and what he had done by, their churches. He did not say they had succeeded to the full extent of their wishes; but he did say that they had succeeded to an extent which fully justified them in forming a resolution expressive of adoring gratitude to God. Let them look at Independency in its numerical character in Scotland. They had now about 100 churches. That might be no great matter after all for fifty years' labour, it was only two churches a-year. Well, but even numerically, they stood on no mean ground. Could the Church of Scotland show as much progress? Was she even in as prosperous a condition now as she was fifty years ago? He did not think their brethren of the United Secession had added a hundred churches to what they could number half-a-century ago; and as for their brethren of the Relief, they were yet farther behind. These two bodies of dissenters had been joined together, and this he thought they should have done long ago; but after all, and looking at their previous organization, he did think that in point of progress, Independency was still a-head of them both. It was satisfactory also to know, that no great form of error, no party denying the great cardinal doctrines of the gospel, had made equal progress during these fifty

years. Had they not then cause to rejoice, to thank God, and take courage? Their progress became also more apparent, when they looked at the difficulties with which their fathers had to contend in the early history of Independency in Scotland. In 1797, they formed their first Independent Church in this city. They were poor men, but men of strong faith, who formed that church, and such was the character of the first Independents in general, of their preachers it might be said, as it is said of the Great Preacher, that "the common people heard them gladly," though the privileged and wealthy classes would fain have frowned or trampled their cause down. The principles of Independency were not yet popular in Scotland. With all their intelligence, there was an idol to which the people of Scotland were very much attached,—he meant tradition,—and, just as some farmers would still use implements of husbandry after they had become sensible that they could not be defended on intelligent grounds, just as those farmers would silently hear an argument proving this to a demonstration,—so the people of Scotland, or very many of them, refused to give up old associations after they had ceased to defend them, and would cling to them, for no other reason but from a prejudice that they were the traditions of their fathers, and therefore must be conserved. In Presbyterianism there was much of this. It was the aim and object of Independency to break through all such bonds, and to proclaim perfect freedom of the individual mind. The Independent Churches had done much to break down these prejudices, and by God's blessing they would yet do more. Then what had God done by their churches? The fact could not be questioned, but must be, and indeed was, admitted by candid men of all denominations, that the Independents had been honoured to lead the van in proclaiming the right of every man to enjoy perfect freedom of thought and action in matters of religion. Their name implied this, a name often much misrepresented and misunderstood, so much so that he had himself conversed with a person who argued, that to assume the name of "Independent" was blasphemy, inasmuch as we are all dependent on God. In reply to this it was shown, that it was not independence of God—of his spirit, his providence, or his law; or even independence of the good opinion and brotherly counsel and aid of fellow Christians that the name implied, but simply freedom from all internal control, so that they might do as God had appointed them according to their own convictions, and without being controlled by any, but free to hold fellowship with all the people of God; on hearing which the good man exclaimed, "Is that what you mean by Independency?—well, sir, that's grand!" He always thought that it was on all hands admitted, that the Independents were the first and the consistent advocates of civil and religious liberty in this country; but Doctor Hetherington had found out that this was a mistake, and had contended in his history of the Westminster Assembly that this country owed its civil and religious liberty to the Presbyterians. There was a piece of news for them. Had the Presbyterians no hand in making the Confession of Faith? and was there not in that Confession a 23d Chapter that said something about the civil magistrate and religion? Then there was in the Assembly a Scotch Presbyterian, Mr. Baillie, who had written some letters of the progress the Divines were making in drawing up their code of civil and religious freedom. These letters were printed, and in one of them Baillie said, "The Independents are very troublesome," they were "great talkers;" and they, the Presbyterians, "cared not to answer them." But he adds, "When our army comes up, we will hear what they say." That was the way in which the Presbyterians had secured the civil and religious liberty of the country in bygone times. He had also read a book—"The Hind let loose"—which did not certainly give the Presbyterians the credit of securing civil and religious liberty to this country. Every historian of any note had given the same opinion. Hume, Sir James Mackintosh, and Mr. Hallam, all agreed in setting forth the claims of the Independents to this honour; and Mr. Macanlay had also dwelt upon the subject at great length, in his profoundly accurate and singularly eloquent *History of England*. Dr. Alexander then contended that the Independent Churches of Scotland had been the first to take their stand on the principle, that the Christian people who supported their own ministers had the free and unfettered right to choose them; they were ever foremost in maintaining the spirituality of Christ's Church, and had never ceased to maintain their principles, while other Christian Churches around them, even in their purest forms, set a limit to the free choice of the people. Presbytery limited the number of ministers by its law of license; and then it limited the choice of the people by sitting in judgment on the

man they had licensed,—while Independency left every church to choose a pastor without restriction. If without a college education that was no hinderance, if with a college education, so much the better; and if the church were satisfied, their christian brethren of other churches had no right to complain. In looking forward to the future, he would borrow a beautiful simile they had heard in that most eloquent sermon which their brother from England preached that day, and say that he looked upon Independency as being in the straits of Thermopylæ. A great struggle was before them—great questions would come on to be discussed; and he firmly hoped that the great problems God had given their denomination to solve, would be worked out by them religiously, earnestly, and successfully. He believed that not the Church alone but the State also, was deeply concerned in the success with which these problems were solved, especially that great and pressing one arising out of the *identity* of the governors and the governed—a problem that was now pressing upon the minds of all thoughtful men. Let our people be earnest—let them give themselves to the great work—let them feel that a great work is to be done—let them be prayerful—let the word of God dwell in them richly—let the pastors be such men as we heard described and desiderated last night—let the people be such as they, too, were characterized—let them co-operate together in the great work which God has put into their hands to do—and let them continue in earnest prayer to God, that he would send down on us the healthful spirit of his grace, that we may preach and hear as those in whom the spirit dwells—that we may be all “spiritually minded, which is life and peace.”

THE REV. DR. PATERSON seconded the motion, which was passed cordially.

THE REV. MR. CAMPBELL of Edinburgh moved a vote of thanks to Mr. Stratton for the able and admirable discourse they had that day heard.

MR. STRATTON returned thanks.

Part of the 72d Psalm was then sung, and the meeting separated at ten o'clock.

PUBLIC BREAKFAST.

THE Public Breakfast of the Union was held in Bon-Accord Hall, George-Street, on Thursday morning, at nine o'clock—after devotional exercises in Blackfriars'-Street chapel. The Rev. David Wallace, of Frederick-Street church, presided,—supported on the right by the Rev. Mr. Stratton of Hull, and on the left by the Rev. Mr. Wilkes of Montreal. About a hundred and fifty members and friends of the Union were present. A blessing having been asked by the Rev. Mr. Arthur of Helensburgh, the party partook of one of the most substantial and well-served public breakfasts that were ever furnished in Aberdeen, and which in every respect did the greatest credit to Mr. Mollison of the Union Hotel, by whom it was provided.

THE CHAIRMAN, in opening the business of the meeting, congratulated the friends of the Union present, on the happy and cheering character of the services in which they had been previously engaged. Much had been said, and well said, about ministers being “up to the age,” and of our Academy sending out men who would be equal to the wants of the present day; but he would just remark that, if their Academy so educated and trained their students that they could be “up to the Bible,” they would then be found to be men up to any age, and those were the men which were wanted to promote the interests of the Redeemer's kingdom.

MR. CULLEN then read a Report from the Widows' Fund of the Union. From this statement it appeared that the fund had been instituted in the year 1820, and was intended not only to provide assistance for the widows of deceased ministers, but for the pastors themselves, who, in the decline of life, might be in circumstances to require such aid. The plan originally proposed was, to have a sinking fund formed of free contributions and donations, the interest of which would go to increase the annuity, which the committee, for the time being, might be able to afford out of the Assurance Fund, which would be made up of an annual subscription or premium of one guinea a-year, to entitle to participation in the benefits of the institution. Mrs. Ewing, wife of the late Rev. Greville Ewing of Glasgow, it seems, was able to raise £900 by the sale of “The Congregational Discourses” which she collected, and had printed and subscribed, and this sum, with free contributions, and a legacy by the late Francis Dick, amounting to £1250, now placed in the hands of the committee of the Union such a sum of total interest, that they could afford to give ten, fifteen, twenty, or twenty-five pounds a-year to the widows

of their deceased ministers, according as their circumstances might regulate the distribution. He strongly urged the whole of the ministers of the denomination to support the fund, and recommended also that local committees of ladies should be appointed in the different churches, to collect free contributions towards it.

MR. WATSON, Secretary to the Aberdeen Fire and Life Assurance Company, assured the meeting that no Assurance Company would hold out any thing like the same advantages which this fund afforded, and which arose, of course, from the amount of the free contribution fund.

MR. GEORGE MAITLAND offered a Committee of ladies for Aberdeen, and this idea was generally well entertained. The Report was cordially approved, and the best thanks of the meeting tendered to Mr. Cullen, as Secretary to the Committee.

MR. LOW of Forfar then called the attention of the meeting to the case of Mr. Shore, and after stating the facts connected with it, moved the following series of resolutions:—

I. That this meeting, aware that the Rev. James Shore, who lately dissented from the Church of England, is at present a prisoner in the jail of Exeter, at the instance of the Bishop of Exeter, for the expenses incurred by the Bishop, in prosecuting him for exercising his right of preaching the gospel of Christ, do deeply and cordially sympathise with him under these circumstances.

II. While this meeting admire the noble and apostolic spirit displayed by this persecuted man of God, in declaring that the bare walls and iron grated windows of his cell have not changed his principles; and that, should the conviction which brought him to that cell keep him there, he will live and die in the unwavering opinion, that in matters of religion, man is responsible to God alone; they, at the same time, cannot express too strongly their abhorrence of those odious laws, under which he is now suffering the loss of liberty.

III. That this meeting is fully convinced that the time is now come, when the civil sword should be taken from ecclesiastical hands, who have used it for the suppression of liberty of conscience, the obstruction of the cause of Christ, and the injury of the best friends of the human race.

IV. That this meeting earnestly desire that the Rev. James Shore be speedily freed from Episcopal persecution, by a legal enactment, just in its provisions, and unobjectionable in its principles.

V. That this meeting authorise the Chairman to sign and transmit these resolutions to the Rev. James Shore.

If these resolutions were agreed to, he would move that a petition to Parliament, in favour of Mr. Bouverie's Bill, should also be adopted, and he felt assured that nowhere would Mr. Shore have more lively sympathy manifested towards him than in the hearts of the members and friends of the Scottish Congregational Union. This sentiment was cordially approved. Mr. Low then read the petition.

Unto the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

Humbly Sheweth,

That your Petitioners regard with unqualified dissatisfaction, the continued existence with the force of law of the Canons of 1603, whereby clergymen seceding from the Church of England, are interdicted from preaching the gospel of Christ; and thereby, their privileges as Christians, and their rights as British subjects, are denied them.

That your Petitioners regard the Clergy Relief Bill, introduced by the Honourable Member for Kilmarnock, and now before your Honourable House, as a measure of justice and equity, absolutely necessary in order to remove a foul stain from the Statute Book of Britain; but your Petitioners, at the same time, regard the case of the Rev. James Shore, now in Exeter Jail at the instance of the Bishop of Exeter, as one for which provision ought to be specially made in that Bill.

May it therefore please your Honourable House, to cause that provision be made in that Bill for the case of the Rev. James Shore, and to then pass the said bill into a law as speedily as possible.

And your Petitioners will ever pray, &c., &c.

MR. HENRY WIGHT seconded the motion. He knew Mr. Shore, and had met him at Carlisle a short time ago. He was one of the most modest, humble, and quiet looking persons they could imagine, promising nothing in his appearance that indicated the lion-heart that was within. When at Carlisle he had called on the Evangelical Clergymen of the Church of England there with a view to enlist a feeling amongst the Evangelical members of that Church in Mr. Shore's behalf, but they were so frightened that the Bishop would be down on them if they interfered in any way in Mr. Shore's case, that they would do nothing for him. How

painfully did that show the bondage of an Episcopate and a State Church? He sincerely hoped that no exertion would now be spared to abolish those tyrannical and monstrous evils in Ecclesiastical Courts in England, from which Mr. Shore had suffered so much. The last rage of the Civil Ecclesiastical Courts of Scotland had been abolished in his day, but he remembered well on the remnants of the old Commissary Court, and if the Dissenters of England did their duty the Court of Arches must also be speedily annulled.

MR. STRATTON made a few observations in explanation, and warmly supported the motion.

The resolutions and petitions were then agreed to. Petitions, both to the Lords and Commons were immediately put in course of signature, and ordered to be forwarded for presentation to Earl Ducie and Mr. Bright. Copies of the resolutions were ordered to be forwarded to Mr. Shore.

MR. WILKES rejoiced in the spirit of freedom which these resolutions and petitions breathed. He rejoiced in the sympathy which the Congregational Union of Scotland thus evinced for Mr. Shore, and he felt assured that the time was fast approaching when England, glorious England, for he must still call her a glorious country, would be delivered from the bondage of a state church. He belonged to a country where the friends of the Redeemer could preach where they liked, and how they liked, with no Bishop of Exeter, or of any other place, to interfere with them in the full exercise of freedom.

MR. CULLEN then announced that a contribution of £5 to the Widows' Fund had just been handed him from a friend in Aberdeen. The meeting then separated.

BUSINESS MEETING.

AN adjourned meeting of the Union was held in George-Street Chapel, for business, at One o'clock. The time was chiefly occupied in hearing verbal reports from different ministers connected with pastoral charges in our large towns, as to what their respective churches had done, and were doing, with a view to reclaim the depraved among the masses. Mr. Cullen of Leith and Mr. Low of Forfar especially, gave some deeply interesting accounts of the success that had attended their local home missions, and a spirit of energy was evidently infused into the minds of all present to enable them to prosecute yet more practically and perseveringly this important department of Christian effort. The meeting closed its business at three o'clock.

PUBLIC SOIREE.

A SOCIAL MEETING was held in Blackfriars'-Street Chapel in the evening at half-past Six o'clock—the Rev. Ninian Wight, pastor of the church assembling there, in the Chair. The platform was filled by ministers, and the attendance so far exceeded the limits of expectation, that upwards of two hundred tickets were sold at the door. Every seat on the ground floor was filled, and a large number had to be supplied with tea in the gallery. After partaking of a well provided tea,

The CHAIRMAN introduced the business of the evening by a few pointed and pertinent remarks. He rejoiced in the happy and encouraging character of the proceedings of the Anniversary of the Union, which they were now about to close. They gave good evidence of progress—that progress may have been slow, but it had been sure, and, after all, the slow and sure progress was the best. They had only, it was true, increased the number of their churches by a hundred during the last fifty years; but that was encouraging. They were not churches of mushroom growth, that must decay as rapidly as they come to maturity; but churches, which from the soundness of their doctrine, purity of their discipline, and liberal and enlightened character of their polity, must ensure their progress and permanency.

MR. SWAN, Secretary to the Union, rejoiced that the meetings of the Union in Aberdeen had been so successful and so encouraging, and it was therefore to him a pleasing duty to acknowledge the able services of the Local Committee, and the generous hospitality which the stranger brethren had experienced. The Committee of the Union would be thus encouraged to hold an Anniversary soon again in Aberdeen; and he felt assured that they were fully convinced of the advantages which attended their meeting thus from time to time in different parts of Scotland,

and not year by year in Edinburgh and Glasgow. They could not be held in a more appropriate place than in a city of which "Bon Accord" was the motto; famed not only for its "ragged schools," but its "ragged churches" also. He believed that these institutions were calculated to fill a more prominent place in the history of the Christian enterprise than they had yet held, and he knew of no body of men who were more fitted to encourage such a system of effort, than the ministers of the Congregational Union of Scotland. He hoped they would multiply and spread; and his confident belief was that they would be blessed by God to produce a glorious revolution in Society.

The REV. MR. CAMPBELL of Edinburgh, said his heart was encouraged by the expressions that had fallen from his beloved brother, Mr. Swan, regarding ragged schools and ragged churches. He felt persuaded that the true way to Christianize the outcast masses was to concentrate effort in particular localities,—and he knew of no institution better constituted for this end than the Congregational Union of Scotland, and no scheme of practical operation more likely to produce, by God's blessing, the desired results, than that which they had already in operation in the city of Aberdeen. He rejoiced that Aberdeen was taking the lead in this matter; in no other way could they reach the depraved masses, nor could they discharge the responsibility as pastors of the people, until every man and woman amongst them, each in his own sphere, and each in her own circle of influence, became a preacher of the gospel of Christ. Mr. Campbell then, at considerable length, and in his usual lively and philosophical manner, addressed the meeting on the necessity and advantages of Christians of all denominations cherishing a catholic spirit, and uniting for great practical ends, in so far as they were agreed. The meeting cordially expressed its approval of the sentiments expressed.

MR. STRATTON of Hull followed. He was quite delighted to find that the interest of the anniversary had not declined with the public meeting, as had been feared by some, but that they had been privileged to enjoy an animated breakfast on the morning, and are now assembled to enjoy their tea in a chapel at night. Well, at first sight it did appear that this was something new under the sun, and he felt inclined to think that it was somewhat incongruous; but on revolving the subject in his mind, the idea of the "upper room" at Jerusalem, where the first Christian church assembled, and where the brethren had all things in common, suggested itself as an illustration of the happiness which Christians would realise by partaking of social refreshment in the place where they were accustomed steadily to worship God; and the associations of that upper room were also of a nature, not only to teach the lesson of brotherly love, but of aggressive effort; then did the early Christians continue in earnest and devoted prayer, until the Spirit descended on them copiously; and from thence did they emerge, each man to become a preacher, and each woman to plead with her fellow women to partake of the blessings of salvation; until, in one day, three thousand souls were added to their number, and the Lord added to them daily of the saved. The Rev. gentleman at some length, and in melting tenderness, encouraged Christians to make individual exertions to promote the cause of Christianity in the world.

The REV. MR. FORBES of Fraserburgh delivered a highly philosophical and practical address, in which he contended, with much force and conclusiveness, that the major propositions of Christianity must be supported by the minor ethics, before the christian church can expect to exercise that influence in the world which her divine founder intended her to subserve.

The REV. MR. WILKES was the last speaker. He gave a history of what was doing in Montreal in furtherance of Christianity, and urged the necessity of Christians in this country sending out or supporting local missionaries amongst the new settlers, who were their own countrymen, but afterwards lost their religion when they got across the wide Atlantic. The Rev. gentleman pleaded eloquently on behalf of colonial missions, and concluded amid the warm applause of the meeting.

The CHAIRMAN then put several votes of thanks to various officials, and concluded the meeting at a quarter to ten o'clock, the interest having been well sustained throughout the evening.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1849.

TO INDEPENDENTS.

Self-knowledge is a well-worn topic: but, like many an other such, it is rather better treated as a topic than exemplified as real. Its importance to ecclesiastical bodies, and to the several members of them, bears the same proportion to its importance to spiritual men, which the things that are distinctively ecclesiastical bear to those which are distinctively spiritual. To you, however, every thing ecclesiastical has a spiritual aspect; though it is not so to all men. To you, then, as ecclesiastical persons, or bodies, the importance of self-knowledge is peculiarly great. To mistake your ecclesiastical character, or state, or reputation, leads to a misconception of your spiritual duties: the mistake itself, too, is an almost certain indication that your spiritual condition is unhealthy.

To men wishful to obtain self-knowledge, to obtain it is an easy task. "What, know ye not your own selves?" said the apostle; indicating both a duty and the facility of its discharge. The difficulty of determining our ecclesiastical character and condition, is considerably less than that of determining our spiritual; indeed there is not any where the spiritual is apparent.

It is not by mere self-inspection that self-knowledge is attainable. It should be attainable by self-inspection, in conjunction with the study of a perfect standard, God's descriptions of spiritual men and spiritual churches. Yet we seldom find the knowledge actually gained, unless observation be directed to such existent varieties of character and state, as it pleases God to bring into visible juxtaposition with our own. For sin's promptings generally issue in the partial reduction of scriptural standards towards our own condition; principles and precepts being so interpreted and so applied as to form ideal perfect men and perfect churches very like ourselves. But a check is given to such promptings when we look on living men and actual churches, and discover, haply other, illustrations of the spiritual life than such only as we usually exhibit. We may feel no obligation to become in all respects what these men and these churches are; rather than that, we may even think it fitter to continue to be precisely what we are at present; we may shrink, too, in godly jealousy for purity of motive, from striving to equal or excel our brethren: while the sight of them shall still constrain us to inquire if

there be nothing lacking in our faith, or if the faith we have be fully and consistently expressed. And that only when our observation is thus exercised, a suitable self-knowledge can be gained, is suggested to us with a singular significance, when Paul says, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

The *odium theologicum* has, probably, its much most virulent expression in the specific form of *odium ecclesiasticum*. It seems, too, inevitably necessary that the holders of the purest system shall be eminently tempted both to scornful negligence of such as differ from them, and to acrimony when remarking on the seeming excellences that they cannot overlook. I speak not of what should be, but of what, through sin, is and cannot but be; and I speak not of necessarily prevalent temptation, but of necessarily besetting.

You, now, esteem yourselves, and I think rightly, the possessors of the purest polity. Supposing this the fact, you are not, by necessary consequence, the subjects of the haughtiness and rancour thus exposed; but you are necessarily assailed by temptation to such spiritual wickedness. It is a spiritual maxim, that the evils whereunto we are especially exposed, are certain to subject us, if we be not systematically on our guard against them. It is not unlikely, therefore, and the probability is even strong, that you do not candidly and wisely watch the conduct, and investigate the principles, of other churches. Can any good thing come out of Nazareth? Come and see.

For surely you will not affirm, that God, in His sovereign administration of His spiritual blessings, grants no peculiar favour to the holders of inferior polity to yours. You have well known some Arminians more devout and zealous than some Calvinists: you have known Arminians whom you would prefer to be, than to become such Calvinists as you have sometimes witnessed. And the truth ecclesiastical possessed by some sects, though but in your esteem of small amount, may through God's grace, be operative so as to effect results which, if not in all respects deserving admiration, the truth not being free from error, ought, notwithstanding, to excite your consciences to powerful action. And while a larger measure of the truth respecting polity is yours, your Brethren, possibly, have juster views of certain elements of human nature, of the circumstances of the times, and of the general, I say not spiritual, education fitted for themselves. If, however, they be thus blessed, especially if they have grace also to be eminently faithful to their ecclesiastical convictions that accord with Scripture, they will surely do no little that may lawfully arouse you to fresh thought and effort; making your acquaintance more exact with what you are, and improving your ideas of what you should be. The best instrument is, doubtless, something; and that I suppose you to possess. But to demonstrate its excellence, the workman must know well the texture of the material beneath him, and its various susceptibilities; must be skillful in manipulation; and must be faithful to the trust that he receives; and of all this, I cannot take for granted that it characterizes you. Perhaps it is eminently yours; but you have no warrant to believe this, till you fairly estimate your neighbours. You cannot know yourselves till you do

justice unto others, till you have both their present excellences and your own, you will not be worthy of your glorious polity.

Arguments, I once read, are like bullion; testimony, like bankers' notes, is dependent for its worth on the reputation of the issuer. You regard your polity as arguments; the world esteems it testimony and inquires the name of the subscriber. "I promise to pay:" but *who* is "*I*?" You are Independents, and believe and testify to certain matters; *who are you*? Is the *general* education of your faculties in keeping with your rather lofty tone and bearing as ecclesiastics? Can you administer your polity without offence to those whose *general* education is superior to your own? Are you expert and quick in the application of your polity to time's designedly perpetual changes? Do you know how to act on human nature, as well as you know what to use when acting on it? You have wisdom; are you apt to teach it? You have great principles; are you great men? You believe God; do men believe you? You know the truth; do you know yourselves?

UNITAS.

THE SCRIPTURAL MEASURE OF CHRISTIAN LIBERALITY.

ARE the people of God, under the christian dispensation, bound to contribute *as much* for the maintenance of religion as were the saints under the Old Testament economy? is a question of some moment, and hence worthy of serious attention. Under the patriarchal times, it would appear to have been the practice of the saints to give a tenth part of their substance to the support of God's cause; hence Abraham gave to Melchizedek "priest of the most high God," tithes of the spoil he had taken in war. (Gen. xiv. 20.) Jacob also vowed to God, saying, "Of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. xxviii. 22.) And when tithes are first referred to by Moses, they are introduced as something which had been long understood and established in connection with the service of God, and therefore requiring neither explanation nor argument to their adoption: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. xxvii. 30.) Throughout the Mosaic economy this law was enforced. Each Jew was bound to contribute a tenth part of his yearly substance to the maintenance of divine worship. The favour of Jehovah was given, or withdrawn, according to the conduct of his ancient people in this matter. When they withheld their tithes, he "smote them with blasting, and with mildew, and with hail in all the labours of their hands." And when they brought "all the tithes into the storehouse," he "opened them the windows of heaven, and poured them out a blessing." (Mal. iii. 10—12.

As the giving of a *tenth* of their periodical income to God was a duty not originally enjoined on his people by Moses, but was in force long before the dispensation bearing his name, is it, or is it not, binding after the Mosaic economy has been superseded? There is certainly no *direct* statement in the New Testament either affirming or denying its abrogation. It, in this respect, stands in the same position as many other

things connected with the old dispensation, some of which perished with it, and some of which have been incorporated with, and enlarged and perfected by the new covenant. We must, then, in determining, so far as can be, whether Christians are under obligation to give the *same amount* to the cause of God, as did his people of old, argue the matter from the general bearing of certain facts and principles which seem to cast some light on the subject.

1. There are many Old Testament prophecies which affirm that the liberality of the New Testament times shall not, at least, be less, than under the law. "The kings of Tarshish, and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts, . . . He shall live, and to him shall be given of the gold of Sheba." "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense. . . . All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar. . . . Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God. . . . The glory of Lebanon shall come to thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary. . . . For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." (Ps. lxxii. Isa. lx.) If such prophecies have any reference to New Testament times, they plainly indicate that the people of God in these times, shall not in liberality be behind the saints of former days. And if the scripture prophecies of what shall "come up with acceptance on God's altar," be any indication of his *will*, then, certainly, those above cited must conduct us to the conclusion, that it is *his will* that Christians should not be *less* liberal in maintaining his cause, than were the saints in Old Testament days, who gave a *tenth* of their means.

2. The duties of the Christian Church are greater than were those devolved on the Jewish Church. The latter had only to maintain the cause of God among themselves, and in a given locality, yet this required a tenth of each member's means. That was the divine estimate of the amount needed to maintain the divine service in an efficient state. The people of Christ have not only to support the cause of God among themselves, in certain localities, but have to extend it throughout the world. It is true, the worship of God under the present dispensation, is simpler and less costly than under the former, yet the duties of the present economy are equally numerous, and of such a nature as to require not less of our pecuniary aid to discharge them efficiently, than did those duties pertaining to the Old Testament Church. Is it likely, then, that God would impose on the saints of these days, duties requiring, at least, as much money as was needed under a narrower economy, and yet intend that they should contribute less? If we are to find an answer in the liberality of the early Christians, we should reply in the negative. And every Christian who thinks rightly on what Christ has given his Church to accomplish, can hardly fail to admit, that his disciples cannot afford to be less liberal than were the disciples of Moses.

3. The members of the New Testament Church have greater privileges

than were possessed by those belonging to the Old. We have a fuller revelation of God's character and will; a simpler form of worship; and a larger amount of spiritual liberty. If God exacted of the Jews a tenth of their substance for the blessings he gave them, is it reasonable to expect that he should desire less of Christians to whom he has given "the substance" of "good things to come," of which the Jews had only "a shadow?" If God ordained that not less than a tenth of a Jew's means should be an adequate expression of his gratitude for the spiritual benefits enjoyed, it is surely not likely that God would consider a smaller offering from a Christian, a sufficient token of his gratefulness for far higher, and more numerous benefits, than any Jew ever possessed. That God's people should give to his cause of their worldly substance, in return for spiritual blessings, is affirmed by Paul, when he says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 11.) And if God's estimate of a proper return for "spiritual things," under the law, was a *tenth* of "carnal things," then, may we not infer, that as the "spiritual things" under the gospel are as much superior to those under the law, as Christ is superior to Moses, there ought, at least, to be not less than a tenth of "carnal things" in return? Can we justly suppose, that God can consider the better blessings of the gospel less worthy of the same amount of support from his people, than were the "beggary elements" of an inferior economy?

We have, in all the above conclusions, taken lower ground than what we think the facts constituting the premises warrant. We think that prophecy clearly indicates that the liberality of the latter days shall exceed that of the former; that "for brass there shall be brought gold, and for iron there shall be silver, for wood brass, and for stones iron." We think also, that as a far more extensive work is given to Christians to do, than was committed to the Jews, more means must be required to execute it with the promptness, steadiness, and efficiency which its momentous and urgent nature demands. And we further think, that the superior spiritual benefits Christians enjoy, call for a greater expression of gratitude to God, than did the blessings under the law. It is no argument against this, to say, that the New Testament lays down no *direct precept* as to the *amount* Christians ought to contribute to the support and spread of the gospel. Direct precepts on such matters, accord not with the genius of the New Testament. Its subjects are not, like the Jews, under tutelage. They are men, not children. They are expected to be guided more by the "spirit," than by the "letter." Their's is "the perfect law of liberty." They are not servants, giving only a stipulated amount of labour, but sons, interested in the progress of their Father's kingdom. He does not insult their manhood by prescribing what his cause needs, but leaves them to infer from their own conception of its nature and design, and their own experience of its blessings, what it demands from them. "The spirit of power, and of love, and of a sound mind," is better fitted to regulate the contributions of God's people to his service, and to maintain it as effectively as he desires, than any formal law he could give relating to the matter. Let Christians, then, consider what the work which Christ has committed to their hands requires to perform it, in a manner worthy of its true

character, and its noble aim; and consider also how much they owe to Christ for the substantial and enduring blessings he has conferred on them, and let them do and give accordingly.

Glasgow.

E. N. M.

ON THE HAPLESS AND HOPELESS CONDITION OF A LOST SOUL.

A FRIEND with whom I was conversing a few evenings ago, read, somewhat abruptly, the following quotation from a book which he held in his hand. "Whatever unbelievers may think of it now, nothing is more certain than that all men on earth shall shortly find themselves in heaven or hell." To describe the effect produced on my heart by the reading of this sentence is impossible. I withdrew at once to solitude, and sat me down in my arm chair to meditate on the grand and awful facts, long believed, but now operating with all the force of a novel discovery. "Yes, in a few years the entire population of earth will have left it; some gone to exist in a condition of inconceivable dignity and blessedness for ever; and some to exist in a condition of inconceivable degradation and misery for ever." But I felt less joy while meditating on the blessedness of the saved, than sympathetic sorrow while meditating on the misery of the lost, as the scene of a public execution would overpower every other emotion enkindled by a survey of social tranquillity and order. The succeeding hours of the evening were hours of "gloomy sadness." The morning dawn brought me no relief. Heaven with its glory and blessedness had lost none of its attractive charms; but it was hell with its horrors and its woes which came with greatest force to my imagination and my heart. Yes, and my heart dictated the agonizing exclamation, "poor unhappy man! Can nothing be done to save him; or shall he be left to pursue his heedless course, till he finds himself

'Shut up in hell.'

I had just been solicited to send a paper to the Magazine. I consented. I thought for a while on some descriptive piece, taken from some scene of my past life: and gathered up my materials, and arranged its parts. The title was fixed on; but I could not begin, though I made several attempts. "Yes," I said, "I will send a paper, and it shall be on the hapless and hopeless condition of a lost soul."

I will take for granted that the reader of this paper is a believer in the divine origin of the christian faith; and that he believes the disclosures it makes of the unseen and eternal world, are disclosures of glorious and fearful realities, rather than vivid sketches of imaginary scenes of bliss and of wo. I will also take for granted that he believes himself to be a sinner, involved in a sentence of condemnation and death; and if saved, he must be saved by trusting in the death and mediation of Jesus Christ; but hitherto he has had no painful sense of guilt, no piercing apprehension of his danger, and consequently has not fled for refuge to Christ to save him from the coming wrath of an offended God. Taking these things for granted, I will now suppose

that hour come for which all preceding hours have been making a fearful preparation. The last convulsive struggle has been endured ; the last groan has been uttered ; the last breath of life has been drawn and returned ; the pulsation of the heart has stopped ; " Man giveth up the ghost, AND WHERE IS HE ? " He is *SOMEWHERE*, as the soul, whether in the body, or out of the body, must have some local dwelling place.

I will now suppose three possible conditions of existence for a lost soul ; and I do this, that I may, through the medium of the imagination, more easily make a powerful and an abiding impression on the heart, that the notes of alarm issuing from this paper may rouse the reader to flee from the wrath to come.

I will suppose you are gone to some place in the invisible world which has never been illumined by the light of day ; and where no noise is heard disturbing its sepulchral stillness. You are there, a conscious being, with the faculty of remembrance, of reflection, and of anticipation in clear and vigorous activity. *You are there alone* ; nothing to do ; nothing to engage your attention ; suffering no pain, except a painful sense of weariness with no power of obtaining relief. In such a condition of existence, you would have strange thoughts ; some taking their rise out of the appalling novelty of your condition ; and others coming from sources which used to supply materials for thinking. You will remember that you have just left earth ; your relations and friends ; their sympathy and their love. What a fearful contrast ! " Where am I ? This cannot be hell, as hell is a peopled place. Is it an antechamber in which I am detained till it is my turn to enter ? Wo is me."

I will suppose, after dwelling in this place of dark solitude for some indefinite period, you occasionally hear a sound of motion, as of living beings moving near you, or rushing by you, or struggling in the distance ; and at intervals it comes nearer and is more distinct. At length you hear a moan, a cry of sorrow, a shriek of anguish and terror ; and each sound, though somewhat like the corresponding sounds of earth, yet fuller, and deeper, and harsher, and more horrifying, and yet you see no forms of life. At length you hear an interchange of sound, varying in the degrees of its rapidity, and growing fiercer in its tones, suddenly dying off into sepulchral and prolonged silence. You will now feel conscious that you are living near other living beings ; but the sounds you hear convince you that they are not happy beings. If compelled to move—moving alone, with what dread and fearfulness of spirit would you move, lest you should touch some living imperceptible being, and awaken his terror, or stir up his wrath ! When sufficiently composed to re-tread the pathway of your former history, if it should be possible for you to gain a momentary tranquillity of feeling amidst such horrifying associations and impressions, you will think of earth, its scenes of beauty and of grandeur ; of its living, or once living inhabitants, with whom you once took sweet counsel, and sometimes walked to the house of God ; of your home, where you lived in later life, and where you lived in the days of childhood and of youth ; and all will be brought in fearfully swift succession, in contrast with your solitary and hapless condition of existence. You will then regret that you ever saw the light ; that you ever gazed on the scenes of earth ; that you ever felt the glow of filial, or conjugal, or parental love, as the imagery of these gone-by scenes, and these departed

joys, by coming so often and with such force on your imagination, will render the lonely desolateness of your condition still more desolate and lonely. "Where am I? Will the light of day never illumine this fearful place! Shall I never more see the form of life, nor hold fellowship with living beings? What! doomed to live here for ever, and to live alone, with nothing to engage my attention, except startling sounds, and my own agonizing remembrances and fearful thoughts?"

I will now suppose, after a still longer lapse of time, when moving in dread terror, or motionless, a shapeless shadow of gigantic dimensions is dimly seen flitting before you. It disappears. It returns. It is again invisible. All is darkness. You are still alone. A mine of new thought is sprung, but they are fearful thoughts, indistinct, yet bearing a relation to some realities which are felt to be coming into visible manifestation. In a moment the place of your residence is lit up by some lurid glare, and you find yourself in hell, with the devil and his angels, and the spirits of the lost. What a convulsive shock will this opening scene give you. You now see living forms, but no forms of beauty; and hear intelligible sounds, but no sounds of peace and harmony. What terror and horror will seize you when you look round and see where you are, and with whom you are. Yes, and you would gladly go back to darkness and solitude, but you cannot; the impassable gulf renders it impossible. But this is only the beginning of your heart-rending agonies. Conscience, that ever present and ceaseless tormentor of the guilty spirits of the lost, now awakes up to the work of self-inflicted anguish. You go back to earth, you think of your Sabbaths, and how you profaned them; of the House of God, and how you abandoned it; of the Bible, and with what scorn or indifference you treated it; of the ministers of Christ, and their solemn and truthful warnings, and how you often raised the loud laugh against them, and made sport of these sacred things. These remembrances, and you cannot avoid them, will give a keen edge to self-reproach, and be as self-produced thunder-claps of terror, giving a still more horrifying effect to the reiterated sentence of self-condemnation.

You will think of God, but your thoughts will trouble you. He once offered you mercy, but you neglected it; and now the great day of his wrath is come. You will think of Christ, but your thoughts will trouble you. He once offered to save you, and give you eternal life, but you refused his aid. You will think of heaven, the place of rest, of purity, and happiness; the dwelling place of holy and happy beings; but your thoughts will trouble you, as from this place you are for ever banished. You are a lost soul in hell, for ever suffering a degree of mental torture, which no words of earth were ever invented to describe. And whither can you go to find relief? Alas! over every local spot in that terrific world of woe, "*the wrath of God abideth*," a withering and a consuming manifestation of his righteous indignation against sin, and against sinners who when on earth obeyed not the gospel of the Lord Jesus Christ, and yet you are not consumed. And can you hope to obtain a suspension, or a sensible mitigation to your mental sufferings by intermingling with others in the brotherhood of sympathetic friendship? Alas! each one, there, like yourself, is a son of perdition—in despair; seeking rest, yet finding none; and being unable to receive consolation, no one has power to give it.

I admit that the sketch I have drawn of the hapless and hopeless condition of a lost soul is appalling; and more than once my heart has sunk within me, and my hand has trembled while taking it; but appalling as it is, it does not fully nor clearly represent the awful and tremendous reality. For what fancy can paint remorse? or where can we find imagery to aid our conception of **DESPAIR**? To save us from this condition of endless misery, and prepare us for glory and honour and immortality, is the grand design which the Son of God became incarnate to accomplish. Read the soul-stirring words which fell from his lips when he was on earth:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16, 17. He came to save; he died to save; he lives to save; he is able and willing to save the most guilty and the most worthless. He has said, and he still says, "*him that cometh unto me I will in no wise cast out.*" Now is the accepted time. Life is uncertain. In a moment, in the twinkling of the eye, you may disappear from the land of the living. Suffer no device to deceive you, for the danger to which you are exposed is real, though at present invisible; and it is great. Whether asleep or awake, at home or abroad, in solitude or in society, wrapped up in profound reverie amidst the wild or the sober creations of your fancy, or engaged in the ordinary commerce of the world; rising to distinction amongst your fellows, or driven into obscurity, you are on the brink of this eternal world of darkness and of wo; and within the space of a few hours, your changeless destiny may be decided. "Now is the day of salvation." Bestir yourself, O man, "*to work out your salvation with fear and trembling.*" Listen to the voice of the Lord, speaking "*from the excellent glory,*"—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36.

Y. T.

Glasgow.

WARDLAW ON CHRISTIAN EXPERIENCE.*

THE reviewer of a book sometimes unwittingly lets out a secret, which greatly detracts from the value of the judgment he pronounces on its merits. By informing his readers that he knows the author, and highly esteems him for his many excellent qualities; that his varied acquirements, mature intellect, sound principles, and high christian character give assurance that the production of his pen must be of sterling worth, the reviewer tacitly admits that he is ill-prepared to fill the office of an impartial judge. Now we candidly admit, that Mr. Wardlaw is not unknown to us, nor are we altogether ignorant of his claims to respect as a scholar and a theologian, a christian and a man, and yet we do not think ourselves on that ground quite disqualified for the task of giving some account of the work before us. It will be seen immediately that

* Experimental Evidence: A Ground of Assurance that Christianity is Divine. By Gilbert Wardlaw, A.M. Glasgow: James MacLehose.

we regard it as a treatise of first-rate excellence. We rejoice that our friend has been honoured to enrich our literature with such a contribution; but we should have equally admired it, and equally profited by it, although the author had been hitherto to us unknown. We shall be surprised if the book do not recommend itself far beyond the circle of Mr. W.'s friends, and take its place among the master-pieces of our standard theology.

Indeed the subject of Mr. W.'s volume is of too solemn import to permit a review of it to be made the vehicle of flattery to the author; and we are persuaded that he himself is too much impressed with a feeling of humble thankfulness to God for having been permitted to lay an acceptable offering on the altar of Christianity, to be elated with any commendation his brethren may bestow, or any mere literary fame his work may ensure.

Mr. W. has been fortunate in the choice of a subject, and this is saying not a little; for it is far easier to write well on some important theme of christian doctrine or morals, than to find one that is not hackneyed and threadbare. The "Experimental Evidence" is in a great measure unoccupied ground, and Mr. W. has proved it to be a field that yields rich stores of argument in favour of Christianity,—contains delightful matter of confirming and consoling meditation to the believer,—and affords abundant scope for sober reflection and searching inquiry to the thoughtful unbeliever, who is here invited to listen to the testimony borne to the truth in the experience of those who have tasted that the Lord is gracious—testimony which he cannot gainsay, and ought not to despise.

Christianity, as a system of religion, makes pretensions far surpassing those of any other religion that has ever appeared in our world. We need scarcely say, that we do not include Judaism among the *other* systems, for that was but Christianity in the bud. The pretensions alluded to are not that it is of divine origin and attested by miracle, for all mythologies in their way claim to be from above. The peculiar and distinguishing pretension of Christianity is its moral power in renovating the human heart and character—treating man as a sinner, "lost and ruined by the fall," and proposing both to restore him to *happiness* and peace, by cancelling his guilt, and bringing him to a state of reconciliation with God, and to restore him to *holiness* by making him partaker of a divine nature. Now if such pretensions can be verified, Christianity is proved to be true,—if it actually accomplish this moral transformation, nothing remains but to admit that it is from God, that its doctrines are heavenly, that its promises are sure, that the Saviour it reveals is "the true God and eternal life."

The direct bearing of this argument on the believer's own comfort is obvious. The proof of the truth of Christianity thus brought out, assures him that he has not believed a cunningly devised fable. But it does more: it serves to assure him of his own calling and election. Just in proportion to the clearness of the evidence his own consciousness supplies, that **THE TRUTH** has brought peace and rest to his once troubled and joyless heart, and that it works mightily in him as it does in all who believe, does he with confidence and gratitude infer his own safety. The increase and confirmation of faith will prove to be the happy result

of the believer's inquiry into the experimental evidence. "The confirmation of faith on solid and rational grounds, grounds which will bear examination, and have their stability made by that examination the more apparent, is an object of the utmost possible importance to the Christian."—P. 6.

The passage which immediately follows these words, we recommend to the careful study of every one who is so happy as to have the volume at hand to refer to. It gives a lucid and impressive view of the importance of the Christian having the foundation and the evidence of his faith well ascertained.

But Christianity produces effects *indirectly* on multitudes who never become the subjects of its regenerating power. It raises the tone of morals: it impresses hearts and reforms characters that never came under its more penetrating influence. Reverence for its institutions and general approbation of its truths reach far beyond the membership of "the household of faith." There is, accordingly, among us much conventional religion, and an almost universal profession of it, while the real subjects of renewing grace are, perhaps, comparatively few in number, and sometimes, alas, scarcely to be discriminated from the mere professors around them. Some are so overlaid with the form of godliness, that they pass for exemplifications of its power, and some of the genuine christian stamp are so encrusted with the cares and business and entanglements of this life, that the reality of their piety is but dimly seen, and they themselves but feebly enjoy the light and peace of the truth. It is the latter class only, however,—the real subjects of Christ's spiritual kingdom,—who can intermeddle with the experimental evidence as matter of consciousness. The mere professor, however specious, can only approach it as a listener to the testimony of others, and an observer of the strength of the evidence their characters supply in corroboration of its truth.

Our space will not admit of an analysis of the work before us, and to transcribe the table of contents would do little more than show our readers the comprehensive range of subject the author has taken, and the methodical disposition of his materials. Could we indulge the hope that all our readers would procure the book for themselves, we might content ourselves with strongly urging them to do so, without adding a word more; but as we fear many may not be able to enjoy this privilege, we shall try to make room for an extract, which may serve at least as a specimen of the kind of matter the book contains.

The first chapter opens with a definition of the subject. The author, after stating that the words "Experimental Evidence," viewed in their full extent, "would comprehend all the modes of experiment by which we can test the character of the system [of Christianity] so as to pronounce upon its claim to a divine original"—proposes to limit his view of the subject to "the inward operation of divine truth on the heart and character."—P. 4. These two words, "heart and character," comprehend the entire subject, and, properly understood and explained, bring to view the two great branches of the experimental evidence. The true Christian has an inward and experimental acquaintance with the great doctrine of justification by faith, and "being justified by faith he has peace with God." Rom. v. 1. But this is not all. He is conscious of being changed in heart and changed in life—of being under the pervading

influence of new affections towards God and his truth—of love to his commandments—his people—his cause—of delightful and reposing confidence in Christ—all his salvation and all his desire. He understands what is meant by being “*sanctified by the truth.*” Thus the two constituent parts of the Christian’s experience combine in making up the evidence. The twofold operation of the gospel is felt by him, and the effect is exemplified in his spirit and deportment. *Believing*, he has peace and joy; and *loving*, he runs in the way of God’s commandments with enlargement of heart. “Christian experience,” Mr. Wardlaw beautifully says, “is the response of the soul to revelations, the sublimest and yet the most gracious, the most awful and yet the most pathetic that can occupy the thoughts of man.”—P. 5.

The great argument so well conducted by Mr. W., that the provision Christianity makes for the *salvation* of man in the fullest sense of the word—the pardon of sin and deliverance from its power—is touched upon with exquisite beauty by one of our christian poets.

“But transformation of apostate man,
From fool to wise, from earthly to divine,
Is work for Him that made him. He alone,
And he by means in philosophic eyes,
Trivial and worthy of disdain, achieves
The wonder, humanizing what is brute
In the lost kind, extracting from the lips
Of asps their venom, overpowering strength
By weakness, and hostility by love.”

Truly the weakness of God is stronger than man: the cross of Christ, which many deem foolishness, accomplishes what all the wisdom of the world has tried to do in vain: proving that the doctrine is of God, and that this and this alone can charm—

“The Eclipse, that intercepts truth’s heavenly beam,
And chills and darkens a wide-wandering soul,
The STILL SMALL VOICE is wanted. He must speak,
Whose word leaps forth at once to its effect;
Who calls for things that are not, and they come.”—COWPER’S TASK.

This, as he justly observes, is a subject of unquestionable interest to the Christian. Indeed with the great mass of believers, the experimental evidence is their only refuge and resting place either when assailed by the scoffer and the sceptic, or harassed by doubts of the reality of religion and the truth of the word of God, sometimes infused into their minds from sources they cannot define and cannot escape from. The “Experimental Evidence” is, to the simple believer unversed in the subtleties of philosophy, and unable to go through the mass of historical proof, an argument derived from his own consciousness, unanswerable and unimpeachable. To the humble, unlettered believer who has the witness in himself that a great moral revolution has passed upon him, it is as impossible to regard Christianity as a lie, and Christ no Saviour, as it was for the man who was born blind and whose eyes Jesus opened, to be persuaded that he was still in darkness as he had always been, and that he who had performed the miracle of restoring him to sight had performed no miracle at all. “One thing I know, that whereas I was once blind, now I see.” Such is the language of the man who is born again—has passed from death to life—and become a new creature

in Christ Jesus, in reference to that great change which nothing less than divine power could effect, and which therefore is an evidence to the subject of it of the existence and of the exertion of that power. But the evidence of this change is not merely matter of consciousness to the convert, it is patent to observers; and Mr. W. points out this bearing of the argument, and shows its claims to consideration from various classes of persons—to those “who come nearer to the character and condition of Christians, but to whom it is of infinite moment that they should be,” not only almost but altogether “such as Christians are, in the great concern of vital faith;”—“such as have been educated, or at least instructed in christian truth, whose conscience has been enlightened, whose pious example has been impressed with the conviction that religion has its real dwelling-place in the hearts of many, known to them as the ‘excellent of the earth,’ who admit that Christianity must be divine, even while their hearts have not yet been surrendered to its regenerating power.”—P. 16. The author next adverts to the class “who so far as appearances go, are less hopefully disposed towards evangelical religion, whom nevertheless we would gladly invite to follow us in the consideration of our subject. These are the more candid, or, at least, the less deeply prejudiced portion of unbelievers or doubters as to the truth of revealed religion.”—P. 18.

In the 4th, 5th, and 6th chapters, Mr. W. discusses the direct argument from the general facts of experience. There can be, he shows, only three suppositions as to the cause of those facts—*first*, that christian experience is directly produced by divine regenerating power; or, *secondly*, that it is the natural result of the external means of Christianity; or, *thirdly*, that its cause is both of these influences combined.

These chapters we consider of surpassing value. Independently of the mere argumentative bearing of the discussion on the subject of the treatise, Mr. W.’s just and discriminating views on divine influence render this part of the work instructive and satisfactory in no common degree. We wish that some portions of this interesting section, large as it is, had been somewhat more expanded, but that would have marred the proportions of the book as a whole. The closing paragraph of the 6th chapter is as follows:—

“The Christian’s acknowledgments to the God of his salvation embrace, with clear conviction and adoring thankfulness, both manifestations of divine power. ‘I see God,’ he says, ‘in his wondrous revelation, and I recognize him no less in his workmanship within. He has drawn near to the human race in the one; he has spoken to my soul effectually in the other. He has not only given his testimony to Israel, but has put his law into my mind, and written it on my heart. The Angel who cures, has visibly descended before the waiting multitudes, and I recognize in him the messenger of the skies: but while, to many, he may have troubled the waters in vain, their health-giving virtue has happily reached my malady; and in this I recognize a second miracle, or at least a miracle complete. I feel and know the transformation that has taken place within. Once I was blind, now I see; once I was the slave of sin, now I am free; once I was poor, now I have all riches; once I was weak, now I am strengthened with all might according to the grace which is in Christ Jesus; once I was dead, now I live, ‘yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith upon the Son of God, who loved me, and gave himself for me.’ Christ is my heart the hope of glory. My reason cannot resist the evidence; my heart would not shut out the conclusion from it for a thousand worlds. I abjure all enthusiastic confidences; yet my hope, based on the firm foundations God has laid, reaches far

above the skies. The peace which passeth understanding keeps my heart and mind by faith which is in Christ Jesus; and every additional examination, and every fresh experience of the efficacy of the gospel, strengthens the assurance, that, persevering in the way of truth and holiness, I shall at last receive 'the end of my faith, even the salvation of my soul.' "

From this imperfect sketch of the nature and object of the work, some idea may be formed of its importance; and having carefully perused the whole, and some portions of it repeatedly, we hesitate not to recommend it as a masterly work, worthy of the theme, and fitted with the blessing of God to be eminently useful in the establishment of true Christians, strengthening and settling them in the belief and enjoyment of the truth—and not less useful as an argument to assist inquirers, and to convince gainsayers.

We trust the reception this effort of Mr. W.'s pen meets with, will encourage him to benefit the church and the world with some other production of his well-stored and reflective mind. We venture to predict, that if the present volume prove but the first of a series of works of kindred excellence, no one who has procured the first will fail to place beside it its successors as they appear.

FAMILIES AND THE CHURCH.

THE stability and prosperity of a church, in no inconsiderable degree, depend on the estimation in which it is held by the children in the families of its members. A favourable opinion will lead them to rally round it, while an unfavourable one will necessarily induce them not to connect themselves with it. Their ideas will be formed from what they hear of its movements, and from what they see of Christianity in the character of the members with whom they are acquainted. Without designing to be censorious, young people are constant, vigilant, and keen-sighted observers, swift to hear and slow to speak. Remarks made by them, long after, show the minuteness of their scrutiny into character, and the judgment they have formed regarding it. The most powerful influence to which they are exposed is at home, so that, speaking generally, they reflect the sentiments which are entertained by their parents. In this aspect of the case, parents occupy a most important place, and cannot too deeply weigh its responsibility. If they have a real interest in the welfare of the church, it will manifest itself in the quiet intercourse of domestic life, for "out of the abundance of the heart, the mouth speaketh," and their families will, in a variety of ways, come to discern its earnestness.

1. *Such parents will pray for their pastor, and for a blessing on his ministry.*

When alone in the closet, they will meditate on the moral power he may exert over their children, on the value of instruction imparted by a spiritually minded teacher, on the preciousness of sermons prepared and delivered by a man of a truly devotional spirit, on the discouragement which the want of success may bring upon him, and on the ardour and energy inspired when the work of the Lord prospers in his hand. Knowing that an apostle wrote, "Brethren, pray for us,

that the word of the Lord may have free course and be glorified," they will, without ceasing, make mention of their pastor always in their prayers, and cherish the habit of committing him to the care of the chief Shepherd of the sheep. They could not continue thus to pray, without their hearts being knit to him more tenderly, and they would cultivate a fit frame of mind for conducting family worship. Morning after morning, and evening after evening, the children would hear prayer and supplication offered up for their spiritual overseer. The manner and tone would indicate that no mere words of course were uttered, but that the abiding emotions of the heart were poured forth, and the young would be fully persuaded that there must be a strong bond of affection between their parents and their pastor, and a longing desire to see his work honoured of God. Their earliest recollections would be associated with the throne of grace, and the link between these frequent prayers for him and their soul's well-being would be of a nature too sacred ever to be forgotten.

2. *Such parents will be regular in their attendance on their pastor's ministry.*

They will repair to the house of God with hearts waiting for an answer to their prayers, and will listen with the desire to be fed, and to have their spirituality advanced. Instead of "having itching ears," of wandering from preacher to preacher, and of gratifying an idle curiosity, their children will observe the steadiness with which they hear their own pastor, will appreciate the views they hold of his ability to edify them, will form habits of regularity like their parents, and will invariably be glad when he enters his pulpit, however well pleased they may occasionally be with the ministrations of any of his brethren. There are families on whose presence a pastor can calculate, the sight of whom gladdens his heart, and whose countenances tell him at a glance, that they love him. But there are others whose different members are scattered, and whose appearance here and there proclaims in unmistakable terms, "we have no great attachment to our pastor, and deem it no privilege to hear him." The results of such conduct are any thing but salutary to the church, while they bear down the spirits of its pastor.

3. *Such parents will converse on the discourses they have heard.*

They will not imagine that their duty ends at the close of the Lord's day services, but will enter into familiar conversation with their children, upon the subjects illustrated; will endeavour to ascertain how much has been remembered; will explain what may not have been fully understood, and will affectionately appeal to the personal consciousness of each. A portion of the Sabbath spent in this way, will bind the hearts of the young to him who is ever adding to their knowledge of divine truth, and strengthen the habit of attention when he is declaring it, while the hours thus pleasantly and profitably employed, will leave a sweet savour behind them. To discharge this duty effectively, is incompatible with the habit in which some parents indulge, of going frequently to hear three sermons on the same day, by which means they are so little at home that their children are necessarily neglected. Their pastor may have bestowed much time and thought upon his discourses, they reckon it task enough to listen to them, and as to going over

them with their children, they have no taste for it. What can the young think of a course like this? Does it not seem as if the mechanical act of hearing were all that their parents looked to as necessary? Can young people, thus left to themselves, be expected to be other than listless and inattentive, careless and thoughtless, unaffected and unimpressed? When they get older, they tread in their parents' footsteps, and hear as often that they may think as little as possible.

4. *Such parents will esteem their pastor for his works' sake.*

They will not be so foolish as to demand perfection. All the steps taken by him may not be considered prudent, his opinions may not invariably be adopted, and his manner may at times appear distant and reserved: but allowances ought to be made, and the best construction put upon his actions, always remembering that he may have reasons for all these, which if we knew, we should appreciate. Their children will never hear the sour, harsh, biting criticism, foibles and frailties magnified, and weaknesses turned into petty jokes. Their aim will be so to speak of him as to secure their children's esteem, and win their confiding affection. Having these feelings themselves, and knowing how much their profiting by his ministry depends upon their strength, they view him as the instrument of educating the young souls under his care, and recoil from doing or saying aught which could render his efforts useless.

5. *Such parents will not communicate the faults of their brethren.*

They will discover, on a careful perusal of the apostolic epistles, that the primitive churches had many evils among them, and they may have noticed not a few of these in the church to which they belong. They will not detail the discipline which has been exercised, will not recount the ebullitions of party rancour which may have occurred, and will not poison a young mind by instilling mischievous prejudices. What cannot be concealed will not be excused; sinful conduct will be called sinful; honest indignation against duplicity and unrighteousness will not be withheld;—but all this will be so done as not to lower the church in the estimation of the family. It is sad to hear some parents speaking in the presence of their children. There is an utter absence of discretion. They do not realize the permanent consequences which may be produced by reciting the inconsistencies of professors, the hatred to all religion which may be early implanted, the inveterate dislike to the church which may be engendered, and the doubts about even their parents' sincerity which may ultimately arise. Time may calm their own irritated passions, but the seed cast into the mind of youth takes root, and may burst into the blade of scepticism to the utter amazement of the sowers.

Parents! Have you read this brief address? Do you approve of the views set forth in it? Are your children decided, or do they yet halt between two opinions? Have you in any way unintentionally and thoughtlessly fostered their indecision? How much the church might have reaped from you! How much your pastor might have been soothed and sustained by you! How much your own joy might have been heightened by your children's new birth! How much more attractive Heaven might have been in the prospect of forming a family anew, unbroken in the skies!

Glasgow.

R. L. D.

CHRISTIAN MISSIONS IN NORTHERN INDIA IN 1847.

DURING last year the Rev. J. Mullens compiled and edited for the Calcutta Christian Observer, "A Brief Sketch of the Position and Progress of Missions in Northern India for 1847." In some of the suggestions of this Sketch we think that readers of the Scottish Congregational Magazine will be interested. We do not profess to give an abstract of, or even refer to all the matters detailed. We wish to confine our notices to the more prominent objects.

The districts in which the missions referred to are located, are Bengal proper, Behar, Orissa, Assam, and the North-west provinces. Their population may number about eighty millions, but conjecture is on this point our only guide as yet. The mission stations are generally found at the largest cities and towns; but, in the North-west provinces especially, many, perhaps the greatest part of these, are still unoccupied. Much more labour and for a greater length of time has been expended on the southern division of this part of India than on the northern. There are 53 principal stations in Northern India connected with the various Protestant Missionary Societies, exclusive of some of the Gospel Propagation Society's which are left out of calculation on account of the Puseyite tendencies of the missionaries. Variouslly allotted amongst these stations are 136 missionaries, and 143 native catechists. The number of all kinds of agents may appear large—279, but great deductions must be made before we can accurately estimate how many are really efficient.

It appears that 13 of the missionaries were prevented by absence all the year from labour. Of those who remained several were employed only part of the time, and some others had just arrived at their stations for the first time. Taking all things into account, we do not imagine that those acquainted with the character of missionary labour in India will consider our estimate too low, when we say that about 110 missionaries were *physically* fit during 1847 for fulfilling their ministry. Yet these were not all effective; and if we judge of effectiveness by ability to preach in the native languages so as to be readily understood by the people, the number must be reduced very low indeed. Nor is this to be wondered at. The life of a missionary as a missionary in India is short, being understood to average about six years. He has not time thoroughly to master a complicated language, and have the readiness requisite to illustrate his teachings from native habits, allusions, modes of thought and speech. During that time, in nearly all cases, ill health breaks the continuity of study. Add to this in some instances an inaptitude for acquiring a language. It would be wrong, however, to reckon the amount of work done by the quantity of good preaching in the vernaculars. The teaching of English, especially in Calcutta, gives opportunity for very useful effort; and several, who are not able to preach in the native languages, have a fine field of labour in that department. Mispronunciation, unidiomatic phrases, &c. are borne with, and after a time well comprehended by the Christian long before they are by the heathen hearer, so that wherever there is a band of native Christians, the junior missionary finds room for the exercise of his gifts much earlier than he otherwise could have obtained. In what takes away from direct mis-

sionary labour, we must not omit the attention to various secular matters which some are required to pay. The early missionaries, probably from the force of circumstances, seeing that their converts were cast out of employment and home, adopted the plan of giving them aid in money, or of finding work for them. Many of the present generation wish this mode had never been pursued, and would gladly get rid of it, if they could see how they might. But at present they have to take up "the affairs of this life" thus devolved on them. Nor need we conceal from ourselves the fact, however otherwise we might wish it to be, that there are amongst the missionaries men who ought never to have gone forth to the heathen. We expect to see inefficient ministers at home—the mere crossing of the sea, or staying in a sultry clime, does not alter the great facts of human nature. The conclusion to which such considerations would bring us is, that at any rate not more than 100 missionaries were, in 1847, able to engage in one branch of effort or other with *something like adaptedness*.

As bearing upon this point, and referring to other things worthy of notice, we quote from a paper read by the Rev. G. Pearce before the Calcutta Missionary Conference, and published at its request in December 1846. "From a careful examination, it appears that since 1793 there have arrived in this Presidency about 203 European and American evangelical missionaries, and about 50 others have been raised up in the country. Of those who came to the country, 44 persons died or left it before they had completed four years' residence; and of the East Indian missionaries 12 died or left the mission work ere they had finished the same time. This leaves therefore about 159 Europeans and 38 East Indians who have laboured beyond the term of four years, a less period than which it is presumed will scarcely suffice to give labour among the natives the character of effective. No small share of the labours of the 203 persons has been diverted from the heathen, and been bestowed upon Europeans and their nominal Christian descendants; some indeed never laboured for the conversion of the heathen at all. We mention this not to blame them; a manifest blessing has rested on such labours; numerically the conversions from among European and East Indian society have far exceeded those which have been granted from among the heather. Still it is proper, in forming an estimate of mission work among the heathen, to remember how much has been subtracted from the nominal amount which is supposed to have been expended in it."

We have no means of knowing how many of the catechists were present at their respective stations during the year. They are on the whole less away than the missionaries; but they are not so stationary as might be anticipated. We can hardly do better here than quote from the Sketch some remarks regarding them. "It is a subject of much regret that their character, like that of all Christian natives, exhibits such striking defects and weaknesses. To say that they are dependent on their European teachers and cannot manage alone, is saying but a part of the truth concerning them; they are undecided, exhibit little hearty self devotion to the work of the Lord, and seldom work well except under the most vigilant superintendence. There are amongst them excellent and honourable exceptions; men of zeal and energy who feel much compassion for the souls of the heathen, and labour studying

‘to show themselves approved unto God;’ but they are not numerous. Higher spirituality in the native church will doubtless bring forth a better race of native teachers. It is through the want of better Christians that many of our present catechists are preachers at all.” So far as we know, there has been no instance of a native having the sole pastorate of a church for any length of time.

The churches that have been gathered in various localities are 80 in number. At some stations more than one church may be found. The standard of admission to membership is not the same with all the missionaries, but the majority makes it that of credible evidence of conversion. If we include all the members connected with these churches, the number is nearly 2600; but if we reckon according to the higher standard, the number was nearly 1700. During the year more than 250 were added to, and more than 130 excluded from them. Of the spiritual state of the members the accounts given are not satisfactory. After quoting extracts from several quarters on this point, Mr. Mullens says, “The past year seems more than usually gloomy, while its encouragements are very poor and few;” and again, “Not only do we find the members few, but full of defects and weaknesses, and sometimes guilty of open and crying sins. Covetousness, impurity, lying, deceit, ingratitude, are the national sins of India, and are not seldom exhibited within the pale of the professing church.” Again, “In some cases church members contribute a little for the support of their poor; but where is the church that supports its native pastor, or contributes any thing for the maintenance of the catechist that has it in charge? We believe there is not one such in the whole land. That those who profess to thank God for drawing them from idolatry and giving them the sure hope of eternal life, should, even in their poverty, deny themselves nothing for its further spread, displays a low appreciation of that glorious hope, and poor gratitude to him who hath begotten it.”

The congregations associated with these churches may be estimated with tolerable accuracy. They embrace “all those who have forsaken idolatry and Muhammedanism, and with their families form a separate community with whom others cannot, by the laws of caste, eat and live. Old and young of both sexes, nominal Christians as well as church members” are included. Taking the returns from some stations and private information regarding others, the whole number of native Christians under the charge of evangelical missionaries, is about 12,000. “If to these we add the congregations under the charge of the Propagation Society’s missionaries, and containing 3000 individuals, we have a community of 15,000 persons termed ‘Christian,’ and separated by caste rules from Hindus and Muhammedans.” There are not fewer; more there may be.

Regarding the other departments of labour we obtain the following summary,—“In the educational labours of the missionaries we find 142 vernacular schools for boys, containing 7465 boys under daily instruction; 31 boarding schools with 796 boys, maintained upon missionaries’ premises and under their own eye; and 34 schools containing 5331 boys receiving a sound scriptural education through the medium of the English language. The efforts put forth in female education are comparatively few, embracing in all 16 day schools with 444 girls, and 33 boarding

schools with 900 girls, almost exclusively taught in the vernacular languages. With a view to help our countrymen, thirty English chapels are also occupied by missionaries. The expense of maintaining the whole of these labours (including the support of missionaries and catechists) for 1847, amounted to £68,750; of which about £14,000 was contributed in this country, not by the native Christian community, but entirely by Europeans." We give the results at one view in the following table:—

Missionaries in Northern India,	136
Catechists,	143
Number of Members of Churches,	2,600
Number in Congregations,	15,000
Boys in Daily Missionary Schools,	12,796
Boys in Boarding Schools,	796
Girls in Daily Schools,	444
Girls in Boarding Schools,	900

Such a sketch provides cause for gratitude to God. He has been with his servants blessing their labours. In 1847, fifty-four years had elapsed since they were commenced. Notwithstanding of ignorance and folly, languor and disease, removal and death, his kingdom has been advanced through them. In what eighty new churches in this Christian country could the same results as to living converts be presented? In proportion to the labour has been on the whole the return. The impression on the native mind has been deeper, and the conversions more numerous in that part of the Presidency of Bengal which has enjoyed "the larger number of labourers, and the longer duration of Christian efforts." It is cheering to mark too the steady progressive increase of baptisms. Mr. Pearce, in the paper already referred to, says, "Feeling it would be interesting to know something of the rate of progress of conversion during the last fifty years, the writer divided the term into five periods, beginning with the year 1793, when Dr. Carey and Mr. Thomas landed in India, and the result is as follows:—in the first period the conversions, or baptisms of adults, announced are 27; in the second period, 161; in the third period, 403; in the fourth period, 675; in the fifth period, 1045; and in the last two years the baptisms have been 485." In this gratefulness we must not leave unnoticed the noble contribution of our fellow-countrymen in Northern India, a community which, when all belonging to it is numbered, contains only a few thousands, and in which the feeling is against rather than for missions, supplies a band of men who give £14,000. "This grace" is surely theirs.

Amid causes for thankfulness there are causes for sorrowful consideration too. Much personal effort is made, "books and tracts are circulated at the rate of 7000 a week," youth are taught in day and boarding schools, the glad tidings of a perfect Redeemer are proclaimed in the streets and in the appointed buildings, but where is new life appearing, or spirituality deepening to the extent that is so desirable, and which we might justly expect? "Christianity has not yet become indigenous. To this day she remains a foreigner urging her claims upon the people, yet received by few as a bosom friend to be cherished in their own home with the heart's best affections. Entering as she has done, like a traveller into their dwelling places, seeking out their woes, and offering to relieve them, a few have been found willing to be healed themselves, but none

bless the hand that cured them, or care to help the stranger in her onward journey among people miserable still. How long shall these things be?"

Let us say "Thou, O Lord, how long? Thy name is despised. Thy glory is given to images. Thy Son's sacrifice is counted a fit subject for reproach. Thy creatures insult thee, misapprehend thy workings, and spurn at thy words. Why withdrawest thou thy hand? How long, O Lord, how long shall the enemy triumph."

D. G. W.

ON THE MOTIVES TO BE APPEALED TO IN THE CHRISTIAN EDUCATION OF YOUTH.

IN the remarks that follow, I have no reference to certain Christians, peculiar in their sentiments concerning religious education, and happily as few as they are peculiar, who protest against any direct religious training of the youthful mind at all. I speak to those who acknowledge, as sacred and imperative, the duty of teaching diligently to their children God's testimonies, and thus of bringing them up in the nurture and admonition of the Lord. Such will say, and they are right in the opinion, that education ought not only to be based on Christian truth, but to embody a constant application of the matter of that truth to the mind, as the young are able to receive it. As the first desire of a Christian will be that the souls of his children should be saved, he will seek this end by making them acquainted with saving truth. He regards this object as comprehending not only their final preparation for life eternal, which is the grand business of education in its largest sense, but that fitting of the individual for the various relations and duties of his earthly career, which, under too limited ideas of the nature of education, we are apt most frequently to contemplate as its leading end. It is not, therefore, for a moment to be questioned, that parents ought to endeavour to lay the foundation of all excellence in their children's minds, by teaching them what God has revealed for the regeneration of the soul. Let us inculcate the facts of man's guilt and misery, and of the redemption by Christ, and all the affecting discoveries which these include, with the appeals they make to the understanding and the heart. The faith of these things can alone bring the soul to safety; and it too must lay the foundation of that true morality and solid wisdom which is the only real security for a useful life. Nothing can be a succedanium for this knowledge. The dearest interests of immortal souls, the true wellbeing of society, are betrayed by that parent who, on any pretence whatsoever, neglects to convey God's great message to the immortal souls placed under his care, or who does not continue the application of it in the modes best adapted to give it efficacy. Even when evangelical truths, after much inculcation, have failed to produce their best effect, the question with the Christian will be, not whether he may discontinue the mention of them, in order to substitute something else; but what new modes of presenting them he can try, by which they may be made more attractive; and how he may avail himself of opportunities to obtain for them a more favourable hearing.

Pious parents are to be found, however, who confine themselves too exclusively to this class of motives in educating their children. Even among these motives, the range they allow to themselves is too limited; and there are other inducements, perfectly compatible with those of religion, which they treat with neglect, and abandon to the use of such as pursue a mere worldly education. If the inducements I refer to are legitimate, why should this be the case? Education is a work so extensive, as to admit of every variety of good influence that can be brought to bear upon the characters of its youthful subjects. Time and occasion will be found for every kind of application to the mind that is adapted to be of use. The employment of this variety of motives is recommended by various considerations.

It is rendered necessary by the very inefficient operation of motives strictly evangelical, upon the minds of most young persons. For a time the inculcation of religious truth exerts considerable influence upon children religiously educated, even when no actual conversion to God takes place. I refer to the earlier periods between childhood and youth, when religion is yet new, and the conscience comparatively tender and unsophisticated. But as childhood passes away, religious impression, of a merely natural character, is too usually worn off by the progress of evil in the soul. The youth comes to look forward to a future time, as the period when he hopes to make that final change which is to set all right, and turns off from his conscience present appeals and present sins, as if it were of little consequence how great the sum of immediate faults, which are all to be cancelled ere long by a purposed repentance. This is an abuse of evangelical knowledge which leads to much religious carelessness, and makes the aid of other motives, which may be felt even now, often urgently necessary.

Nor should it be forgotten that motives strictly religious, when frequently enforced, and yet actually resisted, become irksome by the very repetition, and lose that measure of power which they might continue to have, if varied by the use of auxiliary inducements.

Still farther, when the whole weight of remonstrance against evil is made to rest upon the solemn evangelical sanctions of the word of God, the sinful heart is brought into too frequent antagonism with Scripture. It feels as if nothing were inconsistent with its wishes but the divine command, and as if there would be no call to unwelcome duty if it could only obtain a dispensation from the rule of Scripture. Is it not most desirable then, to shew that many other reasons exist for enforcing what is right? The word of God directs neither young nor old to any service or any sacrifice, but what is recommended by all other legitimate reasons which are wont to operate upon the minds of men: is it not very desirable to keep this constantly in the view of the young, were it for no other end than that they may feel rightly towards the word of God?

But it is necessary to make these remarks more definite: to what auxiliary motives, it will be asked, do I particularly point? Some motives will probably be most readily assented to, which are not the most valuable in the formation of character. What parent will deny the propriety of enforcing upon the young a wise regard to their own future interests, to their preparation for the pursuits on which their temporal welfare will depend, and to the obligation under which they are laid to

requite those who now labour for their good, and who may hereafter be dependent upon them for such support as they now render to them? Who will hesitate to enforce the duty of rendering a present return for pains taken to promote their welfare, of giving pleasure to their parents and friends, of acquiring and maintaining a good character, and of securing the good will of others by acting properly towards them? It will be allowed that we may appeal to natural affection, and to conscience, and even to the reasonable regard which all ought to have for a reputation creditable to themselves and their families.

It would be well if religious people were equally ready to apply motives of a higher class than these, such as are fitted to form the young to the more noble, manly, and ingenuous traits of character. It would be well if they were more anxious to teach their children, that however sinful they are in the sight of God as partakers of a fallen nature, they ought, and they are able, to form a character superior to the meanness and degradation to which even the man without true religion is unnecessarily reduced, by vices too common both to youth and manhood. Is it not the case that some pious persons, deeply imbued with the scriptural truth of human corruption, are apt to forget that there are some vices which, more than others, form habits unfavourable to all that is elevated in character? From those vices the young ought to be guarded by every lawful inducement. Those Christians of whom we now speak, seem to think it ought to be left to the world to appeal to feelings in the young, which may conduce to their aiming at what is honourable and dignified in character. Doubtless those who have unscriptural views of human nature, will pervert principles which are in themselves legitimate. If they enforce what is generous and honourable, they are likely to appeal to a faulty ambition. If they represent the meanness of any course of conduct, they will do it in such a way as to foster an unsanctified pride. But if we are wise we will separate the good from the evil, and endeavour to do what is right in a right way.

Falsehood, dishonesty, an ungenerous spirit, jealousy, injustice towards rivals, low selfishness, cowardice, habits of securing coveted advantages by unfair methods, tendencies to cunning and suspicion, and other evils of a similar kind might be mentioned, all earnestly to be deprecated, and most sedulously to be guarded against in the formation of the youthful mind. They are not only contrary to the rule of God's word, but have features of intrinsic meanness and baseness, to which it is well when the perceptions of young persons are strongly directed. These may be safely taught that even man in his natural state may be, and ought to be, above vices of this description; and that the indulgence in them is a gratuitous descent to a degradation in sin, from which their own natural feelings of the right and honourable ought to preserve them. The word of God itself appeals to our natural perceptions of what is honourable and beautiful in true virtue. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." What believers ought to aim at, even unconverted youth may be taught to contemplate as the mould after which their characters ought to be fashioned; and the natural dictates of their

own minds, against what is degrading in conduct, should receive strength and edge from the instructions given to them. Moral courage, ingenious integrity, disinterestedness, generosity, tenderness to the feelings of others, kindness to the brute creation, reverence for what is venerable and superior, and other such principles, ought to be cultivated by an appeal to the testimony which reason, and conscience, and the sense of the becoming, bear to them in every bosom. Why should the enforcement of the manly and noble in character be left to those who conduct it upon false principles, and who yet, even so conducting it, produce results in character and conduct which put Christians not unfrequently to the blush, on account of the visible inferiority both of their own examples and of the deportment of their families? Had they only acted out the gospel, all would have been right; but, failing to do that, they have not supplied its place by an attention to the moral instincts of their nature, nor have they taught their families to do so.

I have dwelt on this topic at greater length from a conviction that an injurious neglect exists, and that the effect of it is seen in the circles of evangelical professors. If we look at the youth of religious families, we seldom see much preparation making for the formation of true dignity of mind, or at least for the character assuming, in its various parts, that mould which will concur with the elevation of true piety, and will give a fair representation of that principle, whensoever it may be formed. The general tendency of the mixed life which our young persons lead in society, is unfavourable to elevation and purity of mind. The close and sordid habits of the money-getting population of our towns and cities, descend, of course, to their families: the youth in Christian households are infected from the imperfections even of worthy parents, and they receive a much worse contamination from the companions with whom they mingle. Great is their need not only to have saving truth inculcated upon them, but every influence brought to bear that can counteract their tendencies to the lower attributes and habits of corrupt society. It is a great mistake when religious people expect that a thousand injurious habits and low associations, however long in forming, will all be corrected if their children are but converted to God. Wrong modes of thinking and feeling become inwoven with the mental texture; and even that best of principles, which is the germ of all perfection, is slow in discovering the inconsistency of such habits with the elevation of the gospel character, and slow in the practical correction of them. The apostles were far from thinking that the elementary faith of the gospel would of itself direct their converts to all that was right. How particular are their descriptions of duties, how careful their enforcement of various dispositions in which gospel holiness ought to be developed! It cannot be doubted that it is owing to the want of an early enforcement of those things which are honourable and lovely and of good report, that we find among Christian professors so many habits, in their family circles and their business transactions, by which the gospel is dishonoured, and worldly men led to think evangelical Christianity compatible with much that is poor and selfish, undignified and even dishonest, in spirit and conduct. On the other hand a young person, thus imperfectly taught in a religious parent's house, if he should rise, by his natural dispositions, above the lower habits referred to, will be in great danger of associating

evangelical religion with them ; and under the contempt thus engendered in his mind, will be too readily drawn to sceptical principles and an irreligious life. Let only justice be done to the whole circle of instruction which the word of God contains, and the motives which it sanctions by its implications as legitimate and useful, and the evils above referred to will be greatly mitigated.

Nothing has been said above as to the principle of *emulation*, respecting the use of which Christians are sometimes in doubt. Its influence seems less directly *moral* than that of *several* to which reference has been made above: but there seems no difficulty in admitting that it is sanctioned by the appeal made to it in Scripture on several occasions ; and that therefore it requires only that regulation necessary to all the natural principles which actuate fallen creatures.

Glasgow.

OBITUARY.—MRS. THOMPSON OF BELLARY.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—It has been suggested to me,—and I feel as if compliance with the suggestion would be a pleasing solace to my own spirit,—that I should send you, for your obituary department, a few brief *memoranda* of my late much-loved daughter, Mrs. Thompson of Bellary. Not that there is any thing very special or extraordinary in her case. It is not, indeed, from cases that are far out of the ordinary course of Christian experience that most good is, in the average of minds, to be anticipated. Persons are apt, especially if their tendencies are to self-diffidence and despondency, to set such cases aside, as, with regard to them at least, out of the range of the attainable. But all exemplifications of the efficacy of the truths and promises of the gospel, in sustaining the soul under personal and relative affliction, and cheering it with good hope in a dying hour, have ever been found, as manifestations of its divine reality and of the faithfulness of a Covenant God, eminently influential in confirming the faith, establishing the hope, and thus cheering and bracing up the spirits of surviving Christian pilgrims on their journey Zionward, and especially in their anticipations of “the valley of the shadow of death.”

It was in the beginning of February, 1841, that Mr. and Mrs. Thompson reached Madras, on their way to Bellary. The circumstances of their arrival at Madras are thus briefly noticed towards the close of the Memoir of Mr. Reid :—“During the voyage out, Mr. and Mrs. T. continued, while sorrowing for what they had left, to enjoy the anticipation of the society as well as the work which was before them. In the letter received from them announcing their arrival at Madras, the transition from the part of it written on ship-board, full of the cheerful buoyancy of hope, to the part of it written on shore, when they found the sad change which a few months had produced,—receiving the intelligence that their brother-in-law was gone, and their sister on her way, with her bereaved family, to Madras, and thence to Britain, and in a state of health which made her arrival there a matter of medical doubt,—was, to us at home, touching in no ordinary degree. The transition in their own feelings I leave it to the reader to imagine.”

Mrs. Thompson, when she left home, was in the enjoyment of the best possible health. Hardly ever, indeed, during her previous life, unless under those maladies which are universally incident to childhood, had she required a medical visit. And for years she stood the effects of an Indian climate well. Although not retaining all her home vigour, (for who does in that trying clime?) yet it was not till early in 1848, that the debilitating influence of it began so to indicate itself, as to render necessary a temporary removal from Bellary to *the Hills*,—a situation at about thirty miles distant.—Even so late as September 1847, soon after she had become a mother for the fourth time, her husband writes respecting her:—"Dear Jessie has enjoyed a very good proportion of health for some time past; and we trust that the enjoyment of the same blessing is still in store for her." She was then, commendably, though we fear at the expense of her own constitution, like all fond mothers, indulging the instinct of the maternal nature, and discharging what she believed to be maternal duty.—Her residence for a time on the Hills had a reviving effect.—"Before leaving this," writes her sister-in-law, Mrs. John Wardlaw, in a letter, dated Bellary, June 13th, 1848, "she suffered much from general weakness and debility. When we went to the Hills, where she had been for nearly two months previous, I was surprised to see how much better she looked than at the time of her leaving this. Since then, she has continued to improve, and is now very well; not particularly strong, but able to look after her children and the affairs of her house. * * * She is not able to walk very far; but she has a little pony on which she rides, which enables her to take sufficient exercise. We hope that, by the blessing of God, a prolonged residence on the Hills may be the means of fully re-establishing her health, and may prevent so speedy a return home as we had at one time anticipated."

In this same letter her children are described as "all well," with the exception of one,—a dearly loved little girl of somewhat more than four years old, of whom it is said she was "just recovering from a rather severe attack of fever." But this fever had arisen, it appeared afterward, from an inward organic malady, which, till after death, evaded medical scrutiny;—so that, although this letter was dated on the 13th, the dear child, after suffering extreme distress from this hidden cause,—distress which was enough to make death a relief to the agonized feelings of the parents as well as to the sufferer herself,—expired on the 15th.—All who wrote of this child represented her as singularly engaging. It was a heavy stroke. Both parents felt it very deeply. And to a constitution already debilitated, how could it fail to induce increased prostration? Even when grace maintains a due ascendancy over nature, nature's feelings will still affect nature's frame. That grace did maintain its ascendancy, and was strengthened, not weakened, in its hold upon the mind and heart by the trial, is sweetly manifest from the manner in which she expresses herself on the occasion:—"My dearly loved parents,—According to custom, my paper ought to have worn the badge of mourning, as the enclosed will tell you.* Yes:—This day fortnight we were called to part with our darling, precious Janie. You have, though it is now long since,

* "The enclosed" was a lock of the dear child's hair, in an envelope, marked with the dates of her birth and death.

experienced the bitter pang of being separated from two beloved little ones; and you will, I am sure, sympathize with us. We have both been very graciously supported in this time of trial. We have been enabled, I think, to bow submissively, and even cheerfully, to the will of our heavenly Father, and to say from the heart—‘Even so, Father, for so it seemed good in thy sight!’—‘The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord!’ I cannot say that no murmurs have arisen in my rebellious heart. I have been tempted to ask in my grief—‘Why hast thou done it? Why has she—’ the desire of my eyes—been so soon and so unexpectedly taken from us?’ But I know that there is a *need-be* for this chastisement:—and I think I see *why* He has done it. I feel that it is in love and mercy. My heart was too deeply entangled with the things of the world; my affections too much *here*.”—She then dwells, with a pleasingly plaintive fondness, on all that, in her dear departed child, was lovely in a mother’s eyes, and winning and charming to a mother’s heart. It was not precocious cleverness. Nothing of the kind is ascribed to her. But various elements of *engagingness*, by which others were captivated as well as her parents. —Like many other Christian mothers,—from looking, perhaps, for more than ought to be expected of the manifestation of the influence of any such minute germs of religious instruction, it is possible to introduce into the mind at so tender an age,—she was *tormented* with occasional misgivings of heart on the all-interesting point of her dear child’s happiness in another world. About the salvation of *infants* she entertained no doubt. The torturing question was, whether a child of four years could be classed with infants. Her doubts settled down, however, on the right side,—not the favourable side only, but, as I unhesitatingly believe it to be, the *right* side:—“Our other dear children are well: but her removal has made a sad blank in our happy family. Sometimes an unspeakable yearning after her almost overpowers me. When I can believe and feel that she is now one of the lambs in the heavenly fold, I feel resigned and happy. And I am thankful to say, that for the last two days my mind has been more tranquil; and I feel *almost sure*, that if I am found faithful when my own hour of departure arrives, she will welcome me to the eternal home.”—“I know,” she adds afterwards, speaking of another of her children, “I ought not to seek another earthly object to supply her place, but try to have my treasure in heaven, and my heart’s affections fixed on that dear Saviour, to whom, I do trust, she has gone.”—I doubt not she is *more than sure* now, having found, to her unspeakable delight, the anticipated welcome.

She was now in a strait. Her beloved husband’s health was good. He retained his full fitness for labour. But the thought of coming home *without him* was one which nothing short of necessity could induce her for a moment to admit. She clung to hope. And so did he. Nothing on his part which warm and faithful affection could think of or do, for checking the progress of debility and restoring vigour, was unthought of or undone. A *Pundall* on the hill was converted into a *Cottage*, as a place of more frequent resort, and for longer periods. “We feared,” she says, in vindicating the little expense thus incurred, “from what the Doctor said, that if I did not try some change immediately, we should very soon be called to separate for a year or two at least; as

William felt *he could not leave his post* when his health was so good, unless I had been *too ill to go alone*. Now, though nothing in this world would give me greater pleasure than to revisit my dear home *with him*, I have no wish to do so *without him*. If I should be obliged eventually to leave him, I trust I shall be enabled to follow the path of duty:—but we were anxious (and I feel sure that you will sympathize with our feelings) to put off the day of separation to as distant a period as possible. So we thought, and the Doctor thought too, that if I could stay up here for a time, and, if spared, could spend the hot season always here, that I might be able to remain in this country for some years.”

Thus the feelings of nature, and the convictions of duty, combined, deferred her removal, till alas!—as the event has proved—it was too late. Her case came to be pronounced hopeless, unless she could be removed; and yet her removal an imminent risk. The attempt, however, was resolved upon.—“After the medical men here,” writes my son in a letter to myself since her death, “gave an unfavourable judgment regarding her case, I remember going to her bed-side, and asking her how she felt:—she calmly replied to my query, adding—‘They seem to have taken away my hope.’—‘Well, dearest,’ I rejoined, ‘they have not given us much ground for hope regarding your recovery:—but there is one hope—a better and more glorious hope,—which they cannot take from you.’ ‘O yes!’ she said, ‘I know it,—I feel it:—but I have such a wish to see dearest papa and mamma!’”—“And” (adds he—for I cannot withhold the pleasing reflection,) “And she *will* yet see you. Oh, what a delightful and soul-cheering thought is it, that we shall all see each other at last!—that we shall meet where sorrow is unknown, in our Father’s house above,—the ‘house of many mansions,’ which Jesus hath gone to prepare for them that love him!”

Letters from *Ghooty*,—seventy miles from Bellary, on the way to Madras, were the first that gave us at home serious alarm. Her prostration of strength, we then discovered, was much greater than we had ever previously imagined. But I can enter into no details. Thus far Mr and Mrs. John S. Wardlaw accompanied them; there taking their farewell,—with regard to the loved invalid as they tremblingly anticipated, a final one,—to make a tour of missionary labour before returning to Bellary. The journey from Bellary to Madras was one of 316 miles; which, at the tedious rate of about *ten miles a-day*, exclusive of Sabbaths, occupied *thirty-four days*! Yet, amidst extreme debility, and with repeated revivals and relapses, it was, through divine mercy, accomplished. In calling upon us to unite with him in thanksgiving for the success thus far of an attempt from which medical advice had rather dissuaded, and at the thought of whose “greatness, difficulty, and risk his own heart almost sunk within him,”—and which he undertook as the only resource in a case pronounced otherwise without hope,—Mr. Thompson himself thus writes from Madras on the 13th of February:—“Well, it has pleased God to watch over and sustain the dear invalid. Short stages, frequent halts, and careful nursing, with the Divine blessing, have brought us 316 miles in thirty-four days, through a country in many places overrun with jungle, infested with wild beasts, and affording miserable accommodations. We had two palankeens: one for dearest Jessie, and one for the *Ayah* and our two younger children.

Dear Ralph and myself made the journey on horseback." At *Cuddapah*, where they rested two days, and again at *Naggery*, Mrs. T. sunk so much that the result was seriously apprehended. "Not," says Mr. T. "that she then, or now, or at any other time, had any unwillingness to depart; but she prayed that, if it were the divine will, she might be spared to her sorrowing husband and our beloved children. She once more rallied, and we came on to *Trippasore*, where we met with Mr. Drew, and remained two days. He came on with us to Madras; and in his commodious, quiet house we have been staying."—At Madras, she sun., again, and again revived.—Their cabin was secured in the "Vernon. Every thing was done that could be done for the comfort of the dear invalid, and the sea voyage was now looked to—still with many fears—as the only remaining earthly means of a more permanent rallying. "May it please our heavenly Father to bless our feeble endeavours, and to spare the life so precious to us all! • If we are spared to reach England, I shall consult the best medical advice in London, and shall then hope to bring my beloved and our dear children to Glasgow, *via* Huddersfield"—(the residence of his own relations.) This was written ten days before her departure. And in ignorance of that departure, and in "trembling hope" of yet seeing her, we might still have remained, but for the *Express* from Madras to this country, conveying the tidings of the second and more successful engagement with the Sikhs. This afforded an opportunity of writing again, ere he sailed; and although his letter was written in much agitation, and was meant for no eyes but those of parents and relatives at home, yet I feel as if I should fail to do justice either to him or to the departed, were I to suppress it. It is creditable to the characters of both; and it will awaken a responding chord in the hearts of many a domestic circle. The letter is dated 24th February, 1849:—

"MY EVER LOVED AND MUCH HONOURED PARENTS,—I write to you with a heavy heart; and in doing so, I know the sorrow which will fill *your* hearts on the receipt of this. May the God of all grace sustain you under this heavy trial! Our beloved Jessie has been 'received up into heaven.' Yesterday morning, at eight o'clock, her happy spirit took its flight. This morning, at day-break, we committed her mortal remains to the tomb. She lies in the mission burying-ground. And since commencing this, I have been interrupted by the sculptor, who is to erect over her a granite tomb. This will be one memorial of our tenderly beloved Jessie:—but three sweet children are left me, the pledges of our love. 'I resign them to you,' she said with her last breath, 'and I resign them to God!'—Dear, dear children!—my heart bleeds for them,—deprived so early of a mother's care and love! It was long before my beloved J. could give them and her poor husband up. The night before she died, I was sitting on a Morah near her couch, when dear little Jessie came and stood near me. My beloved looked at her with inexpressible tenderness, and said—'Sweet child! I cannot but think I shall be permitted to play with her again, with her nice little cot and drawers.' Dear Ralph and I had been to the ship, fitting up the cabin ready for our reception the next day:—but I found the noise on board so great, that I thought it better to wait until this morning, before I should take my Jessie on board. God, in his great mercy, made wiser and better arrangements for her. Deep as is my present affliction, it would have been much increased had she died on shipboard; or, what more probably would have been the case, in her passage to the ship. All our baggage was taken on board on Thursday; and the vessel was to sail on the Sunday morning. But God, in his all-wise providence, is now detaining it here until Wednesday next the 28th instant. This gives me a little time, and further, enables our esteemed missionary brother, Mr. Drew, to go with us to Pondicherry.

Had the Vernon sailed punctually to the time appointed, my distress would have been greatly increased. Thus the Lord 'doeth all things well.' Our trials have their alleviations. Yet with all their alleviations, how heavy are they to bear! I feel extremely depressed and desolate. The sight of my darling children arouses me for a little; but it is only to add to my grief. Their dear mother gone:—the burden of their education for both worlds on myself alone. My heart sinks within me. Dear, dear children, your best earthly friend has been removed, and your poor father is agitated and perplexed. Dear Willy and Jessie scarcely know their loss; and dear Ralph knows it but imperfectly. The dear little fellow and I have wept and prayed together; and I trust that this affliction may be sanctified to us both. I feel that I have needed chastisement; but the stroke is indeed grievous. My dearest Jessie, up to an hour before her death, indulged hope of recovery; but she was quite prepared for her great change. We have frequently, daily, spoken together on divine things; and, excepting once, for a few moments, when her spirit seemed to be depressed, her hope has been firm. She was remarkably placid during her long illness,—nay at times cheerful. About two hours before her death, she tried to encourage my fainting heart, by telling me that she was not so ill as she appeared to be. Her end was very peaceful,—without a struggle or a groan,—the breathing out of her spirit. One day, when speaking to her, she quoted, with much feeling, the words of a half-witted man who had been brought to the knowledge of the truth"—(another 'poor Joseph?')—

'I am a poor sinner—and nothing at all—
But Jesus Christ is All-in-all!'

—This was the prevailing habit of her mind. She trusted in Christ, with all simplicity and confidence. And He was very gracious in his dealings with her.—My beloved Jessie you committed to my poor care, now more than eight and a-half years ago:—and they have been happy years to me. She was a wise and faithful counsellor, and a most affectionate wife. As a mother, she was equalled by few, and surpassed by none.—Now she is gone; and I am strangely desolate. The world assumes a very altered aspect.—I feel too much paralysed to write more. I commend my beloved children and myself to your sympathy and prayers. You, I am sure, will not forget us. May your hearts be comforted with gracious influence from above! Dear Ralph unites in warmest love to you all.—Your ever affectionate Son,

WILLIAM THOMPSON.

"I have with difficulty written this letter. You, I am sure, will excuse it."

We did not think it needed excuse; and neither, I trust, will the reader.—In mentioning similar details of his sister's departure, her brother, writing from Bellary, says—"May we 'follow her faith!' That faith was unassuming, but sincere and firm. It kept her mind in peace, calm and submissive, during all her illness:—for she never breathed a murmuring word. It sustained her in the moment of dissolution:—and now she is reaping its full reward in glory,—in 'fulness of joy and pleasures for evermore!' We feel greatly her loss; for we loved her much. And to you, and to her fond and affectionate Mamma, it will be a severe trial,—a trial, in which all around you will share. On dear William" (Thompson) "the stroke falls heavily indeed; and he feels it very keenly. He was very fond of Jessie, and would have done any thing for her. This must make the sorrow of his heart all the deeper. Poor dear fellow! we feel much for him. May the Lord sustain and comfort his spirit, and pour into the wound he has inflicted the healing balm! He is now, with his dear children—God bless them!—on the bosom of the mighty deep. * * * May the winds and waves have charge concerning him and his little ones, and may they all be carried in peace and safety to the shores of our native land! It will be a trial for you to meet them; but the promise stands—'As thy day,

so shall thy strength be!' The truth of that promise, you have often experienced, and will experience to the last."

The partiality of a father, and the unanticipated extent of this communication, concur in interdicting any sketch of character. ' He may be permitted to say, in a single sentence, that, young as she was when she left her home in a capacity so serious and responsible, being only in her nineteenth year, she possessed a well-cultivated mind, a more than ordinarily thoughtful and sound judgment, a discriminative prudence, a buoyant elasticity and playfulness of spirit, warmth of heart and tender susceptibility of feeling, such as rendered her, like most others of a similar temperament, occasionally somewhat over-sensitive, or what in common speech is termed *touchy*, but only for the moment, neither sullen nor resentful. And her whole character was imbued with the hallowing influence of an early, enlightened, and deep-seated piety. She was a devotedly affectionate and dutiful child. Her character in other relations has already appeared.

It is impossible not to mark special coincidences,—even though there is no conclusion whatever to be drawn from them. It was on the 28th day of February, 1841, that my daughter, Mrs. Reid, sailed from Madras, a widow, with her five fatherless children, on her return to this country, leaving behind the precious dust of a husband and child :—it was on the same day of the same month, the 28th of February, 1849, that my son-in-law, Mr. Thompson, (who, on the former occasion, met at Madras, in the agony of disappointed hopes, the widow and family of him with whom he had joyfully anticipated a re-union in their happy and harmonious labours, and went to Bellary to weep over his grave) sailed for this country, a widower, with his three motherless children, leaving behind him the precious dust of a wife and child. The dead, in the far land, do not, indeed, all rest in the same hallowed spot. But, in the terms of my son's letter,—“ Thanks be to God ! wherever we are called to deposit the ashes of those loved ones who ‘ sleep in Jesus,’—whether in the bosom of the earth or in the bosom of the trackless deep,—whether in a land of strangers or in ‘ the place of our fathers’ sepulchres,’—we can say with tears of mingled grief and gladness—‘ Blessed are the dead who die in the Lord, from henceforth !—they rest from their labours, and their works do follow them !’ ”—Yes ; and, as from Britain and from India alike, the spirits of those who “ die in the Lord ” find their way to the same heaven, so, in due time will their sleeping dust, their raised and glorified bodies : that, body and soul together, they may “ BE EVER WITH THE LORD ! ”

R. W.

GARTHAMLOCK, *May 18th, 1849.*

NOTICES OF BOOKS.

The Mountains of the Bible; their Scenes and their Lessons. By the Rev. John McFarlane, LL.D., Glasgow.

It is with great pleasure that we introduce this very tastefully got up book to

the notice of our readers. Its intelligent author brings under our review, the following mountains, with their topographical and natural appearances, their scenes, and their lessons ; Ararat, Mo-

riah, Horeb, Sinai, Hor, Pisgah, Gilboa, Carmel, Tabor, Olivet, and Zion. The scenes are sketched with great picturesque beauty, and the lessons, which are richly imbued with the spirit of the gospel, abound with instructive, consolatory, and impressive remarks. The discourses are very judiciously divided into parts; and as each part is complete in itself, and comparatively short, this arrangement, in addition to the excellency of the matter, renders the book a suitable companion to the closet, and an appropriate reading in the family, when engaged in the Sabbath-day devotional exercises. If they are to be regarded as the average production of the Author's labours, we do not hesitate to say that the people of his charge are highly favoured, and their responsibility is proportionably increased.

We give the following extract as a specimen of the author's style of composition, &c. &c. "Let us picture to our minds the family of the patriarch assembled that night for the worship of God,—Abraham presides, Sarah sits beside him, and before him were Isaac and the household. The father's eye is fixed on the sacred boy—the child of a divine promise. He believes that this happy domestic circle is soon to be diminished and that never again in the praises of God shall that melodious voice of Isaac be heard within that humble tent, the scene of his birth, the witness of his childhood's prattle and play, and the sanctuary of all the mother's fondest, of all the father's deepest sympathies. There is no tremulousness in the voice, no change in the countenance, no tear in the eye, by which either mother, or son, or servant could discover the swelling emotions of his heart. They retire to rest. He sees the mother embrace her son, as he thinks, for the last time, but still he commands himself, and keeps at once his secret and his spirit under. The morn dawns; the patriarch rises with the sun; he calmly makes provision for the sacrifice on Moriah, and summons Isaac and two servants to follow. As he quits the tent, is he tempted to divulge the truth to the mother, and afford her a last opportunity of folding that dear son in her arms? No; he never thinks of it. This would be placing too much of nature in the road of faith, and he might stagger in his purpose. He is quiet, collected, and unim-

passioned. Why? He has got work to do, which the great God who brought him from Ur of the Chaldees gave him to do; and what was he that he should delay? It is God's work! He holds on his way, sometimes walking alone, and sometimes with Isaac at his side; nature working as it ought, in solemn seriousness, and faith working, as it ought, in perfect control of nature."—P. 55.

New Series of Children's Reward Books, in Royal 32mo, with handsome engravings. Edinburgh; W. P. Kennedy.

THIS Series of Books for children demands the attention of all interested in the rising race. Small as they are, (the price ranging from one halfpenny to threepence,) there will be found in them a large amount of valuable and attractive information. The bulk of them are not strictly speaking religious, but they are all more or less imbued with Christian principle. The aim of the authors has been to combine "something of the ease and freedom, not to say lightness or grace, of popular literature, with the inculcation of serious moral lessons, the enforcement of religious habits, and the explanation of Evangelical ideas, and of the nature of the spiritual life;" and, in our opinion, they have succeeded in the object they had in view. "The story of William Tyndal;" "Perseverance; or, The History of Christopher Columbus;" and "Industry; or, the Life of President Dwight," are admirable productions, and provide the young with real examples of self-sacrifice, undaunted perseverance, and untiring application. The men stand clearly out, their mental processes are indicated, and their course so unfolded as to make the boy say, "I will study, and struggle and work and climb till I have done some justice to the nature and faculties given me by God, and can be welcomed as an equal by those whose present superiority to myself awakens at once my regret and my ambition." "A little book about the Stars," and "Sister Louisa; or the little botanists," contain glimpses of the beautiful above and around us, well calculated to infuse into the youthful reader the desire to study more of the works of God, associated with a wish to know God himself who "saw every thing that he had made, and, behold, it was very good." We have not space to go on enumerating the various subjects elucidated.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JULY, 1849.

TO INDEPENDENTS.

We are not a well-educated religious people. We are well-instructed in religion ; no people, at least, are better : but this instruction is not given to a well-educated nature ; nor is it so given, perhaps it cannot be so given, as generally to produce the same effects on the religious character that would have been produced had the nature been well-educated. For even if the instructors have supplied their own early lack, and the instructed are awakened to discover theirs, two conditions that are rarely seen, these last must undergo no little of the painful process of unlearning ; and, indeed, by this and other real, though not the highest, forms of spiritual life, it seems their lot is to serve God, rather than by manifesting the full power of spiritual truth upon a mind whose tastes, judgment, and moral estimates, had been educated so as to be faultless. Religion, doubtless, will do more to educate aright the nature of ill-educated men, than all other favourable influences which may act on them together ; but it must not be expected to prepare them for the pleasures, nor to make them satisfied and graceful while attending, if summoned, to the duties of a higher social station than their earlier. It is well when religion has the power, not only to repress the covetous desire of unattainable distinctions in society, but to prevent, or to destroy, the assumption, that the pleasures common to these eminences are more sinful than the pleasures on the plain, and that duty can only be predicated of the folk above us as among the things that they neglect.

By "education" in this letter, I intend such a general harmonious expansion and development of our natural faculties, as may be experienced in a land like this, apart from special Divine influence ; and I am thinking more particularly of that part of the discipline, which consists of contact and friction among minds supplied from various streams of knowledge, each of them drawing from some peculiar to itself, and so circumstanced in life as to look upon all objects each from a view-point, and through a medium differing somewhat from its neighbours. For this, I think, is the most important element in education. Whatever you impart to human minds, however else you exercise their powers, if you withhold them from this social training, this mutual education, you will inevitably limit their view of every thing to one, prevent all

flexibility of faculty, necessitate their attaching an extravagant importance to matters of comparatively little worth, force them on their conscience to deny existences, unless in certain forms—make them, in one word, bigots.

The education I uphold is such as can be had in different ways. We may go much into society, frequenting different circles, and particularly different kinds of circles, and acquainting ourselves thus with the specific characteristics of innumerable classes. Or we may draw occasionally to our homes, or among our most intimate associates in our own class, the choicest specimens that we can find of the several varieties of man, and thus familiarize ourselves with both the general and the individual worth of each. Or we may so enlarge and diversify our reading, especially in those departments which exhibit men and manners, that were we afterwards to travel largely, we should meet with scarcely ought in sentiment, or in moral exhibition of a principal, whereof it could be said, "See, this is new." The traveller at home is usually disregarded as an *ignoramus* by the traveller abroad; and it certainly becomes the first to be particularly modest. Yet in that part of our general education which most influences the religious character, I mean our becoming acquainted with other men's religious thoughts and usages, and the issue of all these in the sort of soul thus fashioned and accomplished, in this part of our general education I believe the mere reader to possess advantages superior to those of the mere visitant. Well selected biographies, and wider histories, with the choicest theological productions, may, I think, be much more wisely trusted for informing us aright concerning the phenomena resulting from the countless forms of the religious life, than such intercourse with the different religionists as is attainable by ordinary men. Reading, combined with the improvement of the opportunities that are actually given to us, each for consorting with the scholars of the several religious schools around us, appears to me, at least, a discipline quite adequate to all that can be called our pressing wants. To this, at all events, the greater part of us are restricted; and as God requireth from men according to what they have, and not according to what they have not, few of us are responsible for more than for a faithful occupation of this talent.

I have already implied my conviction, that we Independents have not occupied this talent well. And I certainly am penetrated with this conviction. Could it be proved that in all other departments of a good education we were faithful to our opportunities, the lack of faithfulness in this department, our neglect to bring our minds into the society of others, whether dead or living, who may be considered as the typical exhibitions of the excellence produced by their respective creeds, this alone would expose us to the merited repute of being an ill-educated religious people. But if in addition to this negligence, we neglect the chief remaining softener of the sentiments, and refiner of the manners, polite literature, there remains nothing but the pleasant fiction, that having the best creed and polity, we lack no good things, that is, either necessary or desirable, as a basis for the hope of passing for a well-educated people. Our literary reputation is in itself a matter of small moment; and its effect upon our self-complacence may be very slight. But it is of some importance to us to experience the finest possible

expansion of our powers in the spiritual kingdom ; it conduces to God's honour that depositaries of his rarest truths should be correspondently adorned with every rarest excellence ; and as without, if not what I have called "the highest forms of spiritual life," yet those which I regarded as but second to them, it appears impossible for us to persuade men to be Independents, it intimately concerns us as the agents in a worthy undertaking, that we come behind in no gift. An expansion of this last thought may be made in the next Number.

UNITAS.

MINISTERIAL REMINISCENCES.

THE OLD PLOUGHMAN.—PART I.

THE religion of the Bible is emphatically a practical religion. It worketh mightily, producing a uniformity of effect in them that believe, irrespective of the age or the country in which they live, the rank they hold in the scale of intelligence, or the degree of mental and social cultivation they may have attained. Hence if we could gather in one group a Briton, a German, a Siberian, a Hottentot, a Hindoo, a citizen of the Celestial city, or an Indian from any tribe in North America ; and if we could take from each of these sectional parts of humanity, one of the highest, and one of the lowest, in mental power and attainments, and invest them with the capability of speaking the same language, we should find that they would all speak alike of God and his claims ; of Christ, his condescension, and his love ; of the Spirit, his influence, and his grace ; of themselves, their sinfulness, their depravity, and their deserts ; of their hope of salvation, and the source from whence it springs ; of their faith, and their devotion to Christ ; and of the superior importance which they attach to things spiritual and eternal, when compared with those which are visible and temporal. In addition to these, we should discover, in the development of their unique characters, the following very natural singularities, they all pray alike, though there would be great variations in the degrees of their fervour, and the structure and order of their supplications and thanksgivings : and they all die alike ; each one passing into the eternal world as an unworthy sinner, relying exclusively on Jesus Christ for salvation and eternal hope.

This group of unique beings would be the *living* and infallible expositors of the Bible ; the precise order of beings in whom the religion of the Bible has wrought its mighty effects ; in whose behalf the Bible was written, and to whom, and to whom alone, it presents an aspect of mysterious intelligibility, and more than human grandeur.

This religion, which is divine in its origin, is human in its administration ; and partakes in some degree of the excellences and defects of the agents to whom it is intrusted. When administered by men of superior mental culture, and of impassioned eloquence of speech, it produces a more vivid and powerful effect, than when it utters its dark and mystic sayings, from the lips of a cold inanimate spirit of a contracted range of thinking : but in every case of effective impression, "the

excellency of its power is of God, and not of man." In its practical working there is no rigid observance of any undeviating law of procedure, either as it relates to the exact process of its operation, or the age of the subject on whom it takes effect. Sometimes its influence descends with the imperceptible gentleness of the evening dew, opening the heart for the reception of the truth, as in the case of Lydia, by a process so gradual that no operation is felt, till the regenerated spirit feels struggling into newness of life, *and yielding herself unto God as one that is alive from the dead*; and sometimes it comes as the rushing mighty wind, breaking down all lofty imaginations, and uprooting all long cherished prejudices and passions; exciting alarm, and terror, and constraining, to our immediate hastening to Christ Jesus the Lord, as the only refuge from the terrible storm of the divine displeasure. In general this religion takes effect on the heart at a comparatively early period of life; but in some few instances it is deferred to extreme old age.

In the year 1840, at a church meeting, along with several young persons, and some in the middle of life, I received into fellowship three old men, whose conversion to the faith of Christ had taken place in the preceding part of the year; and who lived to adorn that faith, by the purity of their lives; and who are now, I doubt not, amongst the spirits of the just made perfect. Of the history and death of the eldest, I will now present a brief sketch.

George Medway, who was a native of Shropshire, was born in the year 1766, in a small cottage near the village of —. This village, with its suburbs, contained a population of about 150 souls, and like most in England, it consisted of two classes, the upper, including the rector and the squire, and a few respectable farmers, and the lower, including the agricultural labourers and their families. In it there were a few good houses, but the rectory was the most snug and tasteful, though not equal in size or in splendour to the old baronial mansion. The rector and the squire were the chief men of the parish;—wealthy, but not benevolent,—great sportsmen, and very severe in punishing any violation of the game laws. The rector did *duty* once on the Sunday, and as his stock of sermons, which were dry and heartless essays, amounted only to fifty-four,—one for the club feast, one for Christmas day, and one for each Sabbath in the year, they were read with undeviating regularity; his congregation growing smaller by degrees, till the church was deserted by nearly all the parishioners, except the squire and his family, who usually graced their stately pew with their presence, repeating with audible voice the solemn responses of the service. In this village, there was no Sabbath School for the instruction of the young, nor any benevolent society to afford occasional relief to the sick and the aged; and as no form of Methodism had obtruded itself amongst the people, they were living quietly together as in a mausoleum of spiritual death,

"Without one cheerful beam of hope,
Or spark of glimm'ring day."

Here the old ploughman lived for upwards of seventy years. When a young man, he was distinguished amongst his fellows for his great

strength, his fleetness in running, his dexterity in all the rural sports of the village, and equally distinguished for his profanity and habits of intemperance. He married about the age of twenty-five, and had three children: one died when an infant, another was a cripple, and the third, when a youth, went to reside at B——, taking with him some of the worst principles and habits of his father. George Medway, though a very depraved man, and as ignorant of the religion of the Bible as though he had been born in the wilds of America, was a good and a trustworthy servant, and laboured in the same farm, though under different masters, from the time he was able to ring a bell to frighten the birds from the ripening corn, till he removed to B——, on completing his seventy-first year. His domestic habits, in process of time, became very orderly, going to and from his labour very punctually; and on the Sabbath he spent the mornings at home, and in the evenings, he constantly visited the Hare and Hound, to take his pipe and tankard of ale, often boasting that he had not missed one night for upwards of half a century.

At length having buried his wife, and become too feeble to follow the plough, and being unable to procure a lighter place of work, he took his cripple child to the Union Workhouse, and removed to B——, to live out the few remaining years of his life with his son, who kept a public house. At first, having free access to the ale, he became intemperate, till his son very prudently limited the quantity, and even this greatly impaired his mental faculties, which had never been very strong, but which were now contracting into the rigidity of petrified dulness and stupidity. Thus passing from the quiet of a village where he knew every face, to the hurry and bustle of a large manufacturing town where he knew no one, he often wandered about alone, gazing on the novel sights with as much apathetic indifference as we may imagine a draught horse feels on being removed from the homestead to the wharf of merchandise. One day when thus wandering, he turned into a little pathway leading to a garden, and at the end of this pathway he saw a cottage, and at the door of the cottage stood its inmate, a very godly and zealous disciple of the Lord Jesus, who seeing a stranger, and that stranger an old man like himself, he invited him to walk in and take a seat. He did so; and being now surrounded by shrubs and trees, which concealed the great town from his view, he began talking of rural occupations, and the scenes of his early days, with rekindled emotions of high gratification. John Dean, the inmate of the cottage, gave full scope to the loquacity of his visiter, presuming that when he had gone to the length of his mental tether, he would become quiet; and then an opportunity would occur to introduce other and more important subjects of remark, if not of conversation. This expectation was soon realized; and he found an old man in his presence who was not only ignorant of all the facts and doctrines of the Bible, but who did not appear to possess the faculty of understanding them when presented in the simplest form of communication, or even of listening with any degree of fixed attention to the statements and explanations which were given. The only remark he made, was after a detailed account of the crucifixion of the Son of God: "Methinks it was too bad to sarve him so; they wouldn't do so in Shropshire."

As he was leaving the cottage, Dean said to him, "You had better come some evening and take a pipe with me; and then we can have a good long chat." This invitation was given because he knew there was a power connected with the truth as it is in Jesus, which could give expansion to this contracted intellect, and sensibility to this hard heart; and he also knew, that that power sometimes employs a feeble instrument as the means, and the medium of its own transmission. "We must pray to the Lord for the poor old man," said Dean to his godly wife, after he had left, "and who can tell but faith and prayer may prevail, and we may live to see him divinely quickened into newness of life." "It will be," she replied, "a grand thing. And what a splendid proof, if it should take place, of the mighty power of the Lord Jesus Christ, who can subdue all things to himself."

The next evening he came attired in his bit of best, sat down, took his pipe, and talked away with great rapidity and fluency about the doings and occurrences of his past life: but after a while, having exhausted his very scanty store of knowledge, he sat in mute silence, a dull and unexcitable listener to all that was said to him about Jesus Christ and the great salvation. Many efforts were made by Dean and his wife to make him feel that he was a sinner who needed a Saviour; but like the echoes returning on the rock that sends them forth, they produced not the slightest impression. But still, though depressed, they did not despair, as they knew the divine Spirit, who now creates the soul, can as easily give to the petrified intellect a capacity to understand the truth, as he can give a susceptibility to the flinty heart to feel its purifying and consolatory power.

At parting, Dean said to him, "I wish you would come next Sunday morning and go with me;" which he engaged to do, thinking it was to take a walk into the country. He was punctual at the appointed hour; and after resting a little preparatory to his expected ramble, they took their staffs in their hands and set off. As they were walking up the pathway leading from the cottage, Dean said in reply to a question, "I am not going into the country, but to what your country people call a church, and I suppose you will have no objection to go with me." "Why, as for that, I shan't tell what to do, for I never go'd to one but when I was married, near fifty years ago, last Easter Sunday." "You will have nothing to do but sit still and hold your tongue, and just hearken to what the minister says." "Part of that, methinks, is easy enough, as I shall soon be off to sleep, if I be to sit still and do nothing." I happened to be in the pulpit when Dean walked up the aisle, followed by his rustic companion, whose simple appearance, and almost ludicrous stare, as his eyes rolled over the congregation, seized my attention. As this was the morning when I had to administer the Lord's Supper, I preached, as my custom was on such occasions, on the design of the death of Christ, and on the obligation of its commemoration by eating bread and drinking wine. Now and then during the sermon, my eyes turned towards the pew in which he was sitting; and I was more than once very forcibly struck with the singularity of his attitude and appearance. He sat motionless, with his hands holding the little

book shelf in the inside front of the pew, with his mouth wide open, looking at me with a fixedness and intensity of look, as though he had never previously beheld the form of man. When this part of the service was over, the congregation withdrew, leaving the members of the church to engage in the solemn act of commemorating the great event of the death of the Son of God in behalf of sinful and worthless man. On descending the pulpit stairs, I accidentally saw a slight confusion in the pew in which he was sitting, which somewhat disconcerted my feelings, as I knew not the cause of it; but I subsequently ascertained that it was occasioned by his positively refusing to go away when the congregation withdrew. His first remark rather astounded his friend Dean, especially as he uttered it in a very firm and rather loud tone—"I am in a new world; and I shan't go till you go; and I shall do as you do." What to do John Dean knew not, as he was unwilling to let him remain, and equally unwilling to force him away; but at length he resolved to leave him to act for himself, telling him that he must take only a small bit of bread, and a small quantity of wine. "Yes, yes, I know," the old man replied, "the gemman up there said so."

He now resumed his seat, and sat speechless. His countenance assumed a more intelligent aspect; his features relaxed from the stern hardness of dull stupidity, to the expression of a tranquil tenderness of emotion; and the tear was seen to fall from his eye. He took the bread, and eat it; and he took the wine also, and drank it: many eyes were directed towards him; and could the veil which conceals the invisible world have been drawn aside, and had the faculty of vision been rendered capable of seeing the angels of God, and the faculty of hearing rendered capable of hearing their many voices blended in the harmony of praise, we should have seen them, and heard them rejoicing over this poor old man brought to repentance. When the plate was handed to the pew, for the offerings of the church in behalf of its poor members, without any suggestion from his friend, he put in his penny,—all that he had, along with the other contributors. On walking away, he walked some distance in silence; walking, as we may imagine the paralytic walked, when carrying to his home the bed on which he had been carried to the house in which the miracle of healing had been wrought, with a quick and firm step; age having resumed the vigour and activity of early manhood. At length he broke silence by repeating his first startling utterance: "I'm in a new world, Yes, I be in a new world." This he repeated again, and again, as they passed along to their home, apparently insensible to every interrogation, or allusive remark which his friend uttered.

On entering his son's house he excited no small degree of alarm, by saying to his son, and some of the neighbours who were sitting in the tap room, "I have been and heard a man who has taken me into a new world, you must all go with me and Master Dean to-night. It is a main wonderful world." He called on his friend Dean in the early part of the afternoon, and took tea with him, and then accompanied him to the evening service. The text was taken from Luke xv. 2, "*This man receiveth sinners, and eateth with them.*" I saw him, as I read the text, and his eye told the tale of the wondrous effect of the morning's

discourse, as it let fall more than one tear—the tear of penitential joy. The following passage produced a powerful impression, judging from the quick relaxation, and rapid changes of his long set and almost petrified features. “Yes, my brethren, Jesus Christ is able and willing to save the chief of sinners; those who have gone to the greatest length in wickedness, rendering themselves offensive to others of a less depraved order. In confirmation of the truth of this assertion, I will refer your attention to some of the recorded facts of his history, which will tell you what he has done. There is Zaccheus, who grew rich by the crimes of oppression and extortion; there is the dying thief, a robber and a murderer; there are the sinners of Jerusalem, who imbued their hands in the blood of his life, and who derided and insulted him when in the agonies of death; there is Saul of Tarsus, the chief persecutor of his age; and there are some of the citizens of Corinth, who were guilty of the most flagrant crimes; though the eye of omniscience could not find out more depraved and atrocious sinners on the face of the earth, yet they were forgiven, and renewed, and sanctified, and are now mingling their praises with the spirits of the redeemed before the throne. And Jesus Christ is the same now, as when he saved these men from the gall of bitterness and the bond of iniquity: the same in power, and the same in compassion,—elevation to the throne of glory, having produced no change in his disposition towards fallen humanity. And are not some of you, my brethren, living witnesses of the truth of this assertion? Have you not gone with the multitude doing evil, surpassing many in the number and aggravation of your sins? Do you not even now tremble when you look back on that moral precipice on which you once stood with careless indifference? Can you retrace your moral history without being stung with remorse, and overpowered with shame and contrition? Is any language too strong to describe your guilt, and your depravity? Will you object to own that you have taken rank with the chief of sinners? and yet through the exceeding riches of divine grace you hope to be saved, even as others.”

Having expressed an earnest desire to be introduced to me, on the following evening as I sat in my vestry musing on the grand and awful realities disclosed by the Bible, he entered, preceded by his friend Dean. I at once recognized him, and rose, offering him my hand. For a few moments there was obvious embarrassment, which I endeavoured to relieve, but still he was embarrassed; he looked on me with great benignity of expression, and his eye spoke the deep upliftings of his soul at this crisis in the history of its new creation, but he remained silent, the power of utterance was suspended. I avoided, in the few remarks I made, all allusion to mental excitement; adverting very casually and briefly to the scenes of his early life; and he very soon recovered himself, and said, in a firm tone,—“I am now, Sir, in a new world. I’ll tell you what I mean. I know I am in the old world; but what you said yesterday morning has led my heart into a new world; and my heart, not my eyes, sees wonderful things.”

I knew his meaning, and therefore sustained the conversation without breaking up by interrogation the form of expression which was probably the most correct embodiment of his thoughts which he could construct.

“And what have you seen in this new world?”

"I have seen myself a sinner. I have lived near seventy years sinning against God, and didn't know it till yesterday morning."

"What sins have you committed?"

"A power of sins. I've been a great sinner. Why, Sir, I didn't love God nor fear him. I didn't know nothing about him till yesterday morning."

"What else have you seen in the new world?"

"I have seen Jesus Christ. O how kind to come down from heaven and die for us! This is new to me—it is wonderful."

"What made you stay and take the bread and the wine yesterday morning?"

"Why, Sir, you said, all should do it who loved Jesus Christ. I felt I loved him. Yes, my heart told me so. It has been telling me so ever since. It tells me so now. I can't speak his name, but I feel I love him. I can't think about any thing else very well. If I think of any thing else, my heart gets dull and cold; but when I think about Jesus Christ it gets young again."

"But why do you love Jesus Christ?"

"Because he com'd down from heaven, and died on the cross. I don't know how to make out very well what I mean. But I think Jesus Christ will save me. This makes me love him. I feel a great change here," putting his hand over his heart. "I can't tell it; but it is something real."

"Are you quite sure that you feel a real change of heart?"

"Why, if there be no change in my heart, where do my fresh thoughts and feelings come from? I never had none such till yesterday morning. I don't know much now; but I wouldn't be again such a poor old ignorant sinner I was before yesterday morning for all the lands and houses in our village: or all the parish."

"I hope your change is real, and that it will prove a lasting change."

"I hope so: I should cry a power of tears if I thought I should be changed back again. The Lord save me from that."

"Then you must thank him for making this great change in you, and pray to him to make the change a lasting one."

"I do. I'm sure I do. I cried hundreds of tears last night when I was in bed; and they be such tears as I never cried before. Tears of heart sorrow, and heart gladness."

"You hope to be saved?"

"I do, and am main thankful for it."

"But how do you expect to be saved?"

"Why, just how you told yesterday morning. By Christ: and by nothing else. I should not like another Saviour, because he was so good as to die for us. How wonderful! I never heard any thing like it before. I wish I had heard that blessed sermon fifty years ago."

I was much pleased with the artless and guileless simplicity of the old man, who, though unable to describe in appropriate language the great change through which he was now passing—from a state of spiritual death to newness of life—said enough to satisfy me, and ultimately the whole church, that he was become a new creature in Christ Jesus; and as such, we received him into fellowship with us.

THE RELIGIONS OF THE WORLD, AND THEIR RELATIONS TO CHRISTIANITY.

By F. D. MAURICE, M.A., CHAPLAIN OF LINCOLN'S INN, &c.

THE Hon. Robert Boyle, in making arrangements by his will for the delivery of eight lectures yearly, in London, "for proving the Christian Religion against notorious infidels," seems to have had in view the great benefit which men studying profoundly, apart from conflicting personally with the professors of the religions of the world, might be able to render to confer on those who were in the hurry and din of the strife. His own researches were opening up means of adding to the greatness and resources of his country. His own personal experience of the truth of Christianity made him anxious that all should hear and partake of its peace. The lectures delivered on that foundation, in parts of 1845—46, are before us in the above-cited volume. They show the accuracy of Boyle's views, and will deepen an interest in bringing our fellow-men to Christ.

It may be thought that, if we have the true religion, it is little better than waste of time—unless special considerations impel us—to ponder over false religious systems. But what are these other religions? Are they not the marks upon the surface of our world of man's struggles with darkness—of his urgency for light—of his attempts to bridge over the chasm between his conscious evil and deliverance from it? We have a part in the same contest. The field may be somewhat changed, but our natures and our enemies are similar to theirs. We too pray, "O send out thy light and thy truth!" These systems show to us the things which man feels his want of—what he thinks of himself, of the outer world, of his relations to an unseen being. From these we may see how feeble and erring men unenlightened from on high are; where they made mistakes, and where we may; and what they wanted which we have. Our faith may thus be confirmed, and our lives be more devoted to our God and Saviour. We may also learn to guard against the notion, which, in one way or other, we are ever prone to entertain, that these religions are acceptable to man because they permit the gratification of some of the lower propensities of his nature. For, leaving out of view the austerities that some of them require, we may discover that they are adapted to some undefined wants he experiences, and intimate a true object for them. Because of this, more than because of the allowance of sinful delights, do men embrace them. We shall then cherish the hope that, sooner or later, truth depressed with such unworthy associates, will ultimately avenge herself by demolishing these falsehoods, and the systems in which it and they are enshrined.

Mr. Maurice has in these lectures attempted to detect the impulses which moved one man or various men to think out, and sanction by authority and practice, the diverse views embraced by the religious systems of most note; to show that, as they have long existed, and resisted mighty opponents, there must be something true which gives vitality to them—for unmixed falsity man cannot trust to long; and that those truths yield to their professors ground for believing that their needs are supplied. But then they are manifestly seen to be not the

religions which humanity requires; they have lost, if they still exist, their first energy and freshness. Is it to be so with Christianity? Will it lose its peculiarities, and retain only those ideas which are closely linked with, if they be not the same as those that lie at the foundation of other systems? Or has the gospel of Christ materials united to all those wants of mankind of which the deepest principles of heathenism are the indication, and the mode of speech and observance usual in each system the expression? The lecturer says, "I propose to examine the great Religious Systems which present themselves to us in the history of the world, not going into their details, far less searching for their absurdities; but inquiring what is their main characteristic principle. If we find . . . good in each of them, we shall desire to know what that good is, and under what conditions it may be preserved and made effectual . . . in what relation does Christianity stand to these different faiths? If there be a faith which is meant for mankind, is this the one, or should we look for another." (P. 10.)

To each of the three great existing systems, Mahommedanism, Hinduism, and Buddhism, Mr. Maurice devotes one lecture. The practical object of Boyle induces him only to glance at the leading systems which, as to outward profession, may be said to have passed away,—the Persian, Egyptian, Greek, Roman, and Gothic, and to take from them "a new kind of test for trying the worthlessness and transiency of what is merely theological." This is the subject of the fourth lecture. The remaining four lectures, portioned in a like manner, are principally taken up with the relations of all these systems to Christianity.

We think that Mr. Maurice's tendency to analysis carries him further than he ought to go. He tries to find out the characteristic principle, until he seems to make almost the only object before the mind that which should be joined with others less prominent than itself. Throughout, if his lectures do not absolutely require, their study would be greatly facilitated by, some acquaintance with the different Religions; and he who knows any thing of them will be ready to acknowledge that in some matters he has obtained insight of a very interesting kind.

The first religion discussed is Mahommedanism, as having exerted the greatest extent of influence upon mankind. The most conspicuous point in it is its rapid spread. A few centuries sufficed to make it the faith of a large portion of Asia, and of smaller parts of Africa and Europe. Its conquests are to be looked on as the judgments of God punishing various nations: and the state of these nations as elucidating the reason why God gave victory to the Mahommedans' arms. The Christian nations upon whom the scourge fell, were engrossed with subjects relating to God and his kingdom; but thoughts of God himself as an ever-present Being were almost evaporated. The Mahommedan said by words and acts, "God verily is, and man is his ministers to accomplish his will upon earth." In this principle there is nothing involved of one who will deliver his creatures from evil in its various forms. And when it came into contact with religions which expressed another principle of which it did not take notice, it was found impotent to overthrow them. Hinduism was such. It speaks of a Being who is intelligence; whom man may know by contemplation and self-sacrifice; who manifests himself to a certain order; and who in various forms, in the diversified

operations seen and transacted on earth, makes eternal laws known. Buddhism was a reaction against the exclusiveness of Hinduism. It believes in "the infinite capacity of the human intellect," because there is in it, and one with it, a divine power. Yet it recognises an eternal wisdom which chooses some human being through whom he may utter himself.

These, with the other systems, are expressions of man's felt necessities. No one is perfect. Some have sprung from the others. There were wants in the human mind which a corrupt Christianity did not meet, and Mahomedanism arose, and Buddhism expressed some of the longings that Hinduism ignored. These desires were all after the knowledge of "the unknown God." The outward forms they take prove the worshippers to have had firm convictions of the existence of something separate from themselves—the source of power and light. The profession of them has not been confined to particular localities or nations—showing that something adapted to man's present condition is at the basis of them all. As of the Hindu, so of the others,—“there is that in man which demands a revelation; there is not that in him which makes the revelation.” The faculties of man are not able of themselves to attain the knowledge of God and our relations to him. Many ages and great talents, these systems tell us, have been employed in the search, and have failed to gather up all, though they may have lit upon some of the objects which man's spirit cries for to give deliverance from the bondage of evil and guidance. This would be an uncheered and painful task for us to attempt—a problem which we should be equally if not more unable to solve. If we have not other means of knowledge than they; if we have not an authority external to us to which we may bow because it excites and provides a supply for the deepest and realtest necessities of man; if we have not the conviction that the revelation of God in Christ is that instruction; and that the spirit of Christ will mould and perfect the strivings after goodness and truth, then we had better leave the heathen as they are. If, however, Christianity be such a scheme, we are bound to receive it implicitly, and to labour that ignorance and want of appreciation of it be dispelled from every mind. Our own conceptions must give place to its statements. We must raise man by withdrawing him from himself. We may thus discover the relations of these systems to this.

We are not to look at what maxims or theories are to be found corresponding in Christianity and in the world's religions; but to inquire whether that principle which is to be seen through all the stages of any of these systems, from which they derive their life, and which if lost or altered, paralyses or ruins them, be in Christianity; and whether we have in it a perfect harmony existing amongst each of these principles. If there be this harmony, then, Christianity will appear to be the only embodiment of truths declared by "the Father of the spirits of all flesh." Christianity coincides with Mahomedanism in the assertion that God is ever present and ever operating amongst men; that every one is engaged in a struggle; and that what opposes this recognition of God should be resisted. But Christianity goes on to say that God's will is loving as well as governing; that all men must strive against all evil, inward as well as outward; that a man, who is one with God, hath

shown the power and love of God, and by suffering and sacrifice of himself the way of man's yielding his will to God's.

It meets with Hinduism in assenting to the existence of a spiritual Being from whom all light comes; with whom a special class may hold fellowship; who manifests himself as a destroyer and preserver; and to the need of sacrifice. But Christianity tells us that all men may be in that favoured class; of a single incarnation who is the destroyer of the works of the devil and the preserver of all men; and that by means of *his* sacrifice alone can we offer ourselves to God. "All Brahminical acts, services, sacraments, imply an effort or scheme on the part of the creature, to raise himself to God. All christian acts, services, sacraments, imply that God has sought for the creature, that he might raise him to Himself."

It agrees with Buddhism in its views of the capacity of the spirit of every individual; of the need of power over outward sensual things in order to know God; of men who cease from their labours and have left traces of their good upon earth; and of some one man in whom the true everlasting light may dwell. But Christianity announces that there is a Spirit coming from God—not identical with man's own spirit—without which no man can be godlike; that the men who have the most of this Spirit are the least self-exalting and self-pleasing; and that there is only one, of humanity, but above it, "who is not here to-day and gone to-morrow. . . who lives on," in whom men can become one with God.

In a similar way, but much more briefly, the relations of the defunct systems to Christianity are illustrated. And the conclusion to which we are brought is, that "*all* systems demand another ground than the human one; Christianity is the consistent assertor of that ground; it distinctly and consistently refers every human feeling and consciousness to that ground; it is *for this reason* able to interpret and reconcile the other religions of the earth; it in this way proves itself to be *not* a human system, but *the* revelation which human beings require." It has the truths contained in other systems, and presents them in a less hazy light. Besides, it promulgates truths unknown to any of them, yet which are necessary for man's reconciliation to God.

The line of observation on which Mr. Maurice goes may be understood from the above. Along with the several steps of the Lectures there are practical lessons suited to ourselves and to our circumstances well worthy of regard, and which will be found suggestive and instructive. Some of our readers may have seen attempts to produce the impression that Mr. Maurice approves of infidelity by his writings. This is so gross and unfounded a charge as can only be accounted for by some mental illusion or narrow bigotry. We differ decidedly and wholly on several points Mr. Maurice has defended, and think that some of his own principles could be shown to be inconsistent with the views he has propounded. But we surely do not need to be drilled into the belief that we may have communications with a man who differs from us. We wish freedom, let us be worthy of it by giving it. We are not bound by the technicalities of creeds, or the straitness of a ritual, let us not be bound by the opinions of any man. We profess confidence in the sufficiency of the Bible, we can afford to learn from all students of it. We need not be confined to Howe, or Watts, or the Congregational Lectures—to

such as are on our own side. We can apply to all, and be among the "more noble who search the Scriptures" to see whether the things said accord with them or no. And Mr. Maurice's writings are such as we believe no intelligent man amongst us would peruse without being conscious of a widening of view and a better realization of truths which we are apt, perhaps, to put too much out of sight.

In the restlessness and uncertainties of our present state, materials for reflection and guidance are required, and in this volume some valuable ones are offered. We are in danger, consciously or unconsciously, of substituting words for realities; of presenting men with the doctrines about Christ, not with Christ himself—with the influences of the Spirit, not with the Spirit himself. We are speaking about the best mode of proclaiming the thing, and it is to be feared are not searching whether we are unfolding closely what the thing is in itself. We are thinking of how some sections of mankind may be interested in the gospel, and forgetting that its adaptation and glory arise from its coming to *man*—not to the working or the ragged classes, but to whomsoever may be in the fashion of man. And how shall we adapt this to any class without injuring it. We are left to state that which makes it suitable to all. We have no scope for our philosophy or our cant. All human elements distort it, and we must strive to declare it as it is. Otherwise we make it a system, and as such enforce it. Man sees it only as that which he is to believe. Does he feel that we are stating that to which he must rise—out of his own notions; that the Redeemer whom we speak of is one who, taking man's evils on himself, has borne them away and vanquished all his enemies; that the Holy Spirit is free to him because he is a man, and will work within him the character and dignity of a son of God? The only thing that will keep us, that will make our churches blessings, that will guard us amid the many temptations to which "simplicity and godly sincerity" are exposed, is personal union to the Saviour, and the participation of his Spirit, and the declaration to others that this is the matter in reference to which we have most concern for them. While systems are perishing and opinions changing, he who is thus related to Christ will possess his soul in patience; and if faithful, all his experience will stablish more firmly his confidence in the perfect adaptedness of the gospel to man's varying circumstances. And if thus broadly it be proclaimed as a living truth, it will work as of old, "pulling down imaginations and every high thought." Have *we* this confidence in the gospel? Do we see its blessed results? Are not many amongst us expressing sorrowful fears that faith in what we profess is dying out; that we have become used to a form of sound words and principles, and they have not the life and impulsiveness they once had—have, alas! some of them, become monuments to truth once energetic; that we are complacent in what we be, not taking into account what we are? We congratulate ourselves on having the gospel; do we show the truth of this by being more devout, more energetic, more self-abandoning, more filled with the Spirit? To what are we tending, to decay and nothingness?—to the removal of our candlestick out of its place?

ON READING THE BIBLE.

OUR present paper is intended chiefly for the more youthful portion of our readers, to whom we trust it may prove useful, though containing nothing but what they are already familiar with, by leading them to the reconsideration of important principles which cannot be too frequently pressed upon their attention. A fresh statement of even common-place truth has this advantage over a mere reference to former statements, or the quotation of such, however superior in form, that it is much more likely to obtain a hearing or a reading. A letter from a friend, brought by to-day's post, is sure to interest us, though it tells us nothing perhaps that we did not know before. Even so common a thing as a draught of water is all the pleasanter from being fresh from the well, though it be the same well at which we have drunk since we were children.

As a nation we may be said to be educated in the reading of the Bible. It is read in the family circle—in the congregation—in the prayer-meeting—by the bedside of the sufferer—often by the grave of the departed. Its venerable form and solemn tones are among our very first recollections; we think of sitting on a father's or a mother's knee when that holy book was opened, and the morning and evening portion was read out with reverent voice. It was the *one sacred thing* in the home of our childhood. There we saw no carved image, whether idol or crucifix—no presumptuously invented symbol, falsely deemed holy—no relic revered with superstitious abasement; there was but one holy thing that had any visible representative, and that was the word of God—“*The Holy Bible*.” We knew it to be an heirloom of inestimable worth—a divine gift and inheritance. We were taught to prize it as such, and as a boon not always possessed, nor enjoyed now by all. For many a tale was told us of undoubted truth, of days when the Bible was a forbidden thing—when it was a crime to read it—when man said to his fellow-man, “Thou shalt not hear the voice of Him who speaketh to thee from heaven, though He be thy Creator and thy Judge, but thou shalt hearken only to *my* voice;” but in vain, for that book had a power, when once it was known and loved, to make men and tender women, and even children, willing to bear tortures and death sooner than surrender it. And one of the first habits parental fidelity enjoined upon us was to read that book morning and evening for ourselves, that we should seek the daily nourishment of our spirits there. Of what importance it is that this habit should be pursued faithfully and wisely, so as to yield all the profit it ought, for the reading of the Bible may become as vain a form as the repetition of Aves and Credos, and the mind may prove as barren under it as the granite rock beneath the rain and dew. How many who read their daily chapter or two, might just as well—for any advantage they have got by it—have been reading the Koran. Miserable men, it would have been better if such had been their occupation, for their guilt and condemnation would then be lessened. If it is written, “Take heed how ye hear,” it is also written, “Understandest thou what thou readest?” Unprofitable reading is indeed worse than unprofitable hearing; for the sound of the voice, though more impressive at the moment, passes away rapidly, and may fail

to shine through the defective utterance of the speaker. But the word stands written before the eyes—permanent, ever the same, always dignified, majestic, tender, appropriate: it cannot be slighted but by deliberate and confirmed inattention and indifference: it is misunderstood only when there is a latent wish not to understand it. How shall we read it then so as to profit? "All scripture * * * is profitable"—how may it prove profitable to us?

Reading of any kind, to be profitable, involves a process of combination between the contents of the book and our minds. The written thoughts of the author must mingle with our thoughts, so as to produce changes and modifications upon them, and to become united to them by a living and natural connection. There is a close analogy, as has very frequently been remarked, between the nutrition of the mind and that of the body. When we eat, there is a process of chemical combination going on between the food and our physical system; the food is broken up, new compounds are formed, part of it is absorbed and part rejected; and the system grows and strengthens by taking into its own substance what is suitable to it. Should the power to effect the process of combination be defective, the consequence is weakness and decay. The mind also has its chemistry, and must absorb and assimilate its food in like manner. Farther, according to the character of a book's contents, will be the demand made on certain faculties of the mind: and if the contents be laid hold of by the *wrong* faculty, the result will be confusion and misapprehension, or at the least, want of interest and want of profit. Are we reading a poem? Its imaginative pictures must be laid hold of and traced anew by our own imagination—brought out in clear and charming relief within us, or the poet sings in vain. It is useless to read the *Iliad* as the mathematician read it, who asked, after plodding through from the first line to the last, "what does it prove?" But it would be just as great a blunder to take up Euclid, and quarrel with it because its propositions did not gratify the fancy, nor its diagrams charm the eye. Men seldom commit these blunders in earthly literature, but constantly in that which is divine. They come to the word of God, and, supposing they pay attention to it at all, lay hold of its contents with other faculties than those to which it is addressed, or with only a part and an inferior part of those faculties. Is it any wonder then that they do not profit by it? As well might we expect seed to germinate and be productive when placed in soil which supplies but one or two of the elements that are necessary to its growth. Hume boasted that he had read the New Testament through and found nothing convincing in it.

The Bible is addressed to the very highest faculties of man's nature, and, to be profitably read, must be apprehended by these, and have its elements brought into combination with the very substance of our spirit. It is not addressed to the power of subtle sophistical argumentation, with which Hume tried to lay hold of it, but found it stand aloof in calm defiance. It is not addressed to cunning or worldly craft, to the pantings of the ambitious soul, to fancy, to scientific curiosity, and least of all to the love of pleasure, as it exists in the corrupted mind. It is pervaded by the elements of just reason, of pure and lofty imagination, of holy principle, and of the deepest and truest feeling; and therefore it speaks

to the *reason*, to the *imagination*, to the *conscience*, and to the *heart*. With these faculties we must read it, calling up all their energies, and suffering none to lie dormant. *Reason* must do its work in eliciting and applying the rules of just interpretation, in discerning the relations, and pointing out the consequences of the truths revealed: *imagination* must call up the scenes and personages of history, and realize to the mind the sacred wonders of the past, and the vaster wonders of the dimly indicated future: *conscience* must do homage to the dictates of the Divine Law-giver, disclosing on "the fleshy tables" within a counterpart inscription to that graven on the tables of stone—must respond to each accusation and admonition, urging the claims of duty and the convictions of guilt, while every power of the soul is prostrated by her voice, until the throbbing *heart* welcomes with ecstasy the call of mercy, and owns in every accent of the gospel the power and grace of a Father whose name is Love. Of the respective use and bearing of each of these faculties in this matter, we may perhaps hereafter speak more in detail: for the present we will conclude by touching briefly on an indispensable preliminary condition, without which the exercise of some of them will be useless, and that of the others hardly possible.

The Bible, as it is the word of the living God, is a *living* word: there can be no connection between it and a *dead* spirit. This word must be grafted upon our minds, if it is to save our souls; but you cannot graft a living bud upon a dead stock. Where digestion is torpid, food is offered in vain: there must be the appetite first, which accompanies the state of healthy life. As the Spirit speaks in the word, so must the Spirit operate with quickening energy on the soul, before the real contents of the word can pass into the man, and be vitally rooted within him. "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you are spirit and are life." Let us then seek to have the inward teaching that the outward lesson may be truly learned. Let us seek to be taught of God, making this our prayer—"Open thou mine eyes, *that I may see* wondrous things out of thy law:"—shine, O Father of lights, into our hearts, to give us the light of the knowledge of thy glory in the face of Jesus Christ.

BRIEF HISTORICAL STATEMENT OF CONGREGATIONALISM
IN DUNDEE, PARTICULARLY REFERRING TO THE MINISTRY OF THE
LATE REV. DAVID RUSSELL, D.D.,

*Read at the Recognition of the Rev. Robert Lang, A.M., as Pastor of the Church
assembling in Ward Chapel, 3d May, 1849.*

BRETHREN,—The object for which we are this evening assembled, is the recognition of the pastoral relation which has been formed between the Church of Christ assembling in this place and the Rev. Robert Lang, lately pastor of the church in Portobello.

This is an interesting, important, and solemn object, and if it does not require, it at least warrants, the assembling together of many of the ministerial and other brethren belonging to sister churches. It is seemly, and it is hoped it will be profitable, that we should thus

meet together, and join in prayer and supplication with thanksgiving, and exhort, counsel, and encourage one another, as the occasion may require.

It has been considered a fitting opportunity for giving a very brief account of the origin of Congregationalism in Dundee, and an outline of the history of this church to the present time.

In the year 1769, Mr. Andrew Scott, minister of the Antiburgher Secession congregation, with a number of the members of that congregation, seceded from their former connection, and formed themselves into a Congregational Church. Mr. Scott continued to be pastor of the church until 1790, when he removed to England. A short time before Mr. Scott's removal, a Mr. Kirkaldy had been joined with him in the pastoral office. Mr. Kirkaldy died in 1803. In June, 1803, Mr. William Maxton, who had been educated at the Academy in Edinburgh, supported by Mr. Robert Haldane, became the pastor of the church. At that time the church assembled in a small chapel in Barrack-Street. The congregation had never been large. In Mr. Kirkaldy's time, the numbers decreased. Under Mr. Maxton it somewhat revived again.

The West Port Chapel was built for the Relief denomination, and was opened for divine worship on 16th January, 1793. Mr. Neil Douglas, Cupar Fife, was at the same time inducted to the pastoral charge. Mr. Douglas retired from his charge about the end of 1797. During his ministry his views seemed to have changed to Congregationalism, and having expounded those views to his people, the major part of them were led to adopt the same views. It is important to state, that about this time the Scottish Home Missionary and Itinerant Society had commenced its operations, and were not only eminently blessed with much success in preaching the gospel, but also in diffusing more scriptural views regarding the constitution of a Church of Christ.

After the retirement of Mr. Douglas, the congregation sought supplies of ministers from England. Sometime in 1801, a Mr. Hartley from England, was ordained pastor of the church, but in 1804, he returned to England in circumstances very trying to the church and the friends of religion. Not long after this, Mr. John Campbell, pastor of the church in Dunkeld, accepted the pastorship of the church assembling in West Port Chapel.

At the close of the year 1799, Mr. William Innes, who had seceded from the Established Church, came to Dundee, to take charge of an Academy established by Mr. Robert Haldane, for the education of young men of piety and talents, for the christian ministry. Mr. Innes had also in view the occupation of a large place of worship to be built by Mr. Haldane. This house, then called the Tabernacle, now St. David's Parish Church, was opened for the worship of God, 19th October, 1800. In January, 1801, a church was formed in the Tabernacle, and deacons chosen by the church—Mr. Innes being the pastor. The duties being too heavy for Mr. Innes, a co-pastor was sought, and obtained in 1804. The choice was not a happy one, and the relation was broken in 1808. Other distressing troubles very soon overtook this church. Parties were formed, and the unity of the body was in a great measure destroyed. Mr. Innes resigned the pastorship in 1808.

The majority of the church in the Tabernacle, remembering the pain-

ful days of the past, retired, and for some time occupied a hall in Barrack-Street. They then removed to Sailors' Hall; and in July, 1809, invited Mr. David Russell to supply the pulpit, with a view of becoming their pastor. Mr. Russell accepted the invitation, and commenced his labours 20th August following. His ministration proving acceptable to the church, they gave him a unanimous call to take the oversight of them in the Lord. Mr. Russell accepted the call, and, on the 19th October following, his induction took place.

Mr. Maxton, pastor of the church in Barrack-Street, died on 3d February, 1810. Not long after this, fourteen members of that church united with the church in Sailors' Hall. The majority, however, remained, and, being joined by a number from the Tabernacle, they, in 1812, united with the old Scots Independents or Daleites.

In October, 1810, Mr. Campbell of the West Port Chapel, removed to Glasgow, and very soon afterwards that church proposed to unite with the Sailors' Hall church. The proposal was cordially entertained, and very soon afterwards agreed to. The union of the two churches was publicly recognized at a meeting held in the West Port Chapel, on the morning of the 24th December, 1810, and on the evening of the same day, Mr. Russell, (or, we shall now say Dr. Russell, although he did not receive that honour until 1834,) was inducted to the pastoral charge of the united church, which consisted of about 300 members.

At the time the union of the two churches took place, there was a very heavy debt on West Port Chapel. The church had, therefore, for a considerable time, to struggle with oppressive pecuniary difficulties.

Dr. Russell exercised his ministry in the West Port Chapel for about twenty-three years. During that time the great difficulties of the pastorate had been, by the help of God, steadily and wisely met and overcome. The church had increased in numbers, had advanced in piety and knowledge, and had also gradually reduced the oppressive debt on the chapel to what *they* conceived to be a bearable burden.

This brings the history of the church down to the year 1832.

Up to this period (1832,) Dr. Russell had been steadily advancing in usefulness, and in the estimation of his church and the public. The church, however, at this time did not value so highly as they ought to have done, their devoted pastor, or estimate aright his capabilities for a sphere of usefulness much more extensive than his present one afforded. The providence of God kindly rebuked their apathy. A sister church in Edinburgh gave Dr. Russell an urgent call to become their pastor. The rebuke was wisely taken, and used as an inducement to consider whether it were possible to accomplish the erection of a larger place of worship in a more central part of the town. When this idea was fairly started, it was taken up by the church and congregation, and several occasional hearers, with great spirit. The church was almost unanimous in agreeing to the proposal. Without delay, committees were appointed to set about obtaining the necessary funds, to look out for a proper site for the building, and obtain plans; &c.

So soon as Dr. Russell had a prospect of more extensive usefulness in Dundee, he ceased to entertain the call from Edinburgh, and resolved that his future ministry should be spent in Dundee.

Dr. Russell took a very great interest in the erection of Ward Chapel.

Every day he visited the work and watched its progress, as if every stone added to the rising building was emblematical of the many living stones which, by the blessing of God on his own ministry and that of others, should be added to the spiritual temple—the church, which was to worship within these walls.

The new chapel was opened for public worship by Dr. Russell on the Lord's day, 17th November, 1833. As usual, he took the three services, each of them being specially appropriate to the occasion. The discourse in the forenoon was from Isaiah iv. 5, 6. The subject of the afternoon discourse was from 1 Cor. ii. 2, and in the evening he delivered a very solemn discourse from Isaiah, xxviii. 15, 16, 17. It is an interesting coincidence that this (Isaiah xxviii. 15, 18) was also Dr. Russell's text on the forenoon of his *last* Sabbath in Ward Chapel.

The erection of Ward Chapel was followed by the most delightful results, and the whole of the circumstances connected with it are fraught with instruction and encouragement to other churches. They seem to point to this practical conclusion, viz. that when a church is favoured with a pastor of acknowledged good preaching talents, and one who sustains this reputation by a prudent and holy walk, it is the duty of such a church to endeavour to give full scope to his ministry. He has got a fast hold of the public mind; and has thereby laid a broad and solid foundation for extensive usefulness.

Dr. Russell and the church under his care had now entered on a wide field of usefulness, and the providence and grace of God seemed specially to smile on the efforts put forth by both.

The old chapel was seated for about 800 hearers—the new chapel for upwards of 1200. Yet it was immediately better filled with regular hearers than the old house had been.

Fifty-one members were added to the church during the first year, and nearly the same number for several succeeding years; and, as to pecuniary matters, at the end of the *first year* the church found itself in a much better position than at any time during the occupation of the old chapel.

Thus matters went on year after year,—the pastor keeping up his laborious services—the church gradually increasing in numbers, and putting forth greater efforts for the spread of the gospel, both at home and abroad.

The powerful scriptural statements frequently brought forward by Dr. Russell in the course of his regular ministration, as to the duty incumbent on the disciples of Christ to make personal and combined efforts for the spread of the gospel, induced this church to erect Princes-Street Chapel in the year 1839.

Previous to the opening of this chapel for public worship, about twenty members of Ward Chapel Church formed themselves into a Congregational Church, whose future place of worship should be Princes-Street Chapel. They were afterwards joined by others of their brethren, and by the blessing of God on the preaching of the gospel many more have been added to the fellowship of this infant church. It has had to contend with many difficulties, but by the divine blessing on the labours of Mr. Hannay, the present pastor, it promises to advance in strength and usefulness.

Although the pastor and church in Ward Chapel had much cause for gratitude for their improved condition, both as regards things spiritual and temporal, they were yet anxious to accomplish another object. They were desirous of having buildings erected for school rooms, to be used both for day and Sabbath schools, and for prayer meetings for the church. But the large amount of debt on the chapel was an obstacle in the way. Successful efforts were then made to reduce this debt to a comparatively small amount, and also afterwards to aid in liquidating the debts on the chapels of the churches connected with the Congregational Union of Scotland. When these objects had been accomplished, the project of erecting school rooms, a vestry, and library, so as to occupy the whole of the spare ground at the chapel, was revived, and the work has been happily accomplished. In October, 1847, a large Sabbath evening school was collected in the new buildings. The teachers were members of the church, and the scholars, for the most part, children of the members of the church and congregation. About 264 children are now taught every Sabbath evening by 22 devoted teachers. A Bible class for older boys, and another for young women has also been in operation, and at last day schools for boys and for girls were opened in September, 1848.

Dr. Russell had now been the honoured instrument of bringing this cause of the Redeemer to a high state of efficiency. He had in early life and in troublous times taken the oversight of a church, not so few in numbers, after the union of the two churches, but needing instruction; and weak as to ability to sustain the heavy load of debt under which they groaned. He saw the church gradually growing in numbers, and increasing in strength. He saw a large and handsome building erected, and a church and congregation enlarged in proportion. He saw the church putting forth efforts for the spread of the gospel—not at his bidding, but, what no doubt was more gratifying to him, at the bidding of his Master, the faithful expounder of whose truth he was. He saw his Master's truth prompting his people to efforts in a right direction—in the reduction of the chapel debt, and in the erection of school-rooms, and he looked on with evident satisfaction.

As has been stated, the number of members when Sailors' Hall and West-Port churches were united, was about 300. When the removal took place to Ward Chapel in 1833, the numbers had increased to about 400. At the period of Dr. Russell's death, without taking into the account the brethren who had gone to Princes-Street church, the number was about 540. At the present time it is 530, the deaths and removals having exceeded the admissions.

The financial matters regarding the chapel may be thus briefly stated. The West-Port Chapel was sold for its full value; yet, after paying off the borrowed money, there remained only £130, to go towards the building of Ward Chapel. Ward Chapel, as it stands at the present time, with school-rooms, vestry, and library, has cost about £4000. The debt now remaining, however, is only about £600.

Many members of the church had all along taken a very active part in Sabbath-school teaching, in various schools throughout the town. Dr. Russell was indirectly an admirable instructor of Sabbath-school teachers, but his own engagements kept him from seeing them at their work, until the new school was opened. The sight then seemed to afford him

peculiar gratification. The teachers will not soon forget his kind and encouraging look of recognition as he passed through the busy group on his way to the pulpit on the Sabbath-evening, there to address a larger class, chiefly of young persons, whom he regarded with great interest, and for whose benefit he poured out those rich stores of heavenly wisdom which he had so largely gathered from the Word of God.

It was in these prosperous circumstances that the great Master of assemblies suddenly called his faithful servant from his abundant labours to his reward—an end, beautifully harmonizing and fitly suited to the man and his work. *

The details regarding Dr. Russell's brief illness and his triumphant death—the effect which the event had on his church and congregation, on the public mind of this large town, on the churches of our own body, and others throughout the land, are so well known, that they need not now be repeated. Neither is it necessary to enter on a description of the character of his teaching from the pulpit, or by the press. This has been done, and well done, by Dr. Alexander in his excellent discourse on the occasion of Dr. Russell's death.

SUNDAY EVENING THOUGHTS.

A LITTLE, a very little, more activity of spiritual life would produce important changes, not only in the aspect of religious people, and in the efficacy of their profession, but in their own experience, both of the reality and of the pleasures of religion. Supposing such an impulse generally felt, we should expect its earliest manifestations to differ according to the previous states, and the particular constitutions, of its subjects. Yet there are few of us, perhaps, who would not be more regular and diligent in prayer; more watchful not to let the thoughts dwell on unprofitable, not to say debasing, topics; quicker to bethink ourselves of the Divine views of our several objects of concern; more careful not to do injustice to our neighbours in our thoughts and feelings in regard to them; more circumspect in our arrangements, and in our general social intercourse. And looking more directly at the effects upon the inner man, we should generally find, I apprehend, a sense of loss, combined with tender grief and lowly shame, because of our indulgence of misgivings and surmises contrary to what we know to be God's testimonies. We should, most of us, detect, too, that we consciously had suffered sloth to retain us from our spiritual duties, and the most unworthy sophistry to justify or to palliate the sloth. And we should be especially chagrined and humbled by discovering vast discrepancies between the character of our prevailing sentiments and current feelings, and that which men, attending to our social prayers and our statements

* It is a remarkable fact, that the Minute of Committee, directing a written intimation of the opening—for the first time—of the day schools, to be handed to Dr. Russell, that he might read it from the pulpit next Lord's-day, is dated 25th August. The next minute of Committee is dated 19th September, and it was specially called that the dangerous illness of Dr. Russell might be intimated, and provision made for the supply of that pulpit which he was never again to enter.

of what Christians should be, might have reasonably thought was ours. Such effects as these, now, could not but impart an air of genuine nature and impressive truthfulness to our deportment: they could hardly be experienced without leading to such exercises, both special exercises and habitual, as would elevate the soul to nearer contact with the spiritual world, and awaken in it an unwonted pleasure.

I said that a very little more activity of spiritual life would produce important changes such as these. And it is both admirable and encouraging, that if spiritual action once exist, a very slight rise in its intensity is followed by results that may at first seem disproportionately great. Both the experience and the visible effects of many a first conversion, are less definite and memorable than those of a revival, or a later conversion, such as I have sketched. The change from death to life in the more ordinary cases, those in which religious instruction and spiritual culture have been enjoyed from early years, is often the subject of a consciousness less clear, and the occasion of emotions less profound, than the consciousness and the emotions of the man who, having life, is now blessed with it more abundantly. The case, when more thoroughly investigated, will, possibly, be found to have analogies in the formation and the growth of human friendships; not to speak of physical analogies apparent in the well known action of such natural forces as heat, or light, or gravitation. At all events it is a matter of experience, that only a slight augmentation of the power of first principles within us, is often followed by a general elevation of the soul, and an improvement in the entire spiritual demeanour, much more distinctly obvious, the first to its subject, the second to observers, than was the effect of the first action of those principles. I do not say that the effect of the supposed revival is disproportionate to the impulses now felt, when compared with the effect of the impulses experienced in conversion; but only that it is of such a nature, or of such an aspect, as frequently appears to all concerned, a more observable and striking change.

Yet observation brings us to believe, that the experience of such spiritual revival, or rather, such secondary conversion, is but rare. The most desirable spiritual course is, doubtless, his whose path is as the shining light, that shineth brighter and brighter unto the perfect day: but such a course is rarer still than the preceding. Assuming this, and that the cases are very numerous in which, if there has been no traceable declension, there has been a visible interruption of progress, the importance, in these cases, of an increase of the spiritual vital power, is impressively apparent; especially when we remember what we saw of its operation and effects. The means of its attainment, then, becomes a primary concern; and few men of enlightened and devout, though stationary faith, can think, if only for a minute, on the question, without solicitous desire to descry its just solution. But if there is no "royal road," or what would have a fitter title were it said, "no sluggard's path," to learning, still less is there to such a spiritual height as that before us. This height is simply a peculiar state of thought and feeling. We would call it an habitual state, but that of the habit one important element is action. What we desire, however, is a certain condition of the mind; and though for its attainment the operation of God's spirit is required, this requirement interferes in no wise with the ordinary laws

for the attainment of another habitude of mind than that which is our present. It adds, indeed, a new and an important law; the law that we depend on God with that dependence which appears at once in our obedience to his will, that we shall pray according to the scriptures, and in our farther and our hopeful obedience to his other will, that while thus depending on him for his spirit, we pursue precisely the same method which would be the wisest and most natural, were the elevated state of mind desired, such as should be striven for, and could be gained, apart from God. Thought, then, must be expended; time must be given; the mind must be applied and bound down to its task. No sluggish hope of being permanently uplifted through a single sermon, or through some surprising providence, will be gratified. The work is for the chamber and the grove, not for the fireside or the church. The importance, the necessity, of such increased activity of spiritual life; its nature, operations, issues; what would be the thoughts and the emotions, in one word, the experience, of its subject; the actual experience of its best exemplars; all the preliminary workings of the heart; and, finally, those matters of revelation, enlarged and illuminated conceptions of which are evidently no small portion of the state desired as our advanced condition; such are the things on which the mind must necessarily be busy, would it grow in grace, and from juvenility attain to spiritual manhood. The heart must be guided in the way. The hand of the diligent maketh rich. The soul of the sluggard desireth and hath nothing.

SUNDAY EVENING, 24th June, 1849.

TEN DAYS ON THE SHORES OF THE DEAD SEA.*

Tuesday, April 17th.—Passed by the extreme western point, where the river is 180 yards wide and three feet deep, and entered upon the Dead Sea; the water, a nauseous compound of bitters and salts.

The river, where it enters the sea, is inclined towards the eastern shore, very much as is represented on the map of Messrs. Robinson and Smith, which is the most exact of any we have seen. There is a considerable bay between the rivers and the mountains of Belka, in Ammon, on the eastern shore of the sea.

A fresh north-west wind was blowing as we rounded the point.* We endeavoured to steer a little to the north of west, to make a true west course, and threw the patent log overboard to measure the distance; but the wind rose so rapidly that the boats could not keep head to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale, and presented an agitated surface of foaming brine; the spray evaporating as it fell, left incrustations of salt upon our clothes, our hands and faces; and while it conveyed a prickly sensation wherever it touched the skin, was, above all, exceedingly painful to the eyes. The boats, heavily

* From an interesting work just published,—“Narrative of the United States Expedition to the River Jordan and the Dead Sea, by W. F. Lynch, U.S.N., Commander of the Expedition.”

laden, struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water, it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.

Finding that we were losing every moment, and that, with the lapse of each succeeding one, the danger increased, kept away for the northern shore, in the hope of being yet able to reach it; our arms, our clothes and skin coated with a greasy salt; and our eyes, lips, and nostrils, smarting excessively. How different was the scene before the submerging of the plain, which was "even as the garden of the Lord!"

At times it seemed as if the dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneaux had been cited to deter us. The first one spent a few days, the last about twenty hours, and returned to the place from whence he had embarked, without landing upon its shores. One was found dying upon the shore; the other expired in November last, immediately after his return, of fever contracted upon its waters.

Although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incinerated, loomed terrific on either side, and salt and ashes mingled with its sands, and fœtid sulphurous springs trickled down its ravines, we did not despair: awe-struck, but not terrified; fearing the worst, yet hoping for the best, we prepared to spend a dreary night upon the dreariest waste we had ever seen.

Towards evening the wind instantaneously abated, and with it the sea as rapidly fell: the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act. Within twenty minutes from the time we bore away from a sea which threatened to engulf us, we were pulling away at a rapid rate, over a placid sheet of water, that scarcely rippled beneath us; and a rain-cloud, which had enveloped the sterile mountains of the Arabian shore, lifted up, and left their rugged outlines basking in the light of the setting sun. A flock of gulls flew over, while we were passing a small island of mud, a pistol-shot distant from the northern shore, and half a mile west of the river's mouth. A light wind sprung up from S.E., and huge clouds drifted over, their western edges gorgeous with light, while the great masses were dark and threatening. The sun went down, leaving beautiful islands of rose-coloured clouds over the coast of Judea; but above the yet more sterile mountains of Moab, all was gloomy and obscure.

The northern shore is an extensive mud-flat, with a sandy plain beyond, and is the very type of desolation; branches and trunks of trees lay scattered in every direction; some charred and blackened as by fire; others white with an incrustation of salt. These were collected at high-water mark, designating the line which the water had reached prior to our arrival. The north-western shore is an unmixed bed of gravel, coming in a gradual slope from the mountains to the sea. The eastern coast is a rugged line of mountains, bare of all vegetation,—a continuation of the Hauran range, coming from the north, and extending south beyond the scope of vision, throwing out three marked and seemingly equi-distant promontories from its south-eastern extremity.

18th.—We were struck with the almost total absence of round stones and pebbles upon the beach—the shore is covered with small angular fragments of flint. Started two partridges of a beautiful stone-colour, so much like the rocks, that they could only be distinguished when in motion. Heard the notes of a solitary bird in the cane-brake, which we could not identify. The statement that nothing can live upon the shores of the sea, is, therefore, disproved. The home and the usual haunt of the partridge may be among the cliffs above, but the smaller bird we heard must have its nest in the thicket.

But the scene was one of unmixed desolation. The air, tainted with the sulphuretted hydrogen of the stream, gave a tawny hue even to the foliage of the cane, which is elsewhere of so light a green. Except the cane-brakes, clustering along the marshy stream which disfigured, while it sustained them, there was no vegetation whatever; barren mountains, fragments of rocks, blackened by sulphureous deposit, and an unnatural sea, with low, dead trees upon its margin, all within the scope of vision, bore a sad and sombre aspect. We had never before beheld such desolate hills, such calcined barrenness.

During the early part of the day the weather was pleasant, with passing clouds; but when unobscured the sun was warm. Towards the afternoon the wind subsided, and the calm sea, when the sun shone upon it, verified the resemblance which it has been said to bear to molten lead. In the forenoon it had looked as yesterday, like a sheet of foam.

19th.—A short distance from the camp, saw a large brown or stone-coloured hare, and started a partridge; heard another in the cliffs above, and a small bird twittering in the cane-brake beneath me. We discovered that these shores can furnish food for beasts of prey. Found some of the sea-side brache, supposed to be alluded to in Job, and translated mallows in the English version. Also the sida Asiatica.

Started a snipe, and saw, but could not catch, a beautiful butterfly, chequered white and brown. To-day a duck was seen upon the water, about a mile from the shore;—his home, doubtless, among the sedges of the brackish stream.

The boats returned about 10 p.m. They had been retarded by the fresh wind and corresponding heavy swell of the sea. The distance in a straight line from this to the Arabian shore measured seven nautical, or nearly eight statute miles. The soundings directly across from this place gave 116 fathoms, or 696 feet, as the greatest depth—ninety fathoms, 640 feet, within a fourth of a mile from the Arabian shore. Mr. Aulick reports a volcanic formation on the east shore, and brought specimens of lava. Another line of soundings running diagonally across to the S.E. Mr. Dale reports a level plain at the bottom of the sea, extending nearly to each shore, with an average depth of 170 fathoms, 1020 feet, all across. The bottom, blue mud and sand, and a number of rectangular crystals of salt, some of them perfect cubes. One cast brought up crystals only. Laid them by for careful preservation.

The diagonal line of soundings was run from this place to a black chasm in the opposite mountains. The soundings deepened gradually to twenty-eight fathoms a short distance from the shore; the next cast was 137, and the third 170 fathoms, and the lead brought up, as mentioned, clear cubical crystals of salt. The casts were taken about every half

mile, and the deep soundings were carried close to the Arabian shore. It was a tedious operation; the sun shone with midsummer fierceness, and the water, greasy to the touch, made the men's hands smart and burn severely.

20th.—The mountain-sides and summits, and the shores of this sea, thus far, were almost entirely devoid of vegetation; and the solitary tree, of which I have spoken, alone refreshed the eye, while all else within the scope of vision was dreary and utter desolation. The curse of God is surely upon this unhallowed sea!

Picked up fresh-water shells in the torrent-bed, and fragments of flesh-coloured flint upon the sea shore, and gathered some specimens of rock.

On a point stretching out into the sea are a few ghurrah-trees and some tamarisk-bushes, and tufts of cane and grass, which alone relieve the dreary scene; all besides are brown, incinerated hills, masses of conglomerate, banks of sand and dust, impalpable as ashes, and innumerable boulders, bleached by long exposure to the sun.

Rounded the point, which was low and gravelly, with some drift-wood upon it; rowed by a small but luxuriant cane-brake, and camped a short distance from the fountain.

The clear, shelving beach, the numerous tamarisk and ghurrah-trees, and the deep green of the luxuriant cane, rendered this, by contrast, a delightful spot.

21st.—Took our breakfast beneath some tamarisk trees in bloom, the grateful shade enhanced by their delicious fragrance. An Arab brought some specimens of sulphur picked up on the banks of the Jordan near the sea, most probably washed down from the mountains by the river torrents. Some flowers were gathered and placed in our herbarium for preservation. Our arms, instruments, and every thing metallic, were bronzed by the saline atmosphere.

In the evening, some of the tribe Ta'āmirah came in,—a little more robust, but scarcely better clad, than the Rashāyideh. They were warm and hungry, from walking a long distance to meet us. They had no food, and I directed some cooked rice to be given to them. They had seated themselves round the pot, and were greedily about to devour it, when one of them suggested that, perhaps, pork had been cooked in the same vessel. They rose, therefore, in a body, and came to the cook to satisfy their scruple. I never saw disappointment more strongly pictured in the human countenance than when told that the vessel had often been used for that purpose. Although nearly famished, they would not touch the rice, and we could give them nothing else. Fearing that our provisions would fall short, I advised them to return; not to their houses, for they have nothing so stable as to deserve the name, but to their migratory tents.

22d.—A calm sultry night. At this hour last night (11 o'clock), it blew a fresh breeze from the north. In the mid-watch there was a bright meteor from the zenith, towards the north-east. The same sulphureous smell, but less unpleasant than when the wind blew fresh. Molyneux detected the same odour the night he spent upon the sea, whence he thought it proceeded. We have been twice upon the sea when the spray was driven in our faces; but although the water was greasy, acrid, and disagreeable, it was perfectly inodorous. I am therefore inclined to

attribute the noxious smell to the foetid springs and marshes along the shores of the sea, increased, perhaps, by exhalations from stagnant pools in the flat plain which bounds it to the north.

23d.—Started on our return, steering directly across to measure the width of the strait between the peninsula and the western shore. There was little wind, the same faint sulphureous smell, and every one struggling against a sensation of drowsiness. Arrived at the camp a little before 6 p.m., in a dead calm, very much wearied, temperature 92°. As we landed an Arab ran up, and gathering an armful of barley in the straw, threw it on the fire, and then husking the grain by rubbing it in his hands, brought it to me and by gesture invited me to eat; it was excellent. The Fanny Skinner arrived shortly after. Mr. Aulick had sounded directly across, and found the width of the sea by patent log to be a little more than eight geographical, or about nine statute miles; the greatest depth 188 fathoms, 1128 feet. He landed at the mouth of the "Arnon,"—a considerable stream of water, clear, fresh, and moderately cool, flowing between banks of red sandstone. In it some small fish were seen.

25th.—Started again and steered E.S.E., sounding every five minutes, the depth from one to one and three-quarter fathoms; white and black slime and mud. A swallow flew by us. At 8.52 stopt to take compass bearings. Seetzen saw this salt mountain (Usdum) in 1806, and says that he never before beheld one so torn and riven; but neither Costigan nor Molyneux, who were in boats, came farther south on the sea than the peninsula. With regard to this part, therefore, which most probably covers the guilty cities,—

"We are the first
That ever burst
Into this silent sea."

At 9, the water shoaling, hauled more off shore. Soon after, to our astonishment, we saw on the eastern side of Usdum, one third the distance from its north extreme, a lofty, round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud encrusted with salt, and a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounder part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop. or buttress, connects it with the mountain behind, and the whole is covered with debris of a light stone-colour. Its peculiar shape is doubtless attributable to the action of the winter rains. The Arabs had told us in vague terms that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory, that we could place no reliance upon them.*

* A similar pillar is mentioned by Josephus, who expresses the belief of its being the identical one into which Lot's wife was transformed.

It was indeed a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdum, with its conspicuous pillar, which reminded us at least of the catastrophe of the plain; on the other were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. To the south was an extensive flat intersected by sluggish drains, with the high hills of Edom semi-girdling the salt plain where the Israelites repeatedly overthrew their enemies; and to the north was the calm and motionless sea, curtained with a purple mist, while many fathoms deep in the slimy mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air through which the sun poured his scorching rays upon the mysterious element on which we floated, and which, alone, of all the works of its Maker, contains no living thing within it.

27th.—Notwithstanding the high wind, the tendency to drowsiness was almost irresistible. The men pulled mechanically, with half-closed eyelids, and, except them and myself, every one in the copper boat was fast asleep. The necessity of steering and observing all that transpired, alone kept me awake. The drowsy sensation, amounting almost to stupor, was greatest in the heat of the day, but did not disappear at night. In the experience of all, two hours' watch here seemed longer than double the period elsewhere. At 1.30 p.m., nearly up with Ain Jidy; the white tents of the camp, the line of green, and the far-off fountain, speaking of shade, refreshment, and repose. A camel was lying on the shore, and two Arabs a little beyond. Discerning us, the latter rose quickly and came towards the landing, shouting, singing, and making wild gesticulations, and one of them stooped and picked up a handful of earth, and put it upon his head. Here the Sheriff met us with a delight too simple-hearted in its expression to be insincere. The old man had been exceedingly anxious for our safety, and seemed truly overjoyed at our return. We were also much gratified to find that he had been unmolested.

About sunset, we tried whether a horse and a donkey could swim in the sea without turning over. The result was that, although the animals turned a little on one side, they did not lose their balance. As Mr. Stephens tried his experiment earlier in the season, and nearer the north end of the sea, his horse could not have turned over from the greater density of the water there than here. His animal may have been weaker, or, at the time, more exhausted than ours. A muscular man floated nearly breast-high, without the least exertion.

UPRIGHTNESS.

THE morality inculcated in the Bible, is based upon uprightness. Jesus Christ is the model we are called upon to copy, and in his death there is an exhibition of the Divine regard to righteousness, justice, and truth, so that every breach of integrity on the part of a professing Christian, is a libel on the attributes magnified and made honourable at

Calvary. A believer in the doctrine of justification by faith in the imputed righteousness of the Son of God, cannot violate truthfulness and honesty without branding himself as guilty of the singularly flagrant inconsistency of committing his eternity to a perfect righteousness, while he from some fancied temporal interest, tramples it in the dust. The Christian, then, ought to be a pattern to men in uprightness.

1. *In business.* The Mosaic ritual has passed away, but moral principles are imperishable, and those relative to commercial transactions are weighty and stringent. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have." "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house diverse measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." Notwithstanding the unhesitating decision of the statutes, the people of Israel, finding that the profits realised were not what a grasping avarice longed for, paid no attention to them, and pursued a course of their own. "He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin." Although practising constant fraud, and manifesting an overreaching, griping disposition, they managed matters so cunningly, that when their accounts were examined, the creditors could discover no evidence of deceit. One can almost see them chuckling and soliloquizing. "You may descant on the strict application of *moral law* if you will, I am become rich!" A christian merchant, by scrupulous honour and unbending uprightness, has it in his power to be the ornament of the exchange, and can be the means of glorifying true religious principle. Nonconformity to the world, by abstaining from the ball-room or the theatre, is compatible with meanness and shabbiness in the concerns of business, and a punctilious deference to what is thus considered as a distinctive separation from the world, does incalculable injury to the cause of spiritual Christianity, when the worldly, whose amusements are stamped with reprobation, turn round and say, "We should prefer not doing business with you, and would rather deal with those who, without your profession, will not take advantage of us, as we believe you would if you could." It is worthy of observation, that in the same chapter where we read, "Be not conformed to this world," we also read "Provide things honest in the sight of all men."

2. *In Friendship.* The question may be appropriately put, Can there be friendship where uprightness is absent? is not the bare suspicion of the want of it enough to blast the very idea? We are not disposed to lessen the force of these queries: still an apostle has enjoined upon us "Let love be without dissimulation." There is a danger of dissembled love graphically and terribly described by Solomon, "Burning lips, and a wicked heart, are like a potsherd covered with silver dross. He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not, for there are seven abominations in his heart;" and by the Psalmist, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. For it was

not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company." Startling and revolting to every genuine moral sensibility as these portraits are, we should remember that the exhortation, "Let love be without dissimulation," was addressed to the members of a church. To be called a dissembler is scarcely endurable, but to be the object of dissembled love, stirs up a feeling of intense loathing, of unutterable indignation. When the truth flashes upon you that the fawning, insinuating, confiding air to you, is instantaneously turned into the wormwood and the gall against you as you retire, no language can depict the tempest of the soul which bursts into fury. Never, till then, are you fully conscious of the value attaching to disinterested christian friendship, of the pleasure arising from the conviction that you have an honest heart to befriend you, of the repose resulting from the belief that you possess a steady, unflinching counsellor, and of the wondrous glory of that celestial land where all is true.

"Nor shall the glowing flame expire
When death prevails o'er nature's fire;
Then shall they meet in realms above,
A heaven of joy—because of love."

3. *In public life.* In every thing Jesus has the pre-eminence, and every reader of the gospel is struck by the guileless straightforward course which he followed. There was no variance between his views inculcated "in the openings of the gates," and pressed upon the minds of his disciples when they were with him alone. The Pharisees laid many snares for him, and endeavoured to "catch him in his words;" but it was in vain, his righteousness was as the waves of the sea, and bore all before it. Even Judas could not charge him with the slightest deviation from rectitude, and stung to madness by the anguish of remorse, he could not keep the thirty pieces of silver, but hastened with them to the chief priests, "saying, I have sinned, in that I have betrayed the innocent blood." False witnesses had to be procured to support the semblance of a charge against him. His character stands out clothed in the majesty of unsullied uprightness. It may be contrasted with the conduct of Peter at Antioch. "He was well aware that the Gentile believers were not to be brought under the Mosaic law. When the matter was discussed at Jerusalem, he had strongly urged the impropriety of such a measure; no doubt, recollecting his vision, by which he had been taught to call no man common or unclean. When at Antioch, he did not scruple to eat with the Gentiles; but when some Jewish brethren came from James, that he might not displease them, he withdrew and separated from the Gentiles with whom he had previously associated." The consequence of this example was, that "the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away by their dissimulation." Paul saw that they walked not uprightly according to the truth of the gospel, and rebuked Peter publicly before them all. "The fear of man bringeth a snare," and Peter was caught by it. Whatever the reasons may have been which seemed to justify him, Paul saw

no valid excuse for a departure from uprightness, and the nobleness of spirit displayed in at-once condemning his brother's fault is worthy of admiration. The Christian who fills a prominent position in society, and who is required to take an active part in the general movements of the day, is strikingly taught the importance of being guided by an unswerving adherence to sterling principle. He will be a man on whom you can rely, whose advocacy of a cause will spring from an earnest love of it, whose opinions and sentiments will not chime in with what for the time being is popular, whose decisions will not be the dictates of a trimming, vacillating, time-serving, self-esteeming judgment, and whose loved associates will not be the timid, crouching men who love the praise of one another more than the approbation of God. His piety, like that of Wilberforce, will exercise a commanding power so as to force irreligious men to do it homage, while they gaze on it shining brighter and brighter to the perfect day.

Upright Christians have a wide field of usefulness, and any church which can reckon among her members a number whose simplicity and godly sincerity are known and read of all men, would seem to have responded to the glowing exhortation,—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." They may speak less vauntingly than others respecting purity of fellowship, and may even be deemed cold and rather heterodox on the point, at the very time their connection with the church imparts to it a moral lustre in the estimation of the community. Vital godliness has assumed so weighty an aspect, the grandeur of a man bearing the image of Christ has become so imposing, the beauty of holiness has appeared so lovely, that their own imperfections fill them with fear and trembling, and lead them often to implore Him who sanctifies as well as pardons, "to fill Zion with judgment and righteousness; and to make wisdom and knowledge the stability of their times, and strength of salvation."

CORRESPONDENCE.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—In thinking of the literary character of our denomination in Scotland, I have been struck with one thing,—the paucity of authors among us. With the exception of Dr. Wardlaw, yourself, and two or three others, we have had little to do with the making of books, of which truly there is no end. Whether this has been wise or not, I do not determine; but it is as clearly the duty of minds of a certain order to benefit the church and the world with their productions through the medium of the press, as it is the duty of another class of minds to refrain from authorship.

A thought has occurred to me in connexion with this subject, which, without further preface or ceremony, I lay before you. Could we not set up and sustain a course of lectures similar to the Congregational lectures of our brethren in the south? I think there is a sufficient number of men among us to do the thing creditably and usefully—creditably to themselves and the denomination—usefully to the church and the world. Let the lectures be delivered annually at a fitting time—the topics, lectures, &c., fixed by a committee of brethren ap-

pointed for the purpose. The lectures might be delivered consecutively at Edinburgh, Glasgow, and Dundee, and published in a cheap form—not in the expensive style of the English lectures—and thus we should have an annual volume of intrinsic value, of peculiar interest to our own churches, and of great advantage, I have no doubt, to the cause of Christ at large.

This is but a rude and brief sketch of the plan, and if you please to give insertion to this, and invite your readers to favour you with their thoughts on the subject, you will be able, in the course of a month or two, to tell us whether it takes, and is likely to answer a great and good end.

I give you my name, but the proposal had better come before your readers, neither damaged nor assisted by a knowledge of the individual who has suggested it.

I could easily have enlarged in recommendation of the plan of a Scottish Congregational lecture, and pointed out many advantages likely to accrue from it, but believing that these will occur to the minds of my brethren, without any prompting, I forbear.

April, 1849.

UNUS FRATRUM.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

AUGUST, 1849.

MEMOIR OF THE REV. JOHN MACDONALD, A.M., LATE MISSIONARY MINISTER FROM THE FREE CHURCH OF SCOTLAND AT CALCUTTA.

THE Church of Scotland, though culpably late in attending to the wants and claims of the heathen world, has been exceedingly happy in not a few of the agents she has sent out. Such a man as Dr. Duff is a treasure beyond all price to any missionary body, and there are others besides him whose names will be remembered with honour and love by multitudes, and whose connection with the Scottish Church would have continued to reflect upon it imperishable lustre, had it not been that all of them have retired from its communion. The party by which they were really sent out has retained them; they knew their friends and supporters, and made common cause with them in the Disruption; they have been secured as no small part of the treasures, and no mean element of the strength, of the Free Church. Of those men one, not the least deserving of being remembered, was the Rev. John Macdonald, late of Calcutta, of whose life and labours we purpose giving our readers a brief sketch, for the materials of which we are indebted to the admirable Memoir recently published of him by the Rev. W. K. Tweedie, Minister of the Free Tolbooth Church, Edinburgh.*

Mr. Macdonald was the son of the Rev. Dr. Macdonald, the well-known and zealous minister of Urquhart, whose recent decease a wide district around his place of abode in the Highlands still deploras. At the time of his son's birth, which took place on the 17th of Feb. 1807, he was minister of the Gaelic Chapel in Edinburgh, so that the subject of this notice was a native of the metropolis. A few years after his birth, his father removed to Urquhart, and there his early days were spent. Deprived of the kind care of his mother, whose death occurred shortly after their removal to the north, he was indebted to the affectionate solicitude of his father for the principal part of his early nurture, though the lessons which maternal tenderness had instilled into his infantile ear were not altogether without their influence in moulding his opening character. He received his preparation for college under his

* Edinburgh, 1849. Pp. 464, 8vo.

father's roof; his studies being directed by the Rev. A. Macdonald, now his father's successor at Urquhart. In the year 1820, he entered the University of Aberdeen, where for the ensuing four years he pursued his literary and philosophical studies with the highest distinction, carrying off the first prize in his class each successive year, and crowning his distinguished career by obtaining the Huttonian prize, the highest distinction of the kind this University has it in its power to bestow.

Up to this period no very decided evidence had been afforded of his having undergone that great change without which no man can see the kingdom of God. Impressions of a religious kind he had often and deeply felt, and his conduct had all along been marked by the utmost outward propriety. He had learned also to be very jealous of himself, and shrunk from making professions which he did not feel to be fully authorized by the convictions of his judgment and the testimony of his conscience. But it was not until he had finished his literary course that he was brought fully to the point of deciding for God. The good seed, however, had not lain altogether dormant in his heart, and when the necessity of coming to a decision upon so important a matter forced itself upon him, it was not long before he resolved on the right side. Many a sore strife, however, had he, ere his mind rested in peace upon the finished work of Christ, as the only ground of confidence in the sight of God. Simple views of the way of a sinner's acceptance were wanting to him, and for a long time he had to wage a difficult conflict between fear and doubt on the one hand, and hope and desire upon the other. At length the light beamed clearly upon his mind; he saw the love of God in Christ in all its freeness; he perceived the suitability and the sufficiency of the Saviour's work; and he was enabled to cast himself at the foot of the cross glorying only in the Lord. From that time forward he walked at large, the freedman of the Lord, a conscious and grateful debtor to free sovereign grace.

Meanwhile he had been pursuing his studies for the christian ministry, though his time was chiefly occupied in discharging the duties of tutor to the children of Colonel Hay of Westerton, near Elgin. Here he remained till the summer of 1830, when he left that place to enter upon the duties of a preacher. With what feelings he made this change may be inferred from the following brief extract from his diary, under date of Tuesday, *25th May*, 1830:—

"This, in all probability, is the last of my diary I shall write in Westerton. 'Tis a sad and trying hour, thus to part—but come it must—my connection here is wound up. I am at this moment in tears. O Westerton! thou art dear to me, dear indeed. Here did Jesus first meet me—here He won my heart—here did He first employ my poor worthless services. O eternity! eternity! how shall I look back and think, it may be not on Westerton, but surely of that in Westerton that connects me with thee! It almost breaks my heart to part with every one weeping. Farewell, thou apartment in which I now sit—sweet hast thou been! Farewell, all. The grace of my Lord be with you all! Amen and amen."

After remaining a short time in the Highlands with his family, he accepted an invitation to minister to a small charge in London, connected with the Church of Scotland. He removed to the south about the middle of November, and on the 27th of that month commenced his labours, under not the most encouraging circumstances, among the

people who had invited him. His feelings on this occasion he thus depicts:—

*"Sabbath—*I am this evening called upon to preach for the first time in this place, and I feel very peculiarly situated. Satan, and an unbelieving heart try me sorely. But oh! my Lord and Master, thou knowest my circumstances, and thou art the same every where. I came here, as I believed, at thy bidding. I besought thee, if thy presence came not with me, not to carry me up thither; but thou hast done it—and now, here I lie on thy hands, and I will not leave thee except thou bless me. Show me a token for good this night—a pledge of what thou wilt yet do for me. I beseech of thee, show me thy glory. O deliver me from man, from Satan, from myself! I take thee to witness that I throw every thing into thy hands; do as thou wilt. But, *O for one soul* this night—for an earnest, as a first-fruits! Pardon my boldness—I am a base, vile worm; nevertheless, thou hast made thy glory dearer to me than mine own self! My waiting eyes are towards thee. Father, Son, and Holy Ghost! *Eleven o'clock.*—I have now preached, and what have I to say?—that things have not been with me altogether such as flesh and blood could desire; but that the Lord, nay, my Lord, has been pleased to deal in a way that displays much more of his wisdom. O what a privilege it is to have such an all-wise as well as gracious Lord! He has chastened me in soul (though perhaps not before others) this night—and yet I had delicious moments. But, thanks be to His name, I can kiss the hand that smote me—yes, and can trust that he will yet do that, and far more than I asked of Him. Still do I cleave to thee—I cannot let thee go."

After labouring here for some months, a cordial call was given to him by the people to become their pastor, which he accepted, and was accordingly ordained over them by the Presbytery of London, on the 17th of March, 1831. Among this people he continued to labour for the next seven years, at first in a small hired chapel in Chadwell-Street, Pentonville, afterwards in the New Scotch Church, River Terrace, Islington, which was built for him. During his pastorate in London, his labours were most abundant, and several times his strength sank under the excessive toil he underwent. Besides frequent services during the week, thrice every Sabbath he addressed congregations, and one of these times was usually, when the weather permitted, in the open air—sometimes this formed even a fourth service. His zeal and boldness in this latter department of evangelistic effort astounded and offended certain sticklers for "order" in the metropolis, whilst others applauded and seconded his noble and much-needed endeavours to carry the tidings of redemption to the perishing multitudes which crowd its streets in pursuit of pleasure or crime on the Lord's-day. As his labours augmented, his delight in them increased; his whole soul became engrossed in his work; and though repeated offers were made to him of desirable parishes in Scotland, and very urgent entreaties used in some cases to induce him to accept, he refused to relinquish his post, or desert a place which, as he expressed it, is "the metropolis of Christ's and Satan's kingdoms, as well as of Britain." A couple of extracts from his diary whilst labouring there, will give the best idea of the man and his work:—

"Saturday, December 31.—This is the last night of 1831, a year of the utmost importance to me, as being the first of my stated ministry, and my first on the world's ocean. It is a year in which I have learned more of myself, of the world, and of my God, than in any preceding; and one which has brought all my gilded imaginations and towering prospects down to the dust. It has made me, I trust, more simple, faithful, and earnest in my ministry—has made me to lean more on

God, and to despair [more] of man than I formerly understood how to do. But how great have been my guilt and deficiencies during the year! O what a fearful tract of neglected duty lies before me! How many souls left unregarded! But what is the use of this moaning?—nothing. Mean I to do any thing? O Lord, thy grace alone can enable me. Thou knowest that I desire to take thy Word as 'a lamp to my feet and a light to my path,' and to devote myself simply to it. O! help, help, I am a stranger with thee, as my fathers were!"

"Saturday, July 7.—My soul for some days has been full of thoughts in regard to my work—but are they not vain? I am never satisfied as to my devotedness and activity, always discontented with myself, and yet never doing more. One thing the Lord knows—the panting of my soul for enlargement in his work; and if it be from himself, I trust He will open a way for it. A missionary life, first abroad, and since then at home, is what I have been ever thinking of—I see such multitudes perishing, and none ready to rescue them. I have a large field here, had I but courage enough to break through, and proclaim the gospel on the by-ways and in the openings of the gates. A little more I have done in this way than my brethren approve of, but, oh! it is miserably little.

"I preached last Sabbath morning in Farringdon-Street, in the open air, at seven, from Isa. lv. 1, 2, to an attentive congregation—forenoon, from Ps. li., concluding lecture—afternoon, at Swallow-Street, from Ps. li. 1-6—evening, to my own people, from Matt. xi. 28. Felt considerably exhausted, and had not much freedom at night. I feel more and more our need of an effusion of the Spirit upon us. O the barrenness of my soul, and the hardness of my hearers' hearts! Nothing will move that heart of man's. Lord, how long, how long?—mine eyes are weary with looking. O come for my help, Lord, Lord, I beseech thee! Come Father, Son, and Holy Ghost!"

Mr. Macdonald could not be tempted by the offer of a parish to leave his sphere in London; but the Lord was preparing a call for him, which he had no disposition to refuse, but, on the contrary, for which he may be said to have long yearned. In one of the extracts from his diary above given, he refers to his desire for the missionary work. This was no new feeling to him even at that time. Shortly after his mind became possessed of the peace of the gospel, he had formed a wish to devote himself to the service of the cross amongst the heathen, and had sought the counsel of his father in reference to the subject. Dr. Macdonald's advice was in substance this: Lay your desire before the Lord and leave it there. If he wills to employ you in that way he will guide you to it; and in the meantime give yourself to present duty as Providence may appoint. The counsel was wise and christian, and his son wisely abode by it. No openings of usefulness in Britain seem ever to have entirely, even for a short time, withdrawn his mind from the missionary work; no longings for the missionary work seem ever to have made him impatient or neglectful of his duties at home. He abode faithfully and laboured most devotedly where God in his providence had placed him; nor was it until his way was made quite clear to him that he relinquished his pastoral charge and accepted the call of the General Assembly of the Church of Scotland, to go to India as one of their missionaries. He closed his pastoral work in London on Sabbath, the 14th of May, 1837. The following extract from his diary relates to this event:—

"May 13.—To-morrow, I preach to my people my last sermon as their pastor. Thereafterward must my work be sealed up till judgment. This is a solemn thought—may the Lord sanctify it unto me. I have reason to wonder how the Lord supports me. I could not have supposed it possible that I should be so kept in peace and composure. O may he help me on the morrow! Spirit of God, be thou there in the midst of us! O send help from the sanctuary, and carry me through all that is before me! Last Lord's-day thou didst hear and answer my

prayer; O yet once more, my God and Father, hear me and come for our salvation! I plead only Christ's name—O bless me in Him!

"May 14, Sabbath night.—I cannot suffer this night to pass away without recording the goodness, and mercy, and faithfulness of my Lord towards me. O how hath he helped me! I long dreaded this day of separation with my flock; but how merciful hath the Lord been! I was raised above the flesh, and my people seemed so also. More natural feeling was subdued, nay, triumphed over, and the Lord was revealed. My prayer has been heard. I feel, as well as believe, that I am accepted. To the Father, Son, and Holy Ghost be *all* the glory! (Subjects, 1 Thess. ii. 19, and 2 Cor. xiii. 14.)"

After a visit to his friends in Scotland, during which he was married to a lady to whom he had been attached almost from boyhood, Mr. Macdonald set sail for India on the 17th of September, 1837, and reached Calcutta in February of the following year. During the voyage out, he eagerly seized all favourable opportunities for labouring at the great work to which he had given himself—the salvation of immortal souls. On Sabbath he usually succeeded in collecting the passengers and crew for religious service; and there is reason to believe that by these, and other efforts of a more private kind, he was made instrumental of spiritual benefit to some who were his companions on the bosom of the great deep. As he neared the place of his destination, the feelings and desires which filled his heart were thus expressed by him:—

"I know not what is before me in Calcutta—but I desire to fix and determine the following principles, which, if upheld by grace, will guide me to present duty and future glory:—

- "1. To abide in Christ—as in John xv.
- "2. To yield myself to the Holy Spirit, for *his* ends.
- "3. To walk with God, in true fellowship.
- "4. To hold all things and relations as God's own property.
- "5. To count every thing loss in order to fulfil my ministry.
- "6. To make Christ crucified my theme."

On these maxims, his biographer justly remarks, his residence of nearly ten years in India forms one long comment. As soon as he could find a sphere in which to labour, he entered upon his work with all his characteristic ardour and devotedness. Our limits forbid our attempting to narrate in detail his labours of various kinds for the advancement of the Redeemer's kingdom in our Eastern empire; we can but find space for the following summary of results, and account of his closing scene, given by Mr. Tweedie, to whose interesting volume we refer our readers for further details:—

"In season and out of season he urged forward the work of his Master. His influence in a large sphere was now thoroughly established. The contumely with which he had formerly been assailed was in a great measure hushed, and, to man's dim eye, it appeared as if long years of usefulness stretched out before one who was still only forty years of age, and busy, in the full vigour and maturity of manhood, working out the purposes for which the Saviour died. He held that 'the Bible is the mind, and providence the work, of one God, and when these two meet, light will arise upon the soul;' and in that light he joyously walked. 'O how rich, how blessed, how glorious is this land of faith! how manifold the objects of our communion!' was his exclamation; and in that communion he was happy, in a measure, as unfallen Adam was in Eden with his God. But, while his friends rejoiced in his counsel, and his own soul thus grew in grace, the messenger was on the wing that was to summon him away from the world of faith to that of fruition. His incessant bodily and mental activity, in such a climate as that of India, had, we cannot doubt, affected his physical system, which had never been robust, and gave to whatever ailment might be sent, an advantage against his constitution.

Perhaps the symptoms of that malady which came to call him hence favour that opinion. It commenced on Wednesday the 25th of August, on which day he appeared, as usual, at the Institution, and prayed, with a fervour which was uncommon even in him, 'that the youth assembled might be delivered from the aggravated sin of continuing to reject the Lord Jesus Christ and his freely-offered salvation.' On the afternoon he visited an afflicted friend, and, on his return to his residence, prepared for the duties of the prayer-meeting of that evening. He felt feverish, however, and unwell, and was induced to remain at home. Next day, also, he was confined to his house, though, in the evening, he was able to receive a visit from a valued brother in the ministry, the Rev. A. F. Lacroix, who has for many years been a zealous missionary of the London Society at Calcutta. On Friday and Saturday, Mr. Macdonald was worse, and his mind began to be occasionally unsettled. On the Sabbath, however, he was better, and on that and the following day, his own impression was that the violence of the attack was spent. But in the course of Monday he relapsed into his former state—his mind again began to be disturbed, and refused to obey his wishes, or rest on the topics on which he desired to meditate. At night his fever continued; towards the morning of Tuesday it abated, but unfavourable symptoms returned with greater violence than before, and, though he himself had no apprehension of danger, those about him, especially the anxious partner of his sorrows and his joys, began to be alarmed. He enjoyed some sleep on Tuesday, but that sleep passed into a stupor, and, except in a single word, he never spoke again. All that medical skill, stimulated by personal affection, could devise, was tried, without success, and Mr. Macdonald sank into a comatose state. His breathing became deep and difficult, and, in spite of the incredulity of affection, it was too apparent that death had been commissioned to do its work. As he lay, apparently unconscious of all that was passing, the friends who fondly loved him, gathered round his dying bed, while the silence of that chamber, in which death was preparing to triumph, was broken only by the loud sound of the sufferer's labouring respiration. Towards midnight on the 31st, his fever returned, and that appeared to render the breathing more easy. It gave a beautiful gleam of hope. Life was ebbing fast. The help of man was signally vain. Soon after midnight he fell asleep—and was satisfied when he awoke in the likeness of the Lord whom he had loved and served so well. Christ was then completely and for ever his ALL."

Deep and wide-spread was the regret felt by men of all classes when this pious, sincere, and devoted missionary was called from his work to his eternal rest. Various public bodies in Calcutta recorded their sense of his worth; his missionary brethren of all denominations gave utterance to their feelings in a letter of sympathy to the bereaved widow; and not a few of the natives to whom he had been useful in the seminary, or by the preaching of the gospel, offered their grateful tribute to his memory. May the Lord of the harvest raise up and send forth many such labourers into his harvest!

MINISTERIAL REMINISCENCES.

THE OLD PLOUGHMAN.—PART II.

AFTER his admission into the church, he formed an intimacy with several of his fellow members, who treated him with great kindness: and such was his attachment to public worship, that he allowed neither the heat of summer nor the frosts or snows of winter to prevent his regular and punctual attendance. But it was when singing the praises of the Lord, that he was most powerfully excited; having a passion for, and a strong melodious voice, not much injured by the desolating

havock of age. No descriptive language can do justice to his appearance when thus engaged; especially on one occasion when the congregation, assisted by the loud-sounding organ, was singing the following verse of a favourite hymn.

Lo the great high Priest ascended,
Pleads the merits of his blood:
Venture on him, venture wholly,
Let no other trust intrude;
None but Jesus,
Can do helpless sinners good.

He stood erect, with his hands resting on the pew, and his eyes closed, yet allowing the tear of penitential joy to steal silently out and trickle quietly down his deep furrowed cheek; and when the last stanza of the verse, "None but Jesus, can do helpless sinners good;" was repeated in full chorus, he caught the inspiration of the hallowed fact, his countenance indicating by its varying expression, the deep feeling of his soul, as he raised and mingled his loud and sonorous notes with the harmony of the great congregation.

My numerous engagements had prevented me from having any conversation with him for many months; when feeling anxious to ascertain what progress he had made in knowledge and in grace, I met him by appointment at John Dean's cottage. He was still the same man, as when I first saw him, but he looked at least ten years younger, his voice was firmer, his eyes brighter, and he was now capable of sustaining a lengthened conversation, with a degree of ease, and facility of expression which astonished me.

"I suppose you would not like to go back to your native village and live as you used to do!"

"Why, Sir, methinks no happy spirit would like to come out of heaven to live on earth again."

"You often think of how you used to live!"

"I think of it with sadness and horror. But I know'd no better then. What a mercy that I was not taken for death, when my poor wife died."

"What thoughts had you of God?"

"I did'nt think about him much; but when I did, I thought he was a great mighty Being, who never cared nothing at all about what we said or did."

"Had you any idea of your soul, or its immortality?"

"Why, Sir, I was always puzzled about it. Sometimes I thought that very wicked people went to hell when they died, especially the rich."

"Had you ever any fears about going to hell?"

"No, never. My common thoughts were, that when I died there would be an end of me; just the same as with the sheep or the horse."

"You believe there is a change in you now, and one for the better?"

"O yes, the Lord be praised. I know'd there was a change in me, when I was in your vestry, the night after I heard that blessed sermon; but I know it better now. I now find it lasts with me; but then I fear'd it would'nt. If I had known fifty years ago, what I know now, it would have been a good thing for me. I should have been all

that long time a power happier in my soul. I wish my poor wife had lived to see this day."

"To whom do you ascribe the great change that has been produced in you?"

"Yes, it is a great change; like changing a flint stone into bread, or a bog into a garden. The Bible call sit, being called out of darkness into marvellous light. This is a faithful account of it. Darkness, I take, means ignorance, and light, I take, means knowledge. I have come from one state to another, and nobody can make me think otherwise. Why, if a blind man sees the sun, he must know that his eyes be opened."

"Very true, but who produced the change, which you say you have felt?"

"At first, I thought it was you, because I felt it when you were preaching that blessed sermon. But now I know better. Now I know that it is the Lord that gives light to the understanding, and grace to the heart. And praised be his name, I can now say, what Paul said, '*By the grace of God I am what I am.*'"

"You have felt a great change, but do you feel perfect; or do you feel that your heart is still wicked?"

"O, Sir, there is a power of sin in my heart. The fallow is ploughed up, but it is not cleared yet. And this puzzles me. I pray the Lord to make me holy, but he has'nt done it yet. But I had great comfort last night, when Master Dean read to me the seventh chapter of the Romans. I thought when he was reading, that the writer of that chapter, felt that he had a wicked heart, as I often feel that I have one."

"I suppose you believe that he who has begun the good work in you, will carry it on, and bring it to perfection?"

"Yes, if you mind, Sir, you proved that when you preached a sermon 'tother Sabbath from the gladsome words of Paul. I put them on my heart the next day. 'Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ,' Phil. i. 6."

"Do you remember any illustrations which I brought forward to show the reasonableness of our expecting that the Author of the good work of grace will complete it?"

"Yes, Sir, you said that a wise builder, when he has put in the foundation, and carried up the house a storey or two, will not leave off, and let it tumble to ruins, when he wants to use it. No, he'll go on till he has finished it. And so I hope the Lord will finish the good work he has begun in my soul. It is wonderful. I sometimes think about it till I get so puzzled that I have to go a walk to get my thoughts back; and then my heart gets warm with gratitude to him, for his great kindness."

"I suppose you sometimes long to have the good work brought to perfection?"

"Now, Sir, on this point I'm a bit disappointed. I thought at first, when I felt the change, that I should soon get free from sin. But now I find, from reading the Bible, and from Master Dean's talking to me, that I shan't get free from sin, till I get to heaven. The sermon you

preached last Sunday morning, brought a power of comfort to my soul. I put the text on my heart and don't think it will ever get off—*we shall be like him, for we shall see him as he is.* How wonderful! To see Jesus Christ in his glory so soon as we be dead, and to be like him. I should like that hour to come."

I was much gratified at this interview, and somewhat surprised, to find the rapid progress he had made in learning to read. At the age of seventy-two, he could not tell a letter, but now he could make out, with a little help, several chapters in John's gospel; and some other parts of the Bible. The 23d and 103d psalms greatly delighted him. In addition to the regular time he devoted to *his studies*, every Monday morning he went to the cottage, and got his friend, John Dean, to help him to read the texts of the preceding Sabbath; and he put many of them upon his memory, which soon acquired such an extraordinary power of recollection, that he could repeat many verses, and relate the leading particulars of some of the more striking and interesting narratives of the Bible.

He came into my vestry one evening, and said, "I can't, Sir, do much to serve Jesus Christ and his cause, as I'm old and poor; but I should like to do what I can, as the woman did you told us about on Sunday. I'm thinking as how I could get rid of some tracts amongst the boatmen, that comes to my son's tap-room. And, perhaps, the Lord may bless the reading of them to the conversion of some poor sinner, as old and as ignorant as I was once. If he should, I shall have a power of heart gladness."

In addition to his labour of tract distribution, he became a visiter of the sick, and from the devotion of his spirit, and the humble simplicity of his manners, he was always welcome in the chamber of affliction and death. On one occasion, when calling to see a member of the church who was dangerously ill, I found the old ploughman was with him, and, stepping up the stairs very cautiously, I had the satisfaction of hearing him in prayer. I could not catch every sentence of his prayer, but I heard the following confessions and petitions:—

"O Lord, by nature we be poor, and wicked, and ignorant sinners. O Lord, we don't know ourselves. We don't know thee. We don't know Jesus Christ."

"O Lord we were once under a sentence of death, but we didn't know it. Pardon all our wickedness, and all our sins, for Christ's sake."

"O blessed Jesus, we thank thee for living for us. We thank thee for dying for us. We thank thee for living again for us. We come to thee for rest of soul; and we come to thee for eternal life."

"O blessed Jesus, look upon our dying brother. Comfort his heart. Keep away the great enemy. Come and meet him on his way to thy kingdom. May he soon see thee, and be like thee."

"O Lord, save me, a poor old sinner, who lived for three score years and ten, and didn't love thee, nor pray to thee. Make me fit for heaven, and take me there, when I go out of this world of sin and sorrow."

"O blessed Jesus, we bless thee for going to get a place in heaven ready for us, that we may have a good home, when we are taken out of this world of sin and sorrow."

After pursuing the noiseless tenour of his way, for about the space of five years, growing in knowledge and in grace; developing in his deportment the great, and good, and lovely principles of the christian faith, and highly esteemed by those of his brethren who knew him, his natural strength began to decline, and other symptoms indicated the approach of his latter end. I visited him during his confinement, and was much pleased by finding him patient and resigned, anticipating, with subdued eagerness, his entrance into the kingdom of heaven.

"Are you suffering much?"

"Yes Sir, my sufferings be great, but not so great as the sufferings which my dear Saviour suffered for me. When he was suffering for me he was forsaken, but the Lord does not forsake me. He was on a cross, but I be on a good bed. He was mocked when dying, by the wicked, but all speak kindly to me."

"You are not afraid to die?"

"Why should I be? I got upon my heart yesterday this blessed verse, '*because I live, ye shall live also.*' Oh, I long to see my dear Saviour, and be like him, and with him for ever."

"Then you have no doubt of going to heaven?"

"Why should I, when Jesus Christ says, '*him that cometh to me, I will in no wise cast out.*'"

"Then you consider heaven as your future home?"

"Yes, Sir, I do, and I believe my dear Saviour is waiting to receive me. This comforts my heart."

He was confined to his room during the whole of the winter, but in the spring he rallied and recovered his usual flow of spirits; and as the summer advanced, he resumed his attendance on public worship, which he designated, "*the gate of heaven to his soul.*" The last time I saw him was when administering the Lord's Supper; his countenance indicated great intensity of emotion, and after taking the cup, the tear of penitential joy was again visible. My eye followed him as he walked down the aisle with his friend, John Dean, and had I then known that I should see his face no more, I would have stepped after him, and, bidding him farewell, I would have offered him my congratulations on the grand issue of his faith, now so near its consummation. In the course of the following week, I abruptly heard of his death, which deeply affected me; and, on inquiry, I found he died suddenly and alone, being found dead by his relatives when they arose in the morning.

"I didn't suppose," said John Dean, "that he would leave us so suddenly; though we have thought lately that he would not stay with us much longer, his common conversation was so much about heaven and heavenly things. When looking on a field of wheat we had both looked at the week before, he said, in allusion to a remark he heard from the pulpit on the preceding Sabbath, '*If we did but get ripe for heaven as fast as this bit of wheat has ripened for the reapers since a week a-gone, we should very soon be meet for the inheritance of the saints in light.*' Having touched on this subject, which had been for some weeks his favourite theme of conversation, he exclaimed with great animation of voice, and look, and action, '*O what a wonderful world heaven must be!—how I long to get there!—how I long to see my blessed Saviour, and get like him! O how I long to bow down on my knees to worship*

him! how I long to sing his praises! What grand harmony there! What a power of voices to sing his honour and glory!—and they will sing for ever! O, if I had never left the country to live here, I should never know'd nothing about these grand and glorious things! What a mercy! the Lord be praised."

"His conversion, Sir," said Mrs. Dean, as I was rising to leave the cottage, "is a grand proof of the power of the Lord Jesus over the stupid intellect and the stubborn heart of man; and it is a grand display of the exceeding riches of his grace, in the salvation of another of the chief of sinners. A joyous day for the angels when he heard the first sermon at the chapel."

With what rapidity did George Medley pass through a series of wonderful changes within the space of a few years. At the age of seventy-two, he had never seen a Bible, knew not a letter of the alphabet, and was ignorant of all the facts of the christian revelation, consenting to be led to a place of worship with no other expectation than merely enjoying a nap of sleep; and yet when there, his attention is rivetted to the lips of the preacher, he hears the truth and understands it, feels its renovating power, and comes forth before the eye of the world a new creature in Christ Jesus. In his case there was no progressive training, no reiterated efforts to illumine his dark mind, no repetition of ingenious experiments to rouse up some latent faculty of intellectualism and moral sensibility; his spirit broke out of the prison-house of its long confinement by one thrust of its newly-acquired power—comes at once into open space—sees the great and grand facts of a spiritual theory of faith, as clearly as though he had completed a long initiatory term under the most able professors—and instantaneously recognises his obligations to obey the laws of Jesus Christ, of which he had previously no knowledge. This does not turn out to be a day-dream—a passing illusion—a mere moral *ignis fatuus*, appearing and disappearing by some unknown power of spiritual enchantment; but a positive and palpable reality, confirmed by a considerable amount of mental improvement, and a life of practical devotedness to the service of the Lord Jesus Christ.

The sceptic, who has never fairly examined the christian theory, which makes ample provision for the appearance of such a moral phenomenon, may look on such a fact as this with as much indifference as a clown would look on a new comet; and might imagine that he had discovered the cause of it, in the strange magic power of enthusiastiac fanaticism; but no man who takes a deep interest in phenomena, whether physical or moral, will feel at liberty to stop in his investigations till he has arrived at something like an adequate cause of its existence. To suppose that the old man effected this great change which took place in his mind and in his character would be absurd. And it would be equally absurd to refer it to the mere agency which was employed in its production, because there was wanting both the intellectual capacity and moral sensibility for that agency to act on. To what other cause can it be referable, but to the intervention of a divine power, rendering the preaching of the gospel effectual to the recovery of the fallen spirit of this old man, from the dominion of ignorance and of sin, preparatory to his final salvation.

"We cannot close this subject," says Foster in his Essay on the

Evils of Popular Ignorance, "without advertent to a phenomenon as admirable, as, unhappily, it is rare, and which the observers may, if they choose, go round the whole circle of their philosophy, and begin again, to find any adequate cause other than the most immediate agency of the almighty Spirit. Here and there an instance occurs to the delight of the christian philanthropist, of a person brought up in utter ignorance and barbarian rudeness, and so continuing till late, sometimes very late in life; and then, at last, after such a length of time and habit has completed its petrifying effect, suddenly seized upon by a mysterious power, and taken with an alarming and irresistible force out of the dark hold in which the spirit has lain imprisoned and torpid, into the sphere of thought and feeling.

"Occasion is taken of advertent to such facts, not so much for the purpose of magnifying the nature, as simply exhibiting the effect, of an influence that can breathe with such power on the obtuse intellectual faculties, which, it appears, in the most signal of these instances, almost to create anew. It is exceedingly striking to observe how the contracted and rigid soul seems to soften, and grow warm, and expand, and quiver with life. With the new energy infused, it painfully struggles to work itself into freedom from the wretched contortion in which it has so long been fixed, as by the impressed spell of some infernal magic. It is seen filled with a distressed and indignant emotion at its own ignorance; actuated with a resistless earnestness to be informed; acquiring an unwonted pliancy to its faculties of thought; attaining a perception, combined with intelligence and moral sensibility, to which numerous things are becoming discernible and affecting that were as non-existent before. It is not in the very extreme strength of their import that we employ such terms of description; the malice of irreligion may easily force them into poetical excess; but we have known instances in which the change, the intellectual change, has been so conspicuous within a brief space of time, that even an infidel observer must have forfeited all claim to be esteemed a man of sense, if he would not acknowledge,—'This that you call divine grace, whatever it may really be, is the strangest awakener of the faculties after all.' And, to a devout man, it is a spectacle of most enchanting beauty, thus to see the immortal plant, which has been under a malignant blast, while sixty or seventy years have passed over it, coming out at length in the bloom of life."

NOTES OF A VISIT TO GERMANY.

NO. I.—HAMBURGH AND BERLIN.

I WAS not a little surprised on getting on deck the first morning I left London, to see no trace of land, and that the only visible object in the vast circle of sea around us, was the ship in which we sailed. It was with difficulty I could make myself believe we could have left old England so far behind, in so short a time; and in vain drew my eye along the line of the horizon, in hopes of securing one glance of what, however, no power of visage could restore.

"All," says Humboldt, "who possess an ordinary degree of mental activity, find delight to create to themselves an inner world of thought, must be penetrated with the sublime image of the infinite, when gazing around them on the boundless sea; when, involuntarily, the glance is attracted to the distant horizon, where air and water blend together, and the stars continually rise and set before the eyes of the mariner. This contemplation of the eternal play of the elements is clouded, like every human joy, by a touch of sadness and of longing." *

On the evening of the 28th April, we sailed past Heligoland and entered the mouth of the Elbe. In former ages Heligoland is said to have been the residence of a chief of the North Frieslanders, and the seat of worship of a deity; from which latter circumstance it received its name, which signifies "Holy-land." It has generally been believed that the extent of this island was daily diminishing, by the action of the waves upon its shores. According to an interesting communication of M. Weibel, it appears, that "the co-efficient of destruction in a century, for the whole circumference of the rock washed by the sea, does not, on the average, amount to more than three feet; and that in the time of Charlemagne, the island was only a little larger than at present." †

This speck in the midst of a vast ocean, whose waters seem ready to engulf it in its depths, presents a most dreary and uninviting appearance. During winter it sometimes happens that passengers from London to Hamburgh, have the misfortune to be landed on its inhospitable shores, and to remain until the ice of the Elbe shall have broken up, so as to enable them to continue their voyage. ‡ This sojourn has occasionally lasted for ten days, but at other times, when the ice has been unusually thick, the steamer, with all its crew, has been compelled, after a long delay, to return to London without ever reaching its destination.

We reached Hamburgh early in the morning of the last day of April. I do not recollect of ever having been so much struck with so sudden a transition of scene, as on emerging from the dingy cabin of the steam-boat into the streets of Hamburgh.

It was a beautiful morning, and what with the cheering beams of the sun, and the novelty of every thing around me, I felt as if in a dream I had been transported to some enchanted happy land.

A stranger cannot fail to be surprised at the variety of picturesque costume peculiar to the peasantry and lower classes of this part of Germany. The servant girls, for example, are seldom seen out of doors excepting in the gayest attire; with neat lace caps tied with red ribbons, perhaps a yellow kerchief round the neck, a purple gown and pink apron. The oddest appendage, however, to their garb, already sufficiently gaudy, is a red or other glaring coloured shawl thrown over a small longitudinal basket, carried, for conveniency's sake, below the right arm, and which, although the distinguishing mark of their calling, they thus, from some vain or foolish motive, labour to conceal from public view. Then there are the peasant girls, who go about the streets offering flowers and other country produce for sale, and whose dress also displays a very neat and picturesque appearance. The peasant himself sports a most fantastic dress for the present age; knee breeches, red

* Humboldt's *Cosmos*, (Otte's Ed.) B. I. p. 315. † *Geological Journal*, No. 14.

waiscoat, and blue jacket, with a profusion of silver plated buttons, some of which are as large as the apples he carries in his basket.

The most important feature in *Hamburg* is the number of its merchants, who meet at One o'clock every forenoon in the Exchange, (*Börse*, a good looking commodious building,) for the transaction of business. On entering, I found both the under area and galleries of a large hall thronged with men busily engaged with each other, and whose voices sounded like the continued roar of distant thunder. Every corner of the room was crammed with busy beings; but what detracted very much from the apparent earnestness of their conduct was, that the great majority, even while deeply engaged, were smoking cigars, whose fume, in the course of half-an-hour, became so dense that the hall was filled as it were with a mist of no ordinary thickness.

The dreadful fire which took place in *Hamburg* in 1842, like similar fires which have occurred in other large towns, has tended much to improve its salubrity and general appearance. The area of many acres thus cleared, is now being laid out in handsome streets, which, when completed, will contribute much to the agreeableness and adornment of the city. The principal promenade is the "*Jungfernstieg*," (*Maiden's Walk*,) where on a summer's evening one may witness all the gaiety and hilarity of German life. It is in the form of a square, in whose centre is a sheet of water, lined on three of its sides with rows of handsome houses. The principal hotels, and the two most frequented cafés, are in this locality, the latter being close to the water's edge.

On entering one of these in the evening, I found an excellent band of music entertaining the gentlemen present, some of whom were in an adjoining room playing at billiards or reading the news, but the majority remained sipping their coffee in the saloon.

The extensive magnificence and profuse decorations these German cafés display, was not by this time disclosed to me, but as this was the first I had seen, it appeared to me far from deficient in either of these respects. In this as in some others, part of the saloon was crossed by a counter laden with confectionery, behind which stood the superintendent and his assistants, having a retinue of waiters at their command.

From observations made in these cafés, it always appeared to me they should be better characterised as lounging-houses than places for refreshment. Many no doubt use them for the latter purpose, but generally speaking, there can be little doubt their direct tendency is to induce the youth who frequent them to fritter away time, that otherwise might be spent profitably at home. It is difficult indeed for those who have for any length of time been in the habit of regularly frequenting them, to understand how they can well be dispensed with. Without them, large gaps of time hitherto spent so agreeably should then appear vacant and unoccupied, and unless the café with its music and billiard table were open, what could be made of the overplus time?

BERLIN.

A stranger residing only a few days in the capital of Prussia, may leave it with the impression that it contains little else besides grandeur and gentility.

Such an one is not likely to visit voluntarily the squalid habitations

of the poorer classes situated in the narrow lanes which diverge from the magnificent streets and squares through which alone he has occasion to pass. He sees the grandeur of London with none of its poverty, misery, or wretchedness; and hence is apt to conclude, that in it none of these evils prevail. But still he will look in vain for the thoroughfare of Cheapside, or the traffic on the Thames, with its rows of ugly wharfs, the monuments of industry and prosperity. True enough, Berlin is intersected by the river Spree, but that is but a contemptible stream, liker a canal than a river. Then as for gardens, sloping banks, parks, and sheets of water, it has none to boast of. The ground is perfectly flat, and the soil being entirely of sand, the progress of vegetation is retarded, and even where highly cultivated, seems cramped and scanty.

What Berlin has to boast of are its magnificent buildings, its handsome and uniform streets, its statues, and works of art.

All the members of the royal family, and nobility of Prussia, have residences in Berlin, and the most of these are situated at the head of the street called "Unter den Linden," near the Brandenburg gate. Berlin is crammed full of military men. Almost every second person one meets is a soldier, and often at the table d'hôte nearly half the guests are in uniform.

To an Englishman, but especially to a Scotchman, travelling for the first time on the continent, nothing seems so extraordinary as that Sunday should be made the great day for amusement and diversion. Although I could not obtain from the waiter of the hotel in which I was residing, any information regarding the time when the church service commenced, (so ignorant was he upon this subject,) I succeeded in finding my way to the Dom Church at the proper time.

The splendour of the interior of this magnificent building occupied my attention until the minister entered, and I could not help thinking that if the decorations of a church had any effect in drawing a congregation together, there would surely be one of no ordinary size here. The people present, however, were but thinly scattered over the vast area of the church, and the most of them were of the poorer class. Neither could I discern much devotion of spirit when they joined in the exercises of the worship; a cold formality seemed to pervade all who engaged in it, excepting the choristers, who, accompanied by the rich music of an organ of immense power, sung harmoniously, and with apparent sincerity, the praises of the Most High.

In passing through a narrow street on my way from this church to the hotel, I heard the sound of an organ issuing from one of the adjoining houses; and entered, on discovering it proceeded from what appeared to be a small dissenting chapel. I found it a hall of considerable size, on the first floor, laid out with pews similar to our own churches, and having a small organ loft opposite the pulpit. The people, who had just assembled as I entered, were all, without exception, poor; and their manners, unlike those of the church I had just left, were full of earnest devotion and simplicity.

Shortly before the conclusion of the sermon, the organist (who seemed to act as such and minister's man at the same time) descended from his loft, and taking up a long rod, attached to an end of which was a neat red velvet bag with a little opening at the top for money; he walked

quietly round the church presenting it before every one present, for the tokens of their liberality. The money collected by this means, I took for granted, was for the support of the church, as on retiring from the place I observed near the entrance door a plate for money, above which hung a ticket with these words, "Für den Prediger," (for the preacher.)

Leaving this scene of humility and devotion with an agreeable impression on my mind, I soon found myself in the midst of one of another description,—in the gaiety of that beautiful promenade called "Unter den Linden," which signifies, under the lime trees. Here the people in their gayest dresses thronged both sides of the way, whilst handsome equipages, and adroit horsemen, occupied the centre rows. Groups of military officers were to be seen in every direction, whilst the different conditories and cafés ceased not to take in and emit numberless hosts of that class who account the gratifications of society enhanced by the accompanying pleasures of the palate. Through the Brandenburg gate, that triumphant archway built after the model of the Propylæum at Athens, the people passed in crowds to spend their afternoon in the coffee-houses of the Thiergarten—the Champs Elysées of Berlin. Others packed in companies, in droskies, were hurrying to Kroll's gardens, or Charlottenburg, with the same object in view, all bent on pleasure. The former, at a short distance from Berlin, is a place of great resort on the Sunday afternoon, and consists of a large building in a showy style of architecture, surrounded with what are called gardens, but which are too bare and sandy to be thus appropriately designated. The outside of the edifice is handsome, and the interior superb and gorgeous in the extreme. The great saloon is of immense extent, and is fitted up in the most splendid fashion. Narrow galleries run along both sides, and another of a private description, occupying one of the ends, is retained for the use of the king himself, who often honours it with his presence. As the company in gay apparel flit about the room, or sit in groups at tables sipping their wine or coffee, their figures are reflected in a thousand mirrors which decorate its sides. Statues of interesting subjects, surrounded by large hot-house plants, so as to appear as if placed within little gardens, are here and there distributed over the room, and, in fact, every thing calculated to heighten the illusive nature of the scene, is studiously attended to. A large band of musicians occupy one of the galleries and perform enlivening airs, as if their loud and thrilling notes could drown the cares of any who should enter with a heavy heart, or the weight of an overburdened conscience.

Thus the hallowed spell of the Sabbath-day is broken! The vanities and follies of the world are allowed to rush in and occupy the place of holier and better thoughts, and having thus yielded the vantage ground to the enemy, he eagerly seizes the opportunity to drive his victim from point to point, until he has obtained the complete mastery of his vanquished spirit.

LETTER III.

TO INDEPENDENTS.

Before resuming the subject of my last letter, I am obliged to you for a few errors of the press, through which, I apprehend, both my preceding communications have caused some undesirable trouble to the reader. My handwriting, no doubt, has been in fault; and not being able to receive a proof-sheet, I have been obliged to leave the consequences uncorrected. I will do better for the future, if I can. And having a very serious conviction of the imperative necessity, that, if we wish the gospel glorified among us, we ponder well upon the matters that I mention, I have motive sufficient not only to employ the most "acceptable words" that I can find, but to avoid whatever might perplex or needlessly offend you. Think not, however, because I omit ceremony, that I scorn; and be more manly than to call for flatteries as the only persuasives to apply a thoughtful ear. Hints are less respectful than ingenuous and direct appeals: alarm so grave as what I feel, finds no appropriate expression but in condensation that is weighty, and in penetrating point.

The importance of accurate knowledge respecting our ecclesiastical condition and aspect, and the allegation, that we are not a well educated people, these have been my previous topics. It is right, however, to acknowledge that few religious people show more care than we, for much of what is generally considered to be "a good education." Science, history, and languages, are all allowed to influence us, and much. Till they resolve themselves into "polite literature," or become associated with it, they are usually honoured by us proportionally to our providential opportunities to know them. It is when imagination would be strengthened and enfranchised, taste corrected and refined, and the religious sentiment surprised into delightful fellowship with much of its own nature that has been excited underneath some other training than the training of our Calvinistic Independency; it is then that we debar ourselves and our young people from completing our educational curriculum. Few young people who have been thoroughly educated among us, remain with us; few well educated people, whether young or old, leave other sects, or what we, in fond assumption of superiority, may call the world, for us.

These facts last mentioned do not necessarily, we grant, condemn us. I fear that few among you will allow that they condemn us; pleading that their condemnatory power directs itself, if any where, against those who leave us, against those who stand aloof, or against that extensive and more finished "education" by which ~~these~~ two classes are distinguished. Here then we join issue. I fervently believe that it may please God often to withhold His special grace from the subjects of the highest general education, sometimes for purposes discoverable by us now, at other times for purposes concealed at present. I sorrowfully grant, too, that the general education has not always been connected with the wisest and the most spiritual religious training. Were we a better educated people, also, specific causes, reflecting on the general culture of no party, might importantly prevent the rapid spread of Independency. But that the chief preventive now in operation, the

one at least which it behoves us chiefly to consider, is our own ill educated state, this, humiliating as it is, I am necessitated to believe and to aver. Yet not from this even does it follow that the blame should be considered ours. Were our defects irremediable; or were the people who avoid close contact with us, moved by mere dislike to hold ecclesiastical communion with the subjects of an inferior education to their own; on neither of these suppositions should we feel ourselves condemnable. But the latter of them, it is evident, has no foundation. For the parties specified are quite as intimately allied with the rude and the ill-cultured, as they would be if with us; only, one or two particular results of an imperfect education that distinguish us, are less apparent in their present circles. Well educated people shrink from church communion with ill educated, no more than with the poor. But they do shrink from it with the subjects of a certain class of faults; these very faults, indeed, predisposing their possessors against fellowship with them. From these faults, a thorough culture would have cleansed us. Other sects are free from them, not altogether, it may be, from their superior culture, but because their ecclesiastical discipline may not allow them to appear. Ours not only suffers the appearance, but compels it, unless we be the subjects of very comprehensive and enlightened training. That the ministers of some religious bodies, and such other prominent persons as give to these bodies their public reputation and appearance, are much better educated than the correspondent parties among us, is certain; quite as certain as that their discipline is not so easily abused as ours to gratify censoriousness and envy, or to manifest exclusiveness and self-complacence. Faults of the class to which these specified belong, are historically and proverbially chargeable on spiritual bodies whose government is democratic, in proportion to their lack of the best parts of a "general education." Allowing that the despotical and the oligarchical systems of church-rule give less occasion than does Independency for the development of evils such as we have mentioned, I think that the superior culture of the ministers and oligarchs affects the people's sentiments as well. At all events it influences their own practice; and it well deserves to be considered by us when endeavouring to ascertain, with a sense of responsibility to God, the causes which at once expel our children and repel the watchful stranger. Were our faults, if any, inseparable from our poverty, or other providential circumstances, not a word ought any one to speak in condemnation of us. He that despiseth the poor, reproacheth his Maker. But from "that part of general education which most influences the religious character, I mean our becoming acquainted with other men's religious thoughts and usages, and with the issue of all these in the sort of soul thus fashioned and accomplished," from this we are debarred by nothing but what casts dishonour on us; even as from the softening and refining influences of art and of polite learning, nothing need exclude our *leaders* if they have but a desire thereto.

An ill educated ecclesiastical democracy is a great and a self-perpetuating evil. That it is bigoted, tyrannical, schismatical, vain-glorious, is a necessary consequence of its being an ill educated ecclesiastical democracy, our description of what it is to be ill educated being granted. That it is an evil, and a great one, then, will be allowed. That the

evil, if neutralized in part by the testimony given to sound doctrine and true polity, is also aggravated in some other aspects by this very association, this, too, accords with men's general experience. That the evil perpetuates itself, is also certain. For such republics draw within their limits little but what harmonizes with, or timidly succumbs to, their own temper; while what else of better elements is generated in their midst, rejoices when yet young and not quite consciously debased, to gain a holier liberty. You may piously, as *you* say, or backbitingly, as others say, bewail the worldliness and weakness, the inconsistencies and pride, of the individuals who eschew your fellowship; but they will not be gained thus. Nor will you thus commend what truth and righteousness you have, to either men's affections or their consciences. Nor will any body, but yourselves, believe you both sincere and wise, when you regard your disrespected state as martyrdom to "purity of fellowship." Nor will you prosper as you wish to prosper, at least thus far you have not prospered, in attempts of one description or another to revive the work of God among you, while you mentally determine to recognise such persons only as his children and your equal brethren, whose sentiments and conduct in their better cultured state shall be copies of your own. Prove their culture worse, not better; but then prepare to burn all books except the Bible, and to have one half of its contents left in darkness. Prove that they abuse their culture; but then prepare to find yourselves deserted in your triumph of reasoning against their consciousness. Prove that they should not use the consequences of their culture, but should, according to some men's interpretation of the text, "condescend to men of low estate;" but then prepare to hear the quiet answer, that perhaps it would be better would you first experience what such culture is, and afterwards consider whether to destroy its fruits or not.

UNITAS.

THE ABYSSINIAN MONASTERY OF SOURIANI: ITS MONKS AND ITS LIBRARY.*

IN the evening I returned to Souriani, where I was hospitably received by the abbot and fourteen or fifteen Coptic monks. They provided me with an agreeable room looking into the garden within the walls. My servants were lodged in some other small cells or rooms near mine, which happily not being tenanted by fleas or any other wild beasts of prey, was exceedingly comfortable when my bright-coloured carpets and cushions were spread upon the floor; and, after the adventures of the two former nights, I rested in great comfort and peace.

In the morning I went to see the church and all the other wonders of the place, and on making inquiries about the library, was conducted by the old abbot, who was blind, and was constantly accompanied by another monk, into a small upper room in the great square tower, where we found several Coptic manuscripts. Most of these were lying on the floor, but some were placed in niches in the stone wall. They were all

* Visits to the Monasteries of the Levant, by the Hon. Robert Curzon, Jun.—
1 Vol. 1849.

on paper, except three or four. One of these was a superb manuscript of the Gospels, with commentaries by the early fathers of the church; two others were doing duty as coverings to a couple of large open pots or jars, which had contained preserves, long since evaporated. I was allowed to purchase these vellum manuscripts, as they were considered to be useless by the monks, principally I believe because there were no more preserves in the jars. On the floor I found a fine Coptic and Arabic dictionary. I was aware of the existence of this volume, with which they refused to part. I placed it in one of the niches in the wall; and some years afterwards it was purchased for me by a friend, who sent it to England after it had been copied at Cairo. They sold me two imperfect dictionaries, which I discovered loaded with dust upon the ground. Besides these, I did not see any other books but those of the liturgies for various holy days. These were large folios on cotton paper, most of them of considerable antiquity, and well begrimed with dirt.

The old blind abbot had solemnly declared that there were no other books in the monastery besides those which I had seen; but I had been told, by a French gentleman at Cairo, that there were many ancient manuscripts in the monks' oil cellar; and it was in pursuit of these and the Coptic dictionary that I had undertaken the journey to the Natron lakes. The abbot positively denied the existence of these books, and we retired from the library to my room with the Coptic manuscripts which they had ceded to me without difficulty; and which, according to the dates contained in them, and from their general appearance, may claim to be considered among the oldest manuscripts in existence, more ancient certainly than many of the Syriac MSS. which I am about to describe.

The abbot, his companion, and myself sat down together. I produced a bottle of rosoglio from my stores, to which I knew that all Oriental monks were partial; for though they do not, I believe, drink wine because an excess in its indulgence is forbidden by Scripture, yet ardent spirits not having been invented in those times, there is nothing said about them in the Bible; and at Mount Sinai and all the other spots of sacred pilgrimage, the monks comfort themselves with a little glass, or rather a small coffee cup, of arrack or raw spirits when nothing better of its kind is to be procured. Next to the golden key, which masters so many locks, there is no better opener of the heart than a sufficiency of strong drink,—not too much, but exactly the proper quantity judiciously exhibited (to use a chemical term in the land of Al Chémé, where alchemy and chemistry first had their origin.) I have always found it to be invincible; and now we sat sipping our cups of the sweet pink rosoglio, and firing little compliments at each other, and talking pleasantly over our bottle till some time passed away, and the face of the blind abbot waxed bland and confiding; and he had that expression on his countenance which men wear when they are pleased with themselves and bear good-will towards mankind in general. I had by-the-bye a great advantage over the good abbot, as I could see the workings of his features and he could not see mine, or note my eagerness about the oil-cellar, on the subject of which I again gradually entered. "There is no off there," said he. "I am curious to see the architecture of so ancient

a room," said I; "for I have heard that yours is a famous oil-cellar." "It is a famous cellar," said the other monk. "Take another cup of rosoglio," said I. "Ah!" replied he, "I remember the days when it overflowed with oil, and then there were I do not know how many brethren here with us. But now we are few and poor; bad times are come over us: we are not what we used to be." "I should like to see it very much," said I; "I have heard so much about it even at Cairo. Let us go and see it; and when we come back we will have another bottle; and I will give you a few more which I have brought with me for your private use."

This last argument prevailed. We returned to the great tower, and ascended the steep flight of steps which led to its door of entrance. We then descended a narrow staircase to the oil-cellar, a handsome vaulted room, where we found a range of immense vases which formerly contained the oil, but which now on being struck returned a mournful hollow sound. There was nothing else to be seen: there were no books here: but taking the candle from the hands of one of the brethren (for they had all wandered in after us, having nothing else to do,) I discovered a narrow low door, and, pushing it open, entered into a small closet vaulted with stone which was filled to the depth of two feet or more with the loose leaves of the Syriac manuscripts which now form one of the chief treasures of the British Museum. Here I remained for some time turning over the leaves and digging into the mass of loose vellum pages; by which exertions I raised such a cloud of fine pungent dust that the monks relieved each other in holding our only candle at the door, while the dust made us sneeze incessantly as we turned over the scattered leaves of vellum. I had extracted four books, the only ones I could find which seemed to be tolerably perfect, when two monks who were struggling in the corner pulled out a great big manuscript of a brown and musty appearance and of prodigious weight, which was tied together with a cord. "Here is a box!" exclaimed the two monks, who were nearly choked with the dust; "we have found a box, and a heavy one too!" "A box!" shouted the blind abbot, who was standing in the outer darkness of the oil-cellar—"A box! Where is it? Bring it out! bring out the box! Heaven be praised! We have found a treasure! Lift up the box! Pull out the box! A box! A box! Sandouk! sandouk!" shouted all the monks in various tones of voice. "Now then let us see the box! bring it out to the light!" they cried. "What can there be in it?" and they all came to help and carried it away up the stairs, the blind abbot following them to the outer door, leaving me to retrace my steps as I could with the volumes which I had dug out of their literary grave. * * *

I stood gazing and moralizing at these contrasted scenes for some time; but at length when I turned my eyes upon my companions and myself, it struck me that we also were somewhat remarkable in our way. First there was the old blind gray-bearded abbot, leaning on his staff, surrounded with three or four dark robed Coptic monks, holding in their hands the lighted candles with which we had explored the secret recesses of the oil-cellar; there was I dressed in the long robes of a merchant of the East, with a small book in the breast of my gown and a big one under each arm; and there were my servants armed to the teeth and

laden with old books ; and one and all we were so covered with dirt and wax from top to toe, that we looked more as if we had been up the chimney than like quiet people engaged in literary researches. One of the monks was leaning in a brown study upon the ponderous and gigantic volume in its primæval binding, in the interior of which the blind abbot had hoped to find a treasure. Perched upon the battlements of this remote monastery we formed as picturesque a group as one might wish to see ; though perhaps the begrimed state of our flowing robes as well as of our hands and faces would render a somewhat remote point of view more agreeable to the artist than a closer inspection.

While we had been standing on the top of the steps, I had heard from time to time some incomprehensible sounds which seemed to arise from among the green branches of the palms and fig-trees in a corner of the garden at our feet. "What," said I to a bearded Copt, who was seated on the steps, "is that strange howling noise which I hear among the trees? I have heard it several times when the rustling of the wind among the branches has died away for a moment. It sounds something like a chant, or a dismal moaning song : only it is different in its cadence from any thing that I have heard before." "That noise," replied the monk, "is the sound of the service of the church which is being chanted by the Abyssinian monks. Come down the steps and I will show you their chapel and their library. The monastery which they frequented in this desert has fallen to decay ; and they now live here, their numbers being recruited occasionally by pilgrims on their way from Abyssinia to Jerusalem, some of whom pass by each year ; not many now, to be sure ; but still fewer return to their own land."

Giving up my precious manuscripts to the guardianship of my servants and desiring them to put them down carefully in my cell, I accompanied my Coptic friend into the garden, and turning round some bushes, we immediately encountered one of the Abyssinian monks walking with a book in his hand under the shade of the trees. Presently we saw three or four more ; and very remarkable looking persons they were. These holy brethren were as black as crows ; tall, thin, ascetic looking men of a most original aspect and costume. I have seen the natives of many strange nations, both before and since, but I do not know that I ever met with so singular a set of men, so completely the types of another age and of a state of things the opposite to European, and these Abyssinian Eremites. They were black, as I have already said, which is not the usual complexion of the natives of Habesh ; and they were all clothed in tunics of wash leather, made, they told me, of gazelle skins. This garment came down to their knees, and was confined round their waist with a leathern girdle. Over their shoulders they had a strap supporting a case like a cartridge-box, of thick brown leather, containing a manuscript book ; and above this they wore a large shapeless cloak or toga, of the same light yellow wash leather as the tunic ; I do not think that they wore any thing on the head, but this I do not distinctly remember. Their legs were bare, and they had no other clothing, if I may except a profuse smearing of grease ; for they had anointed themselves in the most lavish manner, not with the oil of gladness, but with that of castor, which however had by no means the effect of giving them a cheerful countenance ; for although they looked exceedingly slippery and greasy,

they seemed to be an austere and dismal set of fanatics: true disciples of the great Macarius, the founder of these secluded monasteries, and excellently calculated to figure in that grim chorus of his invention, or at least which is called after his name, "*La danse Macabre*," known to us by the appellation of the Dance of Death. They seemed to be men who fasted much and feasted little; great observers were they of vigils, of penance, of pilgrimages, and midnight masses; eaters of bitter herbs for conscience' sake. It was such men as these who lived on the tops of columns, and took up their abodes in tombs, and thought it was a sign of holiness to look like a wild beast—that it was wicked to be clean, and superfluous to be useful in this world; and who did evil to themselves that good might come. Poor fellows! they meant well, and knew no better; and what more can be said for the endeavours of the best of men?

Accompanied by a still increasing number of these wild priests we traversed the shady garden, and came to a building with a flat roof, which stood in the south-east corner of the enclosure and close to the outer wall. This was the college or consistory of the Abyssinian monks, and the accompanying sketch made upon the spot will perhaps explain the appearance of this room better than any written description. The round thing upon the floor is a table upon which the dishes of their frugal meal were set; by the side of this low table we sat upon the ground on the skin of some great wild beast, which did duty as a carpet. This room was also their library, and on my remarking the number of books which I saw around me, they seemed proud of their collection, and told me that there were not many such libraries as this in their country. There were perhaps nearly fifty volumes, and as the entire literature of Abyssinia does not include more than double that number of works, I could easily imagine that what I saw around me formed a very considerable accumulation of manuscripts, considering the barbarous state of the country from which they came.

The disposition of the manuscripts in this library was very original. I have had no means of ascertaining whether all the libraries of Abyssinia are arranged in the same style. The room was about twenty-six feet long, twenty wide, and twelve high; the roof was formed of the trunks of palm trees, across which reeds were laid, which supported the mass of earth and plaster, of which the terrace roof was composed; the interior of the walls was plastered white with lime; the windows, at a good height from the ground, were unglazed, but were defended with bars of iron-wood or some other hard wood; the door opened into the garden, and its lock, which was of wood also, was of that peculiar construction which has been used in Egypt from time immemorial. A wooden shelf was carried in the Egyptian style round the walls, at the height of the top of the door, and on this shelf stood sundry platters, bottles, and dishes for the use of the community. Underneath the shelf various long wooden pegs projected from the wall; they were each about a foot and a half long, and on them hung the Abyssinian manuscripts, of which this curious library was entirely composed.

The books of Abyssinia are bound in the usual way, sometimes in red leather and sometimes in wooden boards, which are occasionally elaborately carved in rude and coarse devices: they are then enclosed in a case, tied up with leather thongs; to this case is attached a strap for the

convenience of carrying the volume over the shoulders, and by these straps the books were hung to the wooden pegs, three or four on a peg, or more if the books were small: their usual size was that of a small, very thick quarto. The appearance of the room, fitted up in this style, together with the presence of various long staves, such as the monks of all the Oriental churches lean upon at the time of prayer, resembled less a library than a barrack or guard-room, where the soldiers had hung their knapsacks and cartridge-boxes against the wall.

All the members of this church militant could read fluently out of their own books, which is more than the Copts could do in whose monastery they were sojourning. Two or three, with whom I spoke, were intelligent men, although not much enlightened as to the affairs of this world: the perfume of their leather garments and oily bodies was, however, rather too powerful for my olfactory nerves, and after making a slight sketch of their library I was glad to escape into the open air of the beautiful garden, where I luxuriated in the shade of the palms and the pomegranates. The strange costumes and wild appearance of these black monks, and the curious arrangement of their library, the uncouth sounds of their singing and howling, and the clash of their cymbals in the ancient convent of the Natron lakes, formed a scene such as I believe few Europeans have witnessed.

The labour required to write an Abyssinian book is immense, and sometimes many years are consumed in the preparation of a single volume. They are almost all written upon skins; the only one not written upon vellum that I have met with is in my own possession; it is on charta bombycina. The ink which they use is composed of gum, lampblack, and water. It is jet black, and keeps its colour for ever: indeed in this respect all Oriental inks are infinitely superior to ours, and they have the additional advantage of not being corrosive or injurious either to the pen or paper. Their pen is the reed commonly used in the East, only the nib is made sharper than that which is required to write the Arabic character. The ink-horn is usually the small end of a cow's horn, which is stuck into the ground at the feet of the scribe. In the most ancient Greek frescos and illuminations, this kind of ink-horn is the one generally represented, and it seems to have been usually inserted in a hole in the writing-desk: no writing-desk, however, is in use among the children of Habesh. Seated upon the ground, the square piece of thick greasy vellum is held upon the knee or on the palm of the left hand.

The Abyssinian alphabet consists of 8 times 26 letters, 208 characters in all, and these are each written distinctly and separately like the letters of an European printed book. They have no cursive writing; each letter is therefore painted, as it were, with the reed pen, and as the scribe finishes each he usually makes a horrible face and gives a triumphant flourish with his pen. Thus he goes on letter by letter, and before he gets to the end of the first line he is probably in a perspiration from his nervous apprehension of the importance of his undertaking. One page is a good day's work, and when he has done it he generally, if he is not too stiff, follows the custom of all little Arab boys, and swings his head or his body from side to side, keeping time to a sort of nasal recitative, without the help of which it would seem that few can read even a chapter of the Koran, although they may know it by heart.

Some of these manuscripts are adorned with the quaintest and grim-mest illuminations conceivable. The colours are composed of various ochres. In general the outlines of the figures are drawn first with the pen. The paint brush is made by chewing the end of a reed till it is reduced to filaments, and then nibbling it into a proper form: the paint brushes of the ancient Egyptians were made in the same way, and excellent brooms for common purposes are made at Cairo by beating the thick end of a palm-branch till the fibres are separated from the pith, the part above, which is not beaten, becoming the handle of the broom. The Abyssinian having nibbled and chewed his reed till he thinks it will do, proceeds to fill up the spaces between the inked outlines with his colours. The Blessed Virgin is usually dressed in blue; the complexion of the figures is a brownish red, and those in my possession have a curious cast of the eyes, which gives them a very cunning look. St. John, in a MS. which I have now before me, is represented with woolly hair, and has two marks or gashes on each side of his face, in accordance with the Abyssinian or Galla custom of cutting through the skin of the face, breast, and arms, so as to leave an indelible mark. This is done in youth, and is said to preserve the patient from several diseases. The colours are mixed up with the yolk of an egg, and the numerous mistakes and slips of the brush are corrected by a wipe from a wet finger or thumb, which is generally kept ready in the artist's mouth during the operation; and it is lucky if he does not give it a bit in the agony of composition, when with an unsteady hand the eye of some famous saint is smeared all over the nose by an unfortunate swerve of the nibbled reed.

It is not often, however, that the arts of drawing and painting are thus ruthlessly mangled on the pages of their books, and notwithstanding the disadvantages under which the writers labour, some of these manuscripts are beautifully written, and are worthy of being compared with the best specimens of calligraphy in any language. I have a MS. containing the book of Enoch, and several books of the Old Testament, which is remarkable for the perfection of its writing, the straightness of the lines, and the equal size and form of the characters throughout: probably many years were required to finish it. The binding is of wooden boards, not sawn or planed, but chopped apparently out of a tree or a block of hard wood, a task of patience and difficulty which gives evidence of the enthusiasm and good-will which have been displayed in the production of a work, in toiling upon which the pious man in the simplicity of his heart doubtless considered that he was labouring for the honour of the church, *ad maiorem Dei gloriam*. It was this feeling which in the middle ages produced all those glorious works of art which are the admiration of modern times, and its total absence now is deeply to be deplored in our own country.

Having satiated my curiosity as to the Abyssinian monks and their curious library, I returned to my own room, where I was presently joined by the abbot and his companion, who came for the promised bottle of rosoglio, which they now required the more to keep up their spirits on finding that the box of treasure was only a large old book. They murmured and talked to themselves between the cups of rosoglio, and so great was their disappointment that it was some time before they recovered the equilibrium of their minds. "You found no treasure," I

remarked, "but I am a lover of old books; let me have the big one which you thought was a box and the others which I have brought out with me, and I will give you a certain number of piastres in exchange. By this arrangement we shall be both of us contented, for the money will be useful to you, and I should be glad to carry away the books as a memorial of my visit to this interesting spot." "Ah!" said the abbot. "Another cup of rosoglio," said I; "help yourself." "How much will you give?" asked the abbot. "How much do you want?" said I; "all the money I have with me is at your service." "How much is that?" he inquired. Out came the bag of money, and the agreeable sound of the clinking of the pieces of gold or dollars, I forget which they were, had a soothing effect upon the nerves of the blind man, and in short the bottle and the bargain were concluded at the same moment.

The Coptic and Syriac manuscripts were stowed away in the one side of a great pair of saddle-bags. "Now," said I, "we will put these in the other side, and you shall take it out and see the Arabs place it on the camel." We could not by any packing or shifting get all the books into the bag, and the two monks would not let me make another parcel, lest, as I understood, the rest of the brethren should discover what it was, and claim their share of the spoil. In this dreadful dilemma I looked at each of the books, not knowing which to leave behind; but seeing that the quarto was the most imperfect, I abandoned it, and I have now reason to believe, on seeing the manuscripts of the British Museum, that this was the famous book with the date of A.D. 411, the most precious acquisition to any library that has been made in modern times, with the exception, as I conceive, of some in my own collection. It is, however, a satisfaction to think that this book, which contains some lost epistles of St. Ignatius, has not been thrown away, but has fallen into better hands than mine.

HOW AM I TO BE SANCTIFIED?

By faith in *Christ*, as my atoning Saviour, who bore my sins upon the tree—not a part of them, but the whole—not merely as a sin-pardoning, but as a sin-killing Saviour—as one fully adequate to supply all my wants.

I am to receive him as a willing Saviour—as one who stands at the door of my heart knocking for admittance, offering to come in and bring with him, all the rich provisions that his dying love has bought for me.

As one fully able—who is able to subdue all things to himself. "If the son make you free, ye shall be free indeed." "All power in heaven and earth is given into my hands." "Who is, and was, and is to come, the Almighty."

As a loving Saviour—Who loved me, and gave himself for me. Yes, he loved me. He says he did—shall I make him a liar? He gave himself for me. He says he did, and shall I say he did no such thing?

As one who bore my sins on the cursed tree.—Mine; "though they be red like crimson, they shall be as wool; though they be as scarlet, they shall be white as snow."

As an all-sufficient Saviour.—Not only able to save, but to supply all my wants. Am I dead? He is my life. Am I blind? In him there is no darkness at all. "Thy sun shall no more go down, neither shall thy moon go down, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

In all his relations.—Am I weak? In him is everlasting strength. Am I poor in this world's good? He became poor that I might be rich, yea, that I might be made an heir, and a joint-heir with him. Am I despised and neglected by the world? He is my brother, my friend. Yea, one with me, even as he is one with the Father. Am I spurned and contemned by the proud? The King of kings will dwell with, and take up his abode in me.

Am I sorrowful? He was a man of sorrows, that I might rejoice.

Am I hungry? He is the bread of heaven, of which if a man eat, he shall live for ever.

Am I thirsty? He is the river of life, living, deep and broad. Am I sick? He is the Physician who has balm for every wound. My pillow shall be peace, and my couch a bed of down.

Does Satan assault with fiery darts? He is my buckler and shield, my sure defence. Do I need wisdom? He is become my wisdom. Am I naked? He is become my robe of righteousness, that the shame of my nakedness shall not appear. Am I all over defiled with sin? He is a fountain, in which I may wash and be clean—my sanctification. Am I filled with unbelief? He can scatter the clouds of darkness, and show me my name, written in the Lamb's book of life.

How am I to believe?

Commit your whole being into his hands. "Heaven and earth shall pass away, but my words shall never pass away."

"Here, Lord, I give myself away,
'Tis all that I can do."

Is not this equivalent to saying—Lord, I believe with my whole heart? "Looking unto Jesus, the author and finisher of our faith."

NOTICES OF BOOKS.

Notes on the Prophecies of the Apocalypse. By Henry Foster Burder, D.D., 12mo. pp. 270. London: Ward & Co. 1849.

THESE Notes contain the substance of a course of expository lectures on the Book of Revelation, addressed by Dr. Burder to his congregation some seventeen years ago, and recently revised by him with a view to the present publication. In preparing them for the press, his aim has been "to study chiefly perspicuity, simplicity, and condensation." In this aim he has largely succeeded. His book is indeed *multum in parvo*; and in this respect contrasts favourably with

most of the books which appear in this country on the Apocalypse. In other respects also its superiority to them is noticeable, especially in the sobriety of its conclusions, and in the regard paid to principles in its reasonings and interpretations. Dr. Burder follows the historical hypothesis in his exposition of the Apocalyptic symbols, and hence unfortunately all his interpretations are vitiated by a fundamental error; but few historical interpreters have shown equal prudence, honesty, and good sense, in their mode of dealing with their subject. Differing, as we do, *totò coelo*, from Dr. Burder in his views of the

Apocalypse, and his mode of explaining its contents, we can yet honestly recommend his work as one of much ability, research, perspicuity, and judgment. A vein of sincere and fervent piety pervades and vivifies the whole.

The Memoir of Sarah B. Judson, Member of the American Mission to Burmah. By Fanny Forrester. With an Introductory Notice by Edward Bean Underhill. Sm. 8vo. pp. xii. 180. London: Aylott & Jones. 1848.

MR. EDWARD BEAN UNDERHILL assures us this is a "beautiful biographical production." As he must have read it very studiously before undertaking to introduce it to the British public, he has possibly discovered in it recondite beauties which have escaped our more hasty perusal: though we rather doubt this, inasmuch as real ore seldom lies hid under a surface so profusely decorated with flowers as is the one before us in these pages. We are not very fond of ladies with *aliases*, even though it should be that they adopt a "graceful pseudonyme" like that of Fanny Forrester. In the present instance, this expedient is exactly in keeping with the gaudy and affected verbiage in which the authoress indulges, and which seems to us in the worst style of yankee fine-writing. Mr. N. P. Willis himself was nothing to Miss Fanny Forrester, alias Miss Emily C. Chubbuck, alias Mrs. Judson the third, in the namby pamby grandiloquence of transatlantic sentimentality. We do not wonder that she has "for years held a high place amid the literary circles of America," and that she has never before been heard of in Britain, for her's is just the style to please the false taste which has of late years become too characteristic of American literature, whilst there are few Britons who do not shrink from it with horror. In the present instance it has fairly spoiled for us what might otherwise have proved a profoundly interesting book. The second Mrs. Judson seems to have been a worthy successor of the first, and if our readers can bear with the present Mrs. Judson's mode of writing, they will be refreshed by becoming acquainted with a noble and lovely character. To us, however, the whole thing is horribly outworn, and out of taste. First a devoted and self-denied missionary with three wives! and then the third wife writing, under a false name, the biography of the second—mourning in high-flown phrase upon paper, the untimely death of her

predecessor, and in her secret heart (as in duty bound,) blessing that lucky event which made room for herself to bed and board with her adored, uxorious, and thrice-fortunate Adoniram! This may be American taste; we hope it will be long before it be otherwise than nauseated here.

Sermons. By the Rev. William Lyall, of John Knox's College, Toronto; and late of the Free Church, Uphall. Sm. 8vo. pp. 260. Edinburgh: John Johnson. 1848.

THIS volume contains fourteen sermons preached by the author in the course of his ordinary ministry at Uphall, and now published "with a view to the spiritual profiting of the people of his late charge, and as a slight memorial of his ministry among them." They afford very respectable specimens of pulpit instruction. Evangelical in sentiment, and vigorous in style, they are calculated alike to interest and instruct. In some instances the author has struck out new, and, as they appear to us, very happy trains of thought upon some of the most hacknied topics of pulpit discourse. The volume is worthy the attention of all sermon readers.

A Biblical and Theological Dictionary, designed as an illustrative commentary on the sacred Scriptures. With numerous wood engravings. Fourth edition, greatly enlarged. By Samuel Green. Sm. 8vo. pp. viii. 4½6.

WHEN this was first published it was almost the only work of the kind possessing any claims to attention. In the present edition, which is the *fourth*—a proof of its acceptability,—the author has greatly enlarged and improved it. We hope it will continue to receive the circulation it merits. For certain classes, such as Sabbath school teachers, it is still the best book of its kind.

Cyclopædia of Biblical Literature abridged. By John Kitto, D.D., F.S.A. Parts 5, 6, and 7. Edinburgh: A. & C. Black.

THIS abridgment of Dr. Kitto's invaluable work proceeds with unabated excellence. It is now considerably more than

The Bible of every Land. Parts 4 & 5. London: Bagster & Sons.

PART four of this admirable work contains the first portion of the Sanscrit family of languages, with a map of India,

ethnographically divided and coloured. Part five includes the rest of the Sanscrit tongues, (forty-five in all) into which the Scriptures, in whole or part, have been translated.

The Popish Antichrist: his Character and Doom, as delineated in 2 Thess. ii. 1—12. By John Smyth, D.D., Minister of Free St. George's, Glasgow. Pp. 103. Glasgow: David Bryce. 1848. An able exposition of the passage,

with just and vigorous reasoning in support of the author's views.

The Life of Mrs. Savage. By Sir John Bickerston Williams, Knt., LL.D., F.S.A., &c. A New Edition. London Tract-Society.

A CHEAP edition of a singularly interesting biography. Mrs. Savage was the daughter of Philip and the sister of Matthew Henry, and, as Mr. Jay says, she "was worthy of her excellent kindred."

CHRONICLE.

TITLES OF RELIGIOUS CONGREGATIONS.—A Bill has just been introduced into Parliament by Mr. Fox Maule and Mr. Bouverie, for the purpose of "rendering more easy and effectual the titles by which congregations or societies associated for purposes of religious worship or education in Scotland hold real property required for such purposes." We have received a copy of this important document, through the kindness of Mr. Cowan, M.P. for the city of Edinburgh; but instead of giving it entire, we subjoin the following abstract of it from our able cotemporary, the *Edinburgh News*.

The first clause, after stating that it is expedient to render more easy and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship or promoting education in Scotland, may hold the heritable property required for such purposes, provides that wherever heritable property, consisting of lands or houses in Scotland, has been or may hereafter be acquired by any congregation or society associated for religious purposes or for the promotion of education, as a meeting house, or as a dwelling house for the minister of such congregation, with offices, garden, and glebe for his use, or as a school house, with schoolmaster's house, garden, and play-ground, or as a college or academy, or as a hall or rooms for the meetings or transaction of the business of such congregation or society, and wherever the charter, or lease of such heritable property has been or may be taken in favour of the minister, kirk session, deacons, managers, or other office-bearers or office-bearer of such congregation or society or any of them, or of

trustees to be from time to time appointed, or of any party named in such charter, or lease, in trust for behoof of the congregation or society, such charter, or lease, shall not only vest the party or parties named therein in the lands, houses, or other heritable property thereby fenced, conveyed, or leased, but shall also, after the death, or resignation, or removal from office of such party or parties, or any of them, effectually vest their successors in office for the time being, chosen and appointed in the manner provided in such charter, or lease, or if no mode of appointment be therein set forth or prescribed, then in terms of the rules or regulations of such congregation or society in such lands, houses, or property, subject to such and the like trusts, and with and under the same powers and provisions, as are contained in the charter, or lease, given and granted to the parties, therein, and that without any transference, assignment, conveyance, or other transmission or renewal of the investiture whatsoever, any thing in such charter, disposition, conveyance, or lease contained to the contrary notwithstanding.

The second clause enacts, that it shall be lawful for superiors at the death of the existing vassal in such heritable property, and at the expiration of every period of *twenty-five* years thereafter, so long as such heritable property shall belong to or be held for behoof of such congregation or society, to demand and take from such congregation, or other party or parties to whom such heritable property may have been or shall be fenced or conveyed for their behoof, a sum corresponding to the casualty or composition which would have been payable by law or in terms of the investiture upon the entry

of a singular successor therein, and such payments shall be in full of all casualties of entry and composition payable to the superior for or forth of such heritable property while the same shall remain the property, or be held for behoef of such congregations.

ORDINATION.—On Tuesday the 19th June, Mr. James Wishart, M.A., was ordained to the pastorate of the Congregational church, Thurso. The Rev. David Arthur of Aberdeen preached the introductory sermon from 1st Corinthians xv. 58. The Rev. William Lothian of St. Andrews, Mr. Wishart's Theological Tutor, asked the usual questions, offered up the ordination prayer, and delivered the charge, founded upon Acts xx. 28. The Rev. James Sime of Wick then addressed the church from Psalm cxviii. 25.

In the evening a public meeting was held, the newly ordained pastor in the chair. After praise and prayer by Mr. Arthur, the chairman briefly introduced the business of the evening. The following gentlemen then addressed the meeting, viz.:—The Rev. William Lothian, on the missionary cause, its present state and prospects; George Dunnet, Esq., on the general aspect of affairs in Europe, as paving the way for the more general diffusion of the gospel; Mr. Russell, on the necessity of prayerful dependance on God in order to the success of religious effort; Andrew Snody, Esq., S.S.C., on the claims of the young; the Rev. James Sime, on the importance of Sabbath Schools; and the Rev. David Arthur, on the true principles on which Christians of various denominations might unite so as to act upon the world, without any compromise of what each believes to be truth. The chairman then thanked his honoured brethren in the ministry for their valued services, assuring them that their visit would long be gratefully remembered; and called on Mr. Lothian to close the meeting with prayer. The audience,—which throughout the day was both numerous and respectable,—manifested by their earnest and continued attention, the interest and pleasure which they felt in the solemn services.

On the following Sabbath, Mr. Lothian introduced Mr. Wishart by preaching morning and evening, and the young pastor commenced the fulfilment of his pastoral duties by preaching and dispensing the Lord's Supper, in the afternoon.

May the union thus auspiciously form-

ed be rendered productive of the most beneficial results.

Thurso, July, 1849.

EXTRACT FROM A LETTER TO THE REV. DR. PATRICKSON, FROM THE REV. R. MORRIS.

Kuruman, (South Africa,) January, 1849.—My dear friend,—With regard to ourselves, were I to give you even a brief outline of all that has transpired since I last wrote, I should require to fill many sheets. I shall, therefore, confine myself to a few of the most prominent facts respecting the progress of our redeemer's kingdom among the Bechuanas. During these few years our missions have been considerably increased, our operations greatly extended, and at most of our stations large accessions made to our churches. These, however, are not to the extent one would expect, when the number and variety of means employed are kept in mind. We have, however, great reason to be thankful, and rejoice in the display of divine mercy to the Bechuanas. Some who had been called out of the grossest ignorance and superstition, have finished their course possessing the blessed hope. Many more are following on with their faces heavenward.

At this, and at our out-stations, we have nearly 400 members; I mean by our out-stations, those places where we have native teachers who carry on the public services, and keep school regularly. Of these we have five, or rather six, as one of our tried native teachers has removed from this quarter, and commenced operations, with auspicious prospects, among the Banangketae, on the very spot where I met with the notorious Makaba. His grandson, Sentuhe, a youth, has long been making repeated applications to us for one to instruct his people, but we found some difficulty in embracing so favourable an opening. The Bechuanas have no objections to be employed among the people with whom they live, but to go forth to a strange and rude tribe is what few will do. One who had laboured with success at our nearest out-station was willing to go, but his wife, now accustomed to comparative civilization, could not muster courage to accompany her husband to a land of savage beasts and savage men, but her fears have at last been overcome. We have also at the present time, two men who are being prepared to occupy similar stations. We find it an extremely difficult thing to get the

youth to give themselves up entirely to be instructed for future usefulness. Lately when trying to get two or three intelligent boys at one of our out-stations, the excuses of the parents of one were, "He is our chaplain," &c.; of another, "He is my calf watcher, my water carrier," &c. &c.. We are ready sometimes to take up the complaint of Paul in his day, "all care for their own." We are glad however of the assistance we do get, and God has been pleased to bless that in the diffusion of saving knowledge, and in the conversion of sinners. Last night I heard an individual, a respectable Englishman, relating what he had seen at our most distant out-station, (about 100 miles). "The place of worship on the Sabbath was crowded with at least 300. The day school was numerously attended, and in which he found about sixty good readers, and in the chapel he counted 100 with books, (Testaments). This will tell on this and generations to come. We pay regular visits to all our out-stations, which from the snail-rate speed of an ox-waggon, necessarily occupies more time than we can spare, but it is unavoidable. There is now no want of books in the language, though the variety is not great. Independent of school lessons and elementary works, of which large supplies have been printed here, we have also printed the Proverbs, Preacher, and the Prophecies of Isaiah, and which, bound up in one volume, are in circulation at all our Bechuana stations where there are readers; and were we not going on with translations of other portions of the Scripture, we should have to print a new edition. As to the general correctness and utility of these translations, the committee has borne ample testimony; and as to the purity of the language, it has surprised many natives, (no dunces in their mother tongue,) even as far as the tropic of Capricorn. Bunyan's Pilgrim has also been printed, and now appears in Sechuana garb. It is generally believed that this work will do much in exerting an increasing desire to read. (I shall endeavour by some opportunity to send you a copy.) It is probable the next work of importance to be put to the press will be Deuteronomy. You will be grateful to hear that an edition of 1,000, not 10,000 as in the Report, of the Assembly's Catechism with proofs, has already been disposed of; and I am sure it would do your heart good to see how

many of the young people here have committed it to memory. I can never hear them repeat any part of it, though it is in another language, but I think of "days o' lang syne." Mr. Livingston our son-in-law, is labouring among the Bakwena tribe with pleasing prospects. Numbers have learned to read, and the conversion of the chief, an intelligent man, is a remarkable instance of the power of divine grace. It is a difficult thing for the gospel to get to the hearts of the chiefs of tribes, especially when in their influence and power. Hitherto those of royalty who have yielded obedience to the humbling doctrines of Christianity, have been those whose age had almost entirely diminished that superstitious respect with which chiefs are generally received by their subjects, and which they fear they must forego if they become a follower of the meek and lowly Jesus. However, our late aged chief continued to be much respected, as well as Mahato, who, though now frail, is a lively Christian. Sechéle, the chief of the Bakwenas, had a predilection for civilization, a peep of which he had when he once reached the Kuruman. When Mr. L. commenced his labours among that people, Sechéle felt considerable hesitation about learning to read, from a dread of its transforming influence, but at last yielded from a conviction that if he would be wise he must learn to read. He soon learned, and he has read to some purpose. When he began to exhibit a change of sentiments, in pointing out the folly of their superstition, he met with much opposition, and even contumely from those who, in his heathen state, would have trembled at his frown. When opposed and ridiculed in this way, he once made a declaration worthy of record, "I have," said he, "read the Scriptures for myself, and no one can convince me that they are not the words of God." He has been publicly baptized, and on that occasion, Mr. L. says, "many of the people were shedding tears, for what do you think? That he was so far left to himself as to drink the brains of men. They in general believe the satanic suggestions of wicked persons, who tell them that baptism is being caused to drink men's brains, and the Lord's Supper a scene of impiety." They love darkness rather than light.

Believe me ever yours, sincerely and affectionately,

ROBERT MOFFAT.

FIRESIDE.

WHAT DIFFERENCE WILL IT MAKE.

—Reader, what difference will it make with you in a few days, whether you are rich or poor? You are now struggling for money; perhaps not to get rich immediately, but to get more than you now have. Your thoughts are now principally occupied with that subject. When you arise in the morning and enter upon your duties, you begin to think how you can get money; and, as you toil on through the labour of the day, you are much of the time thinking how you can get money; and when you lie down upon your bed at night, you fall asleep thinking how you can get money; you sleep and dream how you can get money; you wake and behold it is a dream. Well, suppose you do not, what difference will it make? It will be but very little that you will need. A small piece of ground, half as big as the bed you sleep on, will be all you will occupy. A small house will be sufficiently large for your accommodation; and a single garment will be all the clothing you will need; and you will not need to purchase food, for you will then yourself become food for corruption. What difference will it make with you then, whether you are rich or poor? Still you are intent on getting money. Then let us change the question. Will it not make a great difference whether you have a treasure in heaven and none on earth; or a treasure on earth and none in heaven? If you have a treasure in heaven you will then go to possess it, and to enjoy it for ever—but if your treasure is upon earth you will then go and leave it, and return to it no more.

There was once a very rich man; how he came by his wealth, is perhaps not quite certain, perhaps by years of industry, and economy—but he was proud of his riches, and withal very haughty; he lived in a splendid mansion, dressed very elegantly, and despised the cries of the poor; but he died, and was buried, and probably had a splendid funeral, and a costly monument erected upon his grave; but he lifted up his eyes in hell, being in torments.

There was also a poor man who lived at the same place, and whether he was buried or not cannot tell, but he was carried by the angels to Abraham's bosom. How great the difference! The difference was, that

one had treasures on earth, the other in heaven.

This, reader, will make the difference with you. Which do you possess? and for which are you labouring? Just think.—*Zion's Adv.*

TRUE GREATNESS.—Political eminence and professional fame fade and die with all things earthly. Nothing of character is really permanent but virtue and personal worth.—These remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to life; it points to another world. Political and professional fame cannot last for ever, but a conscience void of offence before God and man, is an inheritance for eternity. Religion, therefore, is a necessary, an almost indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future, nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe—in so terse but terrific a manner—as “living without God in the world.” Such a man is out of his proper being—out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purposes of his creation.—*D. Webster.*

GRIEVE NOT THE SPIRIT.—I had in my room a beautiful and delicate flower. Day after day I cherished it, watching its growth till I rejoiced to see it put forth a blossom. One morning in my hurry I neglected to water it. The day was sultry and breathed its hot breath upon the neglected flower. When I returned from a journey, I looked upon my little favourite, and found it withering and drooping. I hastened in the evening to remedy the error of the morning, but in vain. It had been fatal, and no care could arrest the work of destruction. It was scorched and dead. Like the flower is the work of the Spirit on the soul. It must be tenderly and constantly cherished or it will droop and die. Remember the plant, should you ever be tempted to neglect the duties of the closet.

THE SCOTTISH

CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1840.

SKETCH OF THE LIFE AND CHARACTER OF WILLIAM BEILBY, M.D., F.R.C.P.E.

[THE name of Dr. Beilby is, we doubt not, familiar to most of our readers. His high standing as a medical practitioner in Edinburgh for so many years, his forward zeal in every good work, his generous sympathy with all who were in affliction, especially such as were of the household of faith, his prompt liberality both in giving of money, and in rendering professional assistance gratuitously, wherever he thought he could thereby serve the cause of God or the interests of humanity; conspired to carry his name widely over the country, and must have conveyed it to most of our churches. We had intended attempting a sketch of his character for the pages of this journal, of which he was a constant reader and a zealous friend; but we have found the work so well done to our hand by Mr. Jonathan Watson, in his excellent funeral sermon for Dr. B.,* that we have resolved to borrow, for our own use, his fit words and just sentiments. The only point in Dr. Beilby's character to which we think full justice is not done in the following sketch, is his great generosity as a professional man. Such generosity, we are happy to say, is a prevailing feature of the medical profession; but Dr. Beilby carried it to an extent very seldom, we believe, exemplified. A medical friend of his and ours, being once engaged by him to attend to his practice whilst he was himself from home, stated to us that the multitude of persons whom Dr. B. attended gratuitously surprised him, and that he thought he carried his generosity beyond due bounds in this respect. In thus acting, Dr. B. followed not only the dictates of a benevolent heart, but also the leadings of elevated principle; for, as he himself told the writer of these lines, he made a point of taking no fee from any man who was devoting himself, in laborious and self-denying service, to the cause of truth and holiness, because he desired, in this way, to be "a fellow-helper" in the good cause in which the object of his kindness was embarked. This principle dignified his

* *Luke the Beloved Physician: an Oration in the Honour of the Character of Luke the Life and Labours of the late William Beilby, Esq. M.D., F.R.C.P.E.* By Jonathan Watson. Edinburgh: Sutherland and Knox.

generosity, and made what would else have been only an act of unusual liberality, an act of holy sacrifice and religious homage.]

"The prominent elements of Dr. Beilby's character may be ranged 'under three heads, the natural, the gracious, and the acquired. The beneficee of his Creator had gifted him with strong intellectual powers, capable of taking large excursions into subjects difficult and profound—of grappling with matters of interesting speculation without weariness, where ordinary men must have speedily flagged and retired. He had great comprehensiveness; he delighted to take what he himself would have called 'large views' of a subject; he *stopped not, he paused not*, where other men were nonplussed, but he would break away beyond the common limit of inquiry, and sweeping round and round it, almost by intuition, he would discover and bring to view most important bearings of the question which had escaped the observation of others. His perspicacity, in matters of church discipline within the church of which he was a member and a deacon, where entangled cases would sometimes be brought forward for adjustment, was often called into exercise in the happiest manner; and to his judgment, in many instances, even wise men and holy felt disposed to defer.

"A high and honourable feeling pervaded all that he said or did. He could do nothing mean, nothing that was below the dignity of his station in society or in the church; hence superficial observers of limited minds would sometimes censure his deportment as lofty, when he was in fact acting out the holy but high-toned principles which belonged to him in both relations, as a member of one of the learned professions, and a fellow-Christian in the kingdom and patience of Christ. All who had ought to transact with him, were made to feel that they had to do with a man at once unbending in integrity, uncompromising in principle, yet a model of suavity and gentleness.

"He possessed amazing vivacity and energy. His conversational powers were extraordinary. It was scarcely possible to visit our friend, without leaving his company both informed and exhilarated. What he undertook he went through with, at whatever expense of trouble to himself, and where he failed, it might be affirmed with truth, that the matter was impracticable.

"If our brother was largely gifted by nature, he was yet more so by divine grace. His views of his own character in the sight of God, were indicative of profound humility. To hear him in the confidence of private friendship, giving utterance to expressions of self-abasement, or to go along in his confessions and prostrations at the throne of mercy, was to have thrust on one's self the inquiry, *do I indeed know myself?* Yet did not his sense of exceeding sinfulness prevent his joy in the Lord. He had taken refuge from *himself* as well as from the curse of the law, in a God reconciled in Christ Jesus; and on the divinity of the Saviour, and the fulness and sufficiency of the atonement, he had built his assured confidence. O how he used to 'delight himself in God,' and to expatiate, in our private interviews, on the transcendent glories of the incarnation. For *there*, although he was intellectual and argumentative in a high degree, his reason lay prostrate before the mystery of mysteries, "God manifest in the flesh;" he bowed down with the simplicity of a child to that great truth; assured of the *fact*, he confidently committed his eternity to it; the *modus* he dared not to touch, convinced that it was infinitely beyond the reach of mortal grasp.

"Much he loved Jesus Christ his Lord; I hope I may say with truth, that he occupied the supreme place in his affections. Indeed this grace was pre-eminent in our lamented friend; it was the grand motive-power of his Christianity; under its influence, he would do any practicable thing, or refrain from any thing that he might otherwise have been disposed to do. For the love of Christ, he could do more, he could suffer much; it was the *predominant principle* within; touch that *principle* by any means, and you saw the *sum* in a moment.

"Again to his love to the Master was his love to the disciples. His heart, his *affection*, his professional skill were at their service. 'For even *him* was the sourness of party, or the contractedness of party spirit. All, *all* who loved the Lord Jesus Christ in sincerity, were to him as his 'mother, his sister, and brother'; yet you, my brethren, can well remember the deeper interest he always took in your affairs, how much he loved you, how much he prayed for you, what pleasure he took in your fellowship, and with what regularity, considering the claims of his professional

engagements, he attended in his place, morning and evening, how constant in his attendance in the meetings of the deacon society he laboured with them, and with you all, for the comfort, the permanence of this Church.

"His hospitality was most exemplary, and the delight which he evidently experienced in seeing at his table the friends of Christ, especially Christian strangers, was of the purest description.

"Towards those who offended him, he manifested a forgiving spirit; he would, with a noble generosity, cast behind him the remembrance of the offence, and treat the offender with all the frankness of original friendship.

"How tenderly did the sympathies of his nature flow towards the afflicted! His professional visits were felt to be an immediate balm to the wounded spirit. He entered largely into the feelings of the patient, as well as his bodily sufferings. The ignorant he would instruct, and yet in such sort, as if he instructed not, so delicate, so unpretending was he in his attempts to be useful.

"The timid he encouraged; the troubled in soul he led to the feet of Christ; the fearful he sought to cheer by offering all the hopeful considerations which the case admitted of, and all this in such a bland and affable manner, that his very presence proved a cordial; and I expect many have felt what one christian lady once expressed, 'I would rather have Dr. Beilby's prayers as other men's prescriptions.' How well then are we entitled, without abstracting one iota from the worth of the dear and honoured Evangelist, to transfer the graceful appellation with which his brother Paul honours him, to our departed friend, whom we have a sacred pleasure in designating 'the beloved physician.'

"Among his acquired excellences, may be named the self-command he had obtained over the irascible passions, which, in an ardent temperament like his, must in early life have been impatient of control; the result, no doubt, of much self-inspection and earnest prayer. From habits of close and earnest study, on almost all subjects, he had amassed great mental opulence. There is scarcely a department of human knowledge which he had not visited, and he was prepared to sustain his part in conversation or debate equally on every branch. His intelligence was indeed surprising. Pity it was that time could not have been spared from the labours of his profession, to encounter the toils of authorship, which must have proved fruitful of advantages to those whom he was well qualified to instruct by his acquirements, his observation, and his experience. The specimens with which his friends were occasionally furnished in the meetings of the church, and at the Royal College of Physicians, in which he honourably filled the Presidential chair some time ago, were finished pieces of composition, which left on the minds of auditors a feeling of regret that one so well fitted to convey instruction took up his pen so seldom.

"In the illness which has terminated in the removal of our friend, his christian fortitude and resignation were severely tried. For more than twelve months, it became evident to his friends that his physical strength was rapidly declining; yet he still persevered in his practice up till a few weeks before his dissolution, being sustained by a spirit of undomitable courage in the prosecution of what he regarded as duty. But when at last he was obliged to yield to the pressure of disease, he surrendered himself to what now appeared to be the Divine will concerning him with the utmost complacency. It was while stretched on the sick-couch, however, and sore tried with most painful, and, at times, even agonising symptoms, that his religious character shone the brightest, as the ruler of day looks larger and more brilliant when he is about to bid adieu to the world, and sink for the night beneath the horizon. Then it was that the glorious gospel, which had been his joy in health, was his stay in death. With childlike submission he gave himself up to the disposal of the infinitely wise; and renouncing all concern in the world he was leaving, prepared to enter on the untried scenes of the invisible state—'that mysterious hereafter, on which,' as one expresses it, 'a contemplative spirit hovers, with insuppressible inquisitiveness, about the dark frontier, beyond which it knows that wonderful realities are existing, realities of greater importance to it than the whole world on this side of that limit.' 'Yes,' said the dying saint, 'I am now in the valley of humiliation, but I must pass through the valley of the shadow of death.' But no perplexing questions or anxious doubts remained to be solved. Death was viewed with solemn awe, not with terror; the king of terrors had, to

him, lost his sting, for he had placed his strength in vain, in the hands of his Lord and Saviour, Jesus Christ. He knew in whom he had believed; he greatly loved Him; and many a submissively earnest prayer, did he offer up to be called into his presence. His spirit longed to be gone, to exchange the earthly house of this tabernacle, now shattered and broken down by suffering, for a "building of God, an house not made with hands, eternal in the heavens." To those about him, his expressions and his prayers bore an unearthly stamp, as is often the case with dying believers; they were the dictation of a spirit ripe for glory, and just on the point of departure; at length the wished-for hour arrived, and he obtained his dismission.

"Now he has, we believe, been presented before the throne, in robes washed to whiteness in the blood of the Lamb—beholds His glory whom he longed to see—bears the perfected likeness which the tardy process of sanctification was, to his own mind, but slowly effecting while below—knows all that his inquisitive mind thirsted after, and most rapturously bears his part in the worship of the Deity with kindred spirits, all of them risen to the completeness of perfect men in Christ Jesus, and fully and for ever occupied in the august service of the heavenly temple."

DR. DAVIDSON'S INTRODUCTION TO THE NEW TESTAMENT.

[An Introduction to the New Testament, containing an examination of the most important questions relating to the authority, interpretation, and integrity of the canonical books, with reference to the latest inquiries. By S. Davidson, LL.D. 8vo, pp. 424.]

THE history of the moral, and the history of the physical sciences, when compared together, present this remarkable difference between these two departments, that whilst the latter advances through the increasing intelligence, thoughtfulness, industry, and virtue of the race, it is chiefly to the development of the evil characteristics of mankind, that the former owes its progress. On whichever of the moral sciences we fix, we shall find that, but for man's depravity and waywardness, its limits would have been very narrow, and its principles few and simple. The ethics and the theology of paradise comprised but a very few propositions in either department; the addition made to both at the fall was prodigious; and both have gone on increasing ever since. At the dawn of Christianity the whole science of christian truth was embraced in such formulas as the Apostle's creed, or the confession of Irenaeus, brief, simple and positive; it was the progress of corruption in the church, the growth of heresy, the attacks of infidels, which gradually expanded the science of theology, by creating new dogmas, and imposing the necessity of new distinctions, definitions, and arguments. The same thing may be said of the science of Biblical introduction. In the patristic age it was the simplest thing possible; nor was it till the perverse ingenuity and the sceptical learning of modern times had full scope, that it advanced to any thing of the massiveness or dignity of a science. Even within our own age it has grown greatly from this very cause; and the impulse rapidly given to scepticism by the literary intercourse between this country and Germany, is every year imposing upon its cultivators new duties, if it does not open before them new fields. In this way, as in many others, God overrules the evil tendencies and doings of men, for good and useful ends to the church.

* The work before us has been called forth chiefly by the recent efforts

of German scepticism, and the influence which they, by anticipation, and otherwise (which he believes by second-hand reports) have begun to exert, or may be expected to exert upon the British public. The author has made it his business to go "with considerable fulness" into objections that have been urged in modern times against the New Testament books, and especially against the gospels, and he has done so because "he thinks it highly probable that such objections will appear in one shape or other in this country." If they are not here already, no doubt they will come, and it is, perhaps, as well to be prepared for them. Still we have some doubts as to the wisdom of thus anticipating the enemy; it looks to us marvellously like helping him to sow the tares in order to have an opportunity of picking up the seeds as they fall—an exploit not very easy of performance, and in which he is very likely to gain the advantage. In the case before us, however, the danger is not so serious, as there is comparatively little in these German sceptics, bating their learning and odd forms of speech, which has not been again and again, with far sharper logic, urged by our British infidels. Men who have allowed themselves to be Germanised into the belief that all that is very good and all that is very bad in theology comes alike from Germany, are apt to remain somewhat ignorant of the literature of their own country, and thus often to regard as new what has been again and again advanced and refuted by writers of their own land. We are far from saying that Dr. Davidson belongs to this class, or that his book contains nothing but what may be found in previous works of British authorship, but we do say, that if his object in writing it was to *anticipate* the arrival, in this country, of the objections with which he deals, he has spent labour in vain, as the chief of the objections, and ample replies to them, were here long ago.

Waiving this matter, and looking at Dr. Davidson's work as a digest of what may be said for and against the Gospels, we regard it as well deserving of welcome from all who are interested in this important department of inquiry. It is a work displaying great diligence—supplying a large amount of valuable information—and discussing the questions its author takes up with much fulness and perspicuity. We are far from agreeing with the author in several of his views, but we do not hesitate to say that his work is the most valuable contribution recently made to our theological literature, in the department to which it belongs.

The volume before us is devoted to the four Gospels, and is to be followed by another upon the other books of the New Testament. The author begins by noticing briefly the division of the books of the New Testament, as given by certain of the fathers, and that generally adopted in modern times. He then proceeds to the Gospels, and after explaining this title, and remarking that the number of the Gospels has always been four, he enters at large upon the gospel of Matthew. Here he gives some notices of the writer, and of the persons for whom the first gospel was chiefly designed, whom he determines to have been Hebrew Christians, though not necessarily persons resident in Palestine. A lengthened inquiry follows into the language in which this gospel was written by Matthew, regarding which, the conclusion at which Dr. D. arrives is that it was the *Aramaic*, so that our present Greek gospel is not Matthew's composition at all, but only a translation from it. The author next examines the

characteristic peculiarities of the gospel—argues for its apostolical origin or authenticity—indicates its integrity, especially by allowing the futility of the attempts that have been made to set aside the first two chapters as spurious—investigates the time and place at which it was written, neither of which can be ascertained with certainty, but the former of which the author thinks was probably A.D. 41, 42, or 43; and the latter some place in Judea, most probably Jerusalem,—and gives a brief analysis of the contents of the gospel. A similar course is followed with the other gospels, special attention being paid to that of John, because of its importance to our Lord's personal history, and of the vigorous attempts which have consequently been made by the Tübingen school to shake its credit and cast doubts on its genuineness. The second gospel Dr. D. regards as the production of John Mark, the companion and relation of Barnabas, written under the auspices, and sent forth with the sanction of the apostle Peter, whose *interpreter* Mark is called by a very ancient witness. Regarding this last expression, Dr. D. says, that to determine its import is "exceedingly difficult," and then, as is his wont, he catalogues the opinions of a host of his favourite Germans, and concludes with a suggestion of his own to the effect that, "perhaps it means the person who explains in another language the discourses of a second party, not by giving a bare version of them, but by unfolding and expanding them in a style adapted to their contents, so that they shall be readily apprehended, and produce a more vivid impression." The author seems here to have forgotten that the discourses which Mark is represented as thus "*unfolding and expanding*," were Peter's narrations of our Lord's "sayings and doings;" so that, on the one hand we should have the very unlikely result, that these when reduced to writing became *longer* than when delivered orally, and the somewhat unpleasant consequence that Mark has added to the narrations of Peter something of his own, as a part of our Lord's sayings and doings, for which he had not the apostle's authority. The case, as it appears to us, is not one which admits of "unfolding and expanding," on the part of a faithful reporter. A piece of reasoning, a series of propositions, or such like, may be expanded and unfolded in a report without injury, nay, sometimes, with benefit; but a *statement of facts* must be reported as it was uttered, or it becomes incorrect and untrustworthy. With all deference to Dr. D. and the learned Germans he has quoted, they seem to us to have been seeking a knot in a bulrush. If they had looked to the classical usage of the word in question, (*ἑρμηνεύς*) they would have found that it means frequently one who is the medium of communicating to others the will, doctrine, or intelligence of a third party, in whatever way that is done. Thus Plato calls prophets the interpreters of the gods to men, (*Politic.* 290, *C.* *Ion.* 534, *E.*) by which he means that they convey to men what the gods have taught them. The classical writers frequently use it and its cognates in the simple sense of speaking or discoursing. (Of *Xenoph. Mem.* i. 2, 52; iv. 3, 12; *Aristot. De respir.* c. 13, &c.) In the LXX. also, it is used as the synonyme of מַדְבֵּר, *what* that word can signify nothing but the carrier of a message, (see *2 Chron.* xxxii. 31,) and also where it denotes an intercessor or mediator. (*Isa.* xlii. 27; *Job* xxxiii. 23.) So it was with John Mark; he was the intermediate party between Peter and the public—the carrier to

them of what Peter said—as we should say, the reporter of his own narrations; and hence John the Presbyter called him the companion of Peter.

The third gospel Dr. D. vindicates for Luke, his beloved physician, the companion of Paul, and his historian in the Acts of the Apostles; but he rejects the ancient tradition which represents this gospel as resting for its authority on the sanction of Paul. He regards Theophilus, to whom it was addressed, as a Gentile Christian, living out of Palestine; and shows that the gospel is adapted to the use of Gentile readers. Its characteristics are fully pointed out—its authenticity and integrity defended—and its contents described. Dr. D. decides, that it was probably written at Rome, and previously to the destruction of Jerusalem.

John's gospel is placed about the close of the first century, and Ephesus is suggested as the place where most probably it was composed. Dr. D. contends earnestly and very fully for its authenticity, and defends its integrity, with the exception of chap. v. 3, 4, which he regards as suspicious; of chap. vii. 53—viii. 11, which he rejects, very much on the ground of internal evidence, though in a former work he had pronounced authoritatively, (as he is occasionally a little too much inclined to do,) “that internal evidence can *never* be satisfactorily shown to decide against the passage;”* and of chap. xxi. from the middle of the 24th verse to the end. We unite with him in entertaining doubts of the first of these three sections, but must profess ourselves unconvinced by the objections urged against the other two. The cavils advanced against the concluding verses of the gospel, seem to us in the very worst style of German captiousness, and the most serious objection to the paragraph concerning the woman taken in adultery, viz., that it is wanting in many ancient MSS. seems to us removed by the statement of Augustine, that some persons of little faith, or rather enemies of the faith, who, as he believed, feared to retain it lest it should encourage their wives to be unfaithful, expunged it,—a passage, by-the-bye, which Dr. D. mistranslates, and from which, consequently, he reasons amiss.† The characteristics of John's gospel are carefully set forth, and the relation of it to the other three accurately determined.

From considering the gospels separately, Dr. D. proceeds to survey the correspondences of the first three. This part is executed with much fulness and care; and the author has ably confuted the hypotheses which have been framed by way of accounting for the resemblances in the three first gospels. Had he stopt here we should have been glad; but he goes on to give us a theory of his own. To say that this does not satisfy us, is only to confirm what the author himself anticipates as probable. We go further; we deeply regret that Dr. Davidson should have made the attempt. As believers in inspiration, we must protest against this foolish endeavouring to account on natural principles for the phenomena of an inspired work. Such paralogisms are perpetrated only by theologians and biblical critics; philosophers have long since cast from them the absurdity of attempting to state the *reasons* of God's works. True,

* Biblical Criticism, p. 178.

† He translates—“ita ut non nulli auferrent”—so that some might have expunged; which certainly it does not mean. Augustine says, as plainly as words can say, “some took, or were in the habit of taking,” &c.

science in its highest the order and the dependence of things. It leaves the
 only orthodox who admitted all such regulations. It would be well if
 theologians would follow the same wise course. With respect to the
 case before us, we should hold it as philosophy to attempt to assign a
 natural cause for the resemblances and differences of these two, as to
 attempt to assign a natural cause for the resemblances and differences of
 these two evangelists.

From this brief analysis of the contents of this volume, our readers
 will see that the author has not dealt superficially with his subject. His
 work is indeed the result of much labour, and painstaking diligence.
 His reading has been intimate, and he has not shrunk from the minutest
 investigations. Perhaps he has sometimes carried his attention to
 minutiae too far, and has attached an importance to them, which they do
 not deserve. In this he has followed his German models; for one of
 the infirmities of German scholarship is, that with its details it usurps the
 place due to great general principles, and questions are discussed by a
 painful collecting of instances, rather than by broad and comprehensive
 views of logical relations. You may show by the most irrefragable
 reasoning, that John's gospel is the production of John the apostle, but if
 your thorough German can find half-a-dozen words in it which he thinks
 not "Johannine," or which he cannot parallel in John's epistles, he will
 forthwith hold himself entitled, in spite of all your reasoning, to doubt
 the genuineness of the book. This is not scholarship; it is small
 pedantry and cant.

We much regret that Dr. D. should have gone into the notion that
 the first gospel, as we have it in Greek, is not the genuine work of
 Matthew, but only a translation of that work. This seems to us a very
 serious matter,—nothing less than the expunging of one of the inspired
 records of our Lord's life on earth; for if we follow patristic tradition in this
 matter, we must take the whole case as the witnesses depend on it; and
 they state as distinctly that the translator was a person utterly unknown,
 and that he has sometimes made mistakes, as they state that the original
 gospel of Matthew was in Hebrew. But if this be true, what confidence
 can be placed in the gospel as we now have it? A translation made by
 nobody knows who, and manifestly incorrect! Of what worth is it as
 a canon of divine and infallible truth?

Dr. D. treats this view of the subject somewhat summarily. He
 speaks of the Greek translation, as "presenting substantially the
 authentic gospel of Matthew the apostle," and avows his "conviction of
 the virtual inspiration possessed by the writer to whom we owe the
 present Greek gospel." This seems to us strange language. What the
 author means by virtual inspiration we cannot conjecture; and what
 kind of conviction he can have of the inspiration of a writer who makes
 blunders, we are equally at a loss to conceive. As for this supposed
 translation presenting the substance of the gospel of the apostle, the same
 may be said of any of the lives of Christ which have been framed in
 modern times by pious writers. Are we therefore to bow to them as
 to inspired men, and receive all they have written as apostolic?

And on what evidence are we asked to give up this sacred book?
 On evidence, we venture to say, such as would not be admitted into
 any court of law to decide the parties' case of litigation. Of all the

witnesses Dr. Davidson's witnesses say that the body of the Hebrew gospel, and some of its parts, are of great value, and that the other simply say that Matthew wrote his gospel in Hebrew, and that somebody translated it into Greek. The long and short of it is, that the Greek text of the Gospel of Matthew is a translation from the Hebrew, but the evidence is so weak, and the testimony so contradictory, that it is not worth a rush. First, the witnesses say it, and then it is in the original of the Greek gospel; then he softens down into "it is a well-known opinion among people Matthew's authenticity," "some are inclined to believe it, and now he says, "who translated it into Greek is unknown," and presently, with a strong self-complacency, and obliviousness, he tells us that he himself translated it into Greek and Latin! Why, there is not a small debt due to the country where such a witness would not be invited to the door! And yet this is Dr. Davidson's most important witness in a matter involving the most awful issues!

Another witness is Origen. He does not say that he had seen the work, but he tells us Matthew certainly wrote it, and yet in another passage he says of it—"It is written in a certain gospel, which is called according to the Hebrews, if, however, any one is pleased to receive it not as authority, but for illustration of the question before us." Origen says Origen often quoted this gospel. His extant works contain two quotations, both of which show, that so far from the Greek being an imperfect translation from the Hebrew, the Hebrew gospel was an interpolated copy of the Greek, containing foolish stories and absurd remarks. In one of these, our Lord is introduced as saying—"My mother, the Holy Ghost, took me lately by one of the hairs of my head, and carried me to mount Tabor." Think of such an abomination as this being passed on us as part of Matthew's genuine original gospel!

We need not go over the other witnesses, as these are the chief. It is bad enough, on such evidence, to be asked to give up a sacred book; but this is a small part of the mischief resulting from the ground taken by the advocates of this opinion. If their conclusion be correct, your confidence in the entire body of the New Testament writings is shaken. We receive these on the ground of their reception as canonical by the early church, and this ground we regard as strong, because of the care which the early Christians took to discriminate between the genuine and the spurious of those books which were in circulation. But if this hypothesis, that Matthew wrote his gospel in Hebrew and somebody translated it into Greek be received, then in what position do we find ourselves as to confidence in the discrimination and sincerity of the early church? So little, it would appear, had they of regard for genuine apostolic writings, that they allowed one of them to be irretrievably lost after they had it in their hands, whilst they retained an imperfect version of it, executed by nobody knew who! That they should have done this is quite incredible; but this they must have done if the hypothesis espoused by Dr. D. be correct; and if they did this, their testimony in favour of the New Testament canon is shaken to its foundation.

In a former work, Dr. D. defended vigorously the opposite hypothesis. There he asserted that "the ancient historical testimony in favour of a Hebrew original is scarcely entitled to any weight." * Now he says, "The ancient testimony on which the Aramaean original of the first

canonical gospel rests appears to us good and valid." "After thus vibrating from extreme to extreme, we indulge the hope that ultimately Dr. D. will settle down in a golden mean between these two opinions, and teach that the Greek gospel is the original document, but that there was known to the fathers a Hebrew gospel which some took for Matthew's original, and some did not.

There are several other points in this volume on which we feel constrained to differ from the author, such *e.g.* as his rejection of the Pauline authentication of the gospel by Luke—which leaves that gospel without any voucher for its inspiration; but we must desist. We have said enough to show our readers that the book has many excellences, but also some serious faults.

NOTES OF A VISIT TO GERMANY.

No. II.—LEIPSIK.

UNLIKE Berlin, Leipsic at once strikes the eye as a city whose inhabitants are devoted to mercantile pursuits. No town perhaps on the continent, presents so bustling and gay an appearance as it does during Easter fair, when rows of tents or booths cover the market-place, and extend along other streets of the interior. No one can be said to have seen Leipsic to advantage, who has not witnessed the happy driving and confusion in its streets at this period, or overlooked the little world of planks and boards, to which the market-place may then be likened, with the continued and conflicting currents of the eager throng.

Mingling with the crowd may be seen men from almost every quarter of Europe, and even from Asia and America. One could almost fancy one's self present at a fancy ball in the open air, so diversified are the characters we meet, and indeed there is little to detract from its similarity in this respect, excepting the wooden booths and the goods displayed within them.

No sooner have we entered the great circle of human beings, than we are met by a group of men in beautifully variegated eastern costumes and peculiar head-dresses; these are the merchants from Moldavia, Servia, and Greece. Shortly after we are brought into contact with a graver, though still peculiar set of men in simple habiliments, pointed hats, and narrow shawl girdles; these are Persians and Armenians: the Polish Jew with his high fur cap and black silk kaftan, meets us at every turn, while the sight of the merry Tyrolese with his leathern girdle, short knee breeches, and high pointed green hat, carries our associations back to the lovely scenes of nature he has left behind him in his native land; we cannot restrain a smile, if not a laugh, as we pass the peasant of Altenburg with his short leather pantaloons, dark jacket, and felt cap, accompanied by his countrywoman with her short gown, reaching barely beyond the knees; nor can we fail to remark on the appearance of the Slavonians from Hungary and Mayren, with their round broad-brimmed hats, short brown blouses, and leathern trousers. When to all this, we stumble accidentally upon a Paris dandy, John Bull,

or London govt. we are ready to pronounce the whole scene one of unexampled dissipation and amusement.

But to pass from the people to the bazaar themselves, and their containing every variety of merchandise, (except books, which strangers sometimes expect to see there too,) from the fine woven web of silk to the coarsest hempen stuffs, rows devoted to the sale of shoes, leather, hardware, baskets, toys and trinkets, and articles of vertu, &c. &c., each having its own place, so that the purchaser sees the whole of any particular article before him at a glance.

As the great fountain from which almost all the literature of Germany proceeds, Leipsic is distinguished. In the year 1845 there were in Leipsic 130 booksellers, who constituted nearly the sixth part of the whole trade in Germany.

The occupation of Leipsic by the French under Napoleon in 1813, entailed upon its inhabitants the most dreadful disasters. Napoleon, to show his displeasure at the anti-Gallican sentiments of the people, and to have an apparent excuse for the exorbitance of his enactments, declared Leipsic to be in a state of siege, in consequence of which the inhabitants were obliged to furnish gratuitously all the requisitions he thought fit to demand. The town, in a very short time, was thus plundered of immense sums, while the expense of maintaining the hospitals for the sick alone, consumed upwards of 30,000 dollars per week. This state of things might even have been tolerated had the people of Leipsic received in return the gratitude that was due them for their liberality and beneficence, but, instead of this, the French, from the highest to the lowest, seemed to think themselves justified in wreaking upon the inhabitants the displeasure of their emperor, after whose example they assumed the spirit of petty tyrants, whose licentiousness knew no bounds. By this means, and by the immense assemblage of troops which began to be formed about the city at the conclusion of September 1813, its resources were completely exhausted, while the series of sanguinary engagements from the 14th to the 19th of the following month, reduced it to the very verge of destruction.

After the engagement on the 14th the scene of confusion commenced. It had grown dark. The palisades at the gate had left but a narrow passage, through which troops and artillery kept pouring in without intermission. People on horseback and on foot returning to the city, had been already detained for several successive hours; the crowd every moment increased, and with it the danger. To seek another entrance was imprudent, in consequence of the risk of being detained by the thousands of pickets, and shot or dragged to the filthiest bivouacs. The night was dark as pitch; it rained fast; not a corner was to be found where one might get shelter; and thus all hope of getting home was at an end. Nothing was to be heard but the rattling of carriages and cannon as they drove through the gates, the shouts of soldiers and officers, as sometimes cavalry, at other times infantry, wanted to pass first, and the incessant cursing, pushing, and thrusting of the soldiers.

This scene of confusion, of which it is difficult to give any conception, continued without intermission from four in the afternoon till twelve at night. Then there might be seen weeping mothers with beds packed up in baskets, leading two or three stark naked children by the hand,

and with perhaps another infant on their backs; fathers seeking their wives and families among the crowds, and children who had lost their parents; trunks with sick persons sending their way through the thousands of soldiers; scenes of misery and despair in every quarter.

All these unfortunate people crowded into the tiny corner formed by the old hospital, and the wall at the Emsland gate.

For the reception of the wounded, during the engagements of the 16th, orders had been given to clear out the corner magazine, which is capable of accommodating 2,500. Every poor wounded man received a written ticket at the outer gate of the city, and was directed to that hospital. Those who superintended this business, however, never thought of distributing only such a number of billets as the building would contain, so that many continued to come to the corner magazine long after it was too full to admit another individual. Overjoyed as having at last found the spot, the wretched cripple exerted his last remains of strength to obtain relief as speedily as possible, at the hands of the surgeons. But what were the feelings of the unfortunate man, when his hopes were here most cruelly disappointed; when he found many hundreds of his fellow sufferers moaning with anguish on the wet stones, without straw to lie on, without shelter of any kind, without medical or surgical attendance, nay even without a drop of water to cool his parched mouth. He had no other resource than to seek a couch like the rest, upon the hard pavement of the street, which his wounds very often were unable to endure, and when no more attention was paid to him, than to the stones on which he gave vent to his anguish.

Such was the state of things at the magazine; the same spectacle was exhibited in all the streets, and especially in the market-place, when every corner provided with a shelter was converted into an hospital.

The consequences were inevitable. Many perished in the night of hunger, agony, or cold. Their lot was enviable, they were no longer in need of human assistance. What heart would not have bled at such scenes of horror! And yet it was the countrymen of these unfortunate wretches, who cared the least about them, and (perhaps because they were familiarized to such spectacles,) passed by with the most frigid indifference.

After the sanguinary battle of the 18th, Napoleon felt his strength was broken, and that he was no longer in a condition to maintain the contest. He resolved upon a retreat, but carefully sought to conceal his intention from his enemies.

At day-break on the 19th, the allies put the finishing stroke to the great work. A considerable part of the French army, with an immense quantity of artillery, had already passed through and into the city with great precipitation. The troops that covered the retreat were furiously attacked, and driven on all sides into the city. Napoleon attempted to arrest this progress of victory by an expedition which had often proved ineffective on other occasions; by negotiation. A proposal was made to evacuate the city voluntarily, and to declare the Saxon troops there neutral, on condition that the retreating army should have sufficient time allowed to withdraw safely with its artillery and baggage-train, and to reach a certain specified point.

The allies too clearly perceived what an important advantage would

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Though the cannon balls seldom fell in the streets, these tremendous visitors beat down large fragments of roofs, chimneys, and walls, which tumbling with a frightful crash, threatened to bury every passenger beneath their rains. Still great havoc was made by the shells, which bursting as they descended, immediately set in flames their new habitations. Three times fire broke out in the Brühl, and in a short time several back buildings contiguous to the city wall were consumed; and nothing but the instantaneous measure adopted for their extinction prevented further damage. The allies had no other object in despatching these angry messengers of man's wrath, than to show the retreating enemy, who, in the general confusion and bustle, could no longer move either backwards or forwards, that if they now forbore to annihilate them, it was, because the innocent citizens might be involved in equal destruction with the fugitives. The feelings of the inhabitants were then wound up to the highest pitch. A cry was raised that several streets were in flames, when every one hastened to his home, that he might be at hand in case a similar catastrophe should have happened to his own habitation. It became more and more dangerous to remain in the upper stories, which the inhabitants accordingly quitted, and betook themselves to the kitchens and cellars. But the fears and anxiety of the French, who chanced to be in the houses, surpassed all description. Many of them were seen weeping like children, and starting convulsively at every report of the cannon. In the streets indescribable confusion prevailed, people running in all directions, and officers driving their men to the gates. Cries and shouts resounded from all quarters, though few of the persons from whom they proceeded, knew what they would be at. At this time, cartouch boxes and muskets were seen strewn upon the streets. Many thermal persons anxiously sought to gain the nearest house, but commonly found it shut against him.

The Saxon Grenadier Guards were drawn out with wonderful discipline, and grounded arms before the royal maidsmen: Napoleon was still in the city, with the king of Saxony, to whom he delivered their great

animation for about an hour. Soon afterwards he was seen proceeding on horseback towards the Ranstädt gate, accompanied by the king of Naples. The retreat of the French army then reached the height of its confusion. Not a vestige of regularity was any where observable. The horse and foot guards poured along in mingled disorder, and would probably have marched in quicker time, had they been permitted by the waggons and cannon, which were locked in one another, and obstructed the way. Immense droves of cattle, cooped up among the crowd, were objects of particular concern to the French, even at this critical period, and without fearing the risk of delay, sought out a space, however narrow, even along the town ditch, by which they might drive forward their horned booty.

On a sudden the emperor appeared with a numerous retinue, advancing on horseback into the midst of this chaos, from which he fled by a by-road through a garden to the outer Ranstädt gate, quitting the town at one side almost at the same moment the allies were entering it at the other. It is even doubtful if the emperor would have escaped, had not generals Maconald and Poniatowsky risked their own lives in covering his retreat, and had the bridge over the Elster beyond the Ranstädt gate not been prematurely blown up, at the moment when many of the French were in the act of passing.

In consequence of this event prince Poniatowsky lost his life in attempting to ford the Elster higher up, where the banks of the river are of considerable height, soft and swampy; the current itself narrow, but at the same time deep and muddy. Prince Joseph Poniatowsky was nephew to Stanislaus Augustus, the last king of Poland, and there is little doubt had been cajoled into a subservience to the views of the French emperor, by the flattering prospect of the restoration of his country to its former rank among the nations of Europe. On the 19th of October, when the French had begun to retreat, he was charged by Napoleon with the defence of this part of the suburbs, which lies nearest the Börner road, for which service he had only 2000 Polish infantry assigned him. Perceiving the French columns on his left flank in full retreat, and the bridge completely choked up with their artillery and carriages, so that there was no possibility of getting over it, he drew his sabre, and turning to the officers who were about him, "Gentlemen," said he, "it is better to fall with honour." With these words he rushed, at the head of a few Polish cuirassiers and the officers surrounding him, upon the advancing columns of the allies. He had been previously wounded on the 14th and 16th, and on this occasion also received a musket ball in his left arm. He nevertheless pushed forward, and finding the suburbs full of the allied troops, who hastened to take him prisoner, he cut his way through them, received another wound through his cross, threw himself into the river Pleissy, and with the assistance of his officers reached the opposite bank in safety, leaving his horse behind in the river. Though much exhausted he mounted another, and proceeded to the Elster, which was already lined by Saxon and Prussian riflemen. Seeing them coming upon him on all sides, he plunged into the river, and, along with his horse, instantly sunk to rise no more.

The allies penetrated into the city at half-past one, when the grand work was nearly accomplished. Obstinate as the French in general

defended themselves, they were nevertheless unable to withstand the iron masses of their assailants, who overthrew them in all quarters, and drove them out of the city. What sights now meet the eye in the streets, especially those of the suburbs, which were strewn with dead! Leipzig, including the suburbs, cannot occupy an area of much less than about three English miles. In this extent there was scarcely a spot not covered with bodies which bore evidence of the sanguinary conflict. The ground was covered with carcases, and the dead horses were particularly numerous. The nearer one approached the Ranstäd gate, the thicker lay the dead bodies. The Ranstäd causeway, which is crossed by what is called the Mühlgraten, (mill-dam) exhibited a spectacle peculiarly horrible. Men and horses were every where to be seen projecting in hideous groups above the surface of the water, into which they had been driven, and where they had found their graves. Here the storming columns from all gates, guided by the fleeing foe, had for the most part united and had found a sure mark for every shot in the closely crowded masses of the enemy. But the most dreadful sight of all was that which presented itself in Richter's gardens, once the ornament of the city on that side where it joins the Elster. All along the banks, heads, arms, and feet, appeared above the water, the unfortunate victims having perished in attempting to ford the treacherous river.

The smoking ruins of whole villages and towns, or extensive tracts laid waste by inundation, exhibit a melancholy spectacle; but a field of battle is assuredly the most shocking sight that eye can ever behold. There all kinds of horrors are united; there death reaps his richest harvest, and revels amid a thousand different forms of human suffering. The whole spectacle has of itself a peculiar and repulsive physiognomy, resulting from a variety of heterogeneous objects nowhere else found together. The relics of torches, the littered and trampled straw, the bones and flesh of slaughtered animals, fragments of plates, a thousand articles of leather, tattered cartouch-boxes, old rags, clothes thrown away, all kinds of harness, broken muskets, shattered waggons and carts, weapons of all sorts, thousands of dead and dying, mangled bodies of men and horses,—and all these intermingled! Such was the sight that presented itself in all directions on that occasion.

Now the scene is changed, and instead of the din of artillery, and the shouts of conflicting hosts, the very battle-field resounds with the cheerful music of happier and more peaceful times.

There is a beautiful promenade near Leipzig called the Rosenthal, (Rose Valley.) It consists of a vast meadow, surrounded by thick plantations of trees, intersected by walks, and contains two Kaffergärten, or gardens partitioned off from the thoroughfare, to which the inhabitants are wont to resort on fine days and holidays to drink their coffee in the open air. On Ascension-day, when I happened to be there, and which is kept as a general holiday, the inhabitants flocked in multitudes to this favourite spot. Each coffee-garden possesses a band of musicians, of no ordinary merit, generally stationed in a pavilion in the middle of the ground, before the coffee-house itself. Hundreds of people sit there at tables drinking coffee, smoking cigars, sipping ices, conversing with their friends, or listening to the music, for which they may either pay or not—as they please. Although the immediate vicinity of these coffee-

houses is a scene of continued gaiety, yet in the deep recesses of the woods, which retire from the farther end of the meadow, we can enjoy even on days when the place is most frequented, the most perfect solitude, broken only now and then, perhaps, by the subdued strains of distant music wafted by the gentle breeze.

On Ascension Sunday I went to the Nicolaische Kirche, the finest church in Leipsic. It is of vast size, having two galleries, the area filled with pews as with us. The Lutheran form of worship resembles the Presbyterian in having no read prayers; but on the other hand it partakes of the character of the Episcopalian and Roman Catholic in having the altar, at which the priest kneels occasionally, and on which stands a crucifix and two lighted candles, while on the wall at the back there is generally a picture representing our Saviour in some of his earthly scenes.

It further resembles the Episcopalian in having the organ, and chants, and musical responses. The latter are very beautiful, and are commenced by the officiating priest, who first kneeling before the altar, chants a few words in a quaint strain, repeated perhaps three or four times, when the choir responds with a burst of the most imposing melody, that makes one's very soul thrill within one. That is repeated four or five times, when the priest, rising from the altar, and turning his face towards the people, and placing the book in his hand, up on to his breast again, gives utterance to certain melodious notes, the choir afterwards responding.

At the commencement and end of the service, the people all joined in the singing of psalms, the numbers of which are marked on tablets hung upon the pillars of the church. There being sometimes three at a time, and each of considerable length, were notwithstanding sung with great spirit. And this circumstance goes far to prove that the tendency of fine music is not, as many maintain, to deter or prevent the body of the people from joining in it with their voices. Far from any thing of that sort, they seemed to take peculiar pleasure in the singing of the psalms, and showed an earnestness of spirit while engaged in them, equal to that of any church in England or Scotland.

On the following Sunday, the sacrament was administered in the Reformed Church in the morning. It is performed from the altar by two priests, one of whom on one side puts the wafer in the mouth, while the other on the other side holds the silver goblet containing wine, which he himself puts to the mouth of the communicant. It was dispensed first to the men and then to the women, each sex having also their seats separate in the church, and not mingling with each other. The church had no galleries, but was well filled. The great proportion of the people were females, and the whole flock poor, reminding me forcibly of the words of our Saviour, "Blessed be ye poor, for yours is the kingdom of God."

In all the churches I attended, the poverty of the mass of the people was a prevailing feature. The rich, the honourable, and even the middle classes of society, did not seem, as in England, to regard even the profession of religion.

The minister was a strange withered-looking man, but a good and earnest preacher. His subject was "the universality of the Gospel."

His dress was rather odd, consisting of a black gown, white surplice, and a large ruffled frill, (such as one sees in the portraits of men who lived during the time of Elizabeth,) round his neck.

After service I took a ramble among the tombs of the churchyard, when I witnessed a sight both interesting and peculiar. Men and women, both young and old, were busily engaged beautifying and repairing the graves of their deceased relatives and friends. Here a number of young women with watering-pans were refreshing the grass and flowers with water: there others were engaged in bedecking the tombstones and corners of the graves with wreaths of gaily coloured flowers. Some with reaping-hooks or knives were cutting the grass, already long and rank in its growth, while others, with a more sensual and less interesting appearance, were occupied in painting and gilding the railings which enclosed the pieces of ground where their deceased friends lay. But the most interesting object there, and what pleased me most, was an old man already on the verge of his own grave, busily engaged in clipping down, with a pair of scissors, the unworthy weeds—so presumptuously tall as almost to cover him when he stooped—from the resting-place of some fondly cherished friend. Intent on what he was doing, my passing closely by him in a solitary and unfrequented part of the churchyard—which is of great extent—did not in the slightest distract his attention. On the contrary, so deeply engrossed did he appear to be with his melancholy occupation, that when I suddenly stooped and attempted to make a slight sketch of him on the fly leaf of my New Testament, he did not even turn his eyes towards me.

A PAPER FOR PREACHERS.

1. SEVERAL QUESTIONS ADDRESSED TO MINISTERS.—1. Do you bear constantly in mind that the preaching of the gospel is the divinely appointed means of bringing men to the knowledge of Christ?

2. Do you found all your discourses upon the word of God, under the persuasion that nothing else is of any avail, either in bringing souls to Christ, or in building them up in their most holy faith?

3. Do you carefully suit your matter, under the earnestly implored direction of God's spirit, to the condition and providential circumstances of your hearers, and especially, do you insist on those points of revelation which concern Jesus Christ, faith in him, and repentance towards God through his atoning sacrifice?

4. Do you earnestly labour to make every doctrine which you preach practical, so that, with the blessing of Christ, it may enlighten the minds of your hearers, awaken, convince, or comfort their consciences, conquer and renew their wills, captivate their affections to Christ, and direct them to a holy and virtuous conversation, such as becomes the gospel?

5. Is your language not only adapted to your subject, but also, as far as possible, to the capacities of your hearers, and is it generally scriptural? For the language of Scripture is the main channel which the Holy Ghost employs for carrying his saving truth to the hearts of men.

6. Do you scrupulously avoid every thing which tends to divert the minds of your hearers from the main object of preaching, and while you bring things new and old, from the treasures of the divine word, are you careful to exclude every thing that will excite laughter or mirth—every thing which unnecessarily awakens prejudice against yourself or your cause—every thing which is of a useless, or of a mere curious nature—speculations which can be of no practical advantage, and do you confine yourself to the declaration of what God has indubitably revealed, and to such illustrations as your subject and the spiritual condition of your audience may demand?

7. In your matter and in your manner, do you give evidence that you are not aiming at your own worldly honour, ease, or advantage, but that your sole object is to promote the glory of Christ in the salvation of souls? For if this in truth be the state of your own mind, He who has promised to be with his ministers to the end of the world, will sustain you in your labours, will give his Spirit to assist you, and make you successful in feeding the flock, and in gathering souls into his heavenly kingdom.

2. "Is He Pious?"—A young minister recently sent to an important field of labour, had just preached his introductory discourse. It was received with gratification by the audience, as an intelligent and faithful exposition of the word of God. A brother was making some remark in reference to the preacher to a lady who had not yet heard him. Upon his expressing the opinion that the young man's talents were of a fine order, she said, "Do not speak of talents, I am sick of hearing of talented preachers—*Is he pious?*"

What an amount of good sense is comprehended in this observation! The lady did not mean that talents are to be despised in a minister; but she intended to express the truth that there was something paramount—something without which talents would avail nothing in qualifying the preacher for his important trust.

Is it not to be feared that too frequently the first inquiry in the selection or reception of a minister is—*is he talented?* How much more often is it said, as a matter of triumph, "our minister is very talented," than "our minister is a very pious and useful man." It will not do to assume that all ministers are equally pious, any more than to assume that all are equal in mental endowments. And there can be no question that a man of inferior abilities with the love of Christ in his heart, will do more in advancing church interests, in every desirable form, than one of splendid abilities and careful cultivation, whose religion is more a theory, than a life-controlling principle.—*Methodist Protestant.*

3. WESLEY ON STUDY.—Wesley knew the importance of studious habits on the part of his preachers. To an indolent one he gives the following admonition, not inappropriate to some now-a-days:—"Your talent in preaching does not increase, it is about the same as it was seven years ago; it is lively but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough Christian. O, begin. Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first,

will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a petty superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

4. CHRIST TO BE IN EVERY SERMON.—I am unwilling that any sermon should be preached without a free and full tender of salvation, through the blood of Christ, to all who will. . . . It is never premature or unseasonable, nor can it be charged upon you as a wrong anticipation, should you seize on every opportunity, and rather create an opportunity than want one, for laying before your people the overtures of reconciliation from God to a guilty world. These from the very outset should hold a prominent place in your ministrations; for recollect that you may have hearers in all the stages and varieties of progress, and some, in particular, already convinced of sin, and in full readiness to be told of the Saviour. And recollect also, that however generally the inquirer is first exercised by the terrors of the law, and then shut up by these to the faith of the gospel, this process is far from being invariable; and that while some need to be driven into the place of refuge by the threats of a coming vengeance, others are more effectually drawn to it by the exhibition of a Saviour's love, and the winning tenderness of a Saviour's invitations. The way of the Spirit in conducting an inquirer from darkness to marvellous light is exceedingly various; and there is a corresponding variety in the history of conversions, and in the whole religious experience of men. Jude seems to advert to this, when he speaks of saving some with fear—pulling them out of the fire; and of saving some with compassion—making a difference. At all events, let the great gospel offer be declared if possible in every sermon, and pressed on the acceptance of all who hear it. It were unpardonable, if, by an adherence to the rigorously systematic in the pulpit, and the exclusion of all that was ulterior, you were to find no place whole Sabbaths together for that great topic, compared with which Paul was determined to know nothing else—even Jesus Christ and Him crucified—*Dr. Chalmers' Institutes of Theology*, vol. i. p. 369.

5. HOW TO ACQUIRE FACILITY OF ILLUSTRATION IN THE PULPIT.—Would you acquire, and retain in a high degree, the power of illustration, my young brethren? Then 1. cultivate and give free scope to your habits of observation, and your opportunities of inquiry and research. Keep your eyes and your ears constantly open. Study men and things as you will meet them in the common walks of life. Instead of isolating yourselves from the masses, as is too frequently done by men of study and literature, mingle freely with the people, and while you aim to do them good by a holy example, never be ashamed to ask and receive information, from any who are able to give it. However humble their occupation, and however limited their literary attainments, compared with your own, you will often discover a vein of good common sense, and a fund of valuable information on common things, possessed by the farmer, the mechanic, or the labourer, which cannot be acquired in the halls of learning or of science, and of which you will find it much to your advantage to avail yourself.

2. Give attendance to reading. Cultivate a familiar acquaintance, next to the sacred Scriptures, with the history of the church in every age, and the lives of the holy men who have been its defenders or its ornaments. Study the secular history, too, of every nation, and the biography of men who have become famous, either in ancient or modern times, for their power, their learning, their genius, or their eloquence. Explore, if possible, every field from which resources of illustration can be drawn. Let the starry heavens above you, and the verdant earth beneath you, with its trees, plants, and flowers: the air with its winged inhabitants; the sea with its finny tribes; the land with its beasts and creeping things, all be the subjects of reading, observation, and study, and all contribute their share to the illustrations of the momentous themes of the pulpit.

3. Cultivate your power of perceiving analogies. Acquire the habit of pulpit appropriation, throughout the circle of your reading, observation, and study. Whether you are reading history, or biography, or travels, science, or eloquence, or poetry, or any other department of literature,—be constantly on the watch for analogies to illustrate the themes of the pulpit. To a mind thus ever on the watch for illustrations of truth or of duty, no intellectual pursuit will be barren of instruction or of profit. All his mental acquisitions will be made to pay their tribute to the pulpit; and even the common occurrences of every-day life, and the common journals of every-day news, will contribute their quota to enrich that treasury of illustration laid up in the storehouse of his memory, to be used as occasion may require; and seldom will a single day be allowed to pass without adding to the stock on hand.—*Dr. Dowling.*

6. SCHOOLING OF THE VOICE.—The human voice, in its tone and accent, is unquestionably the most pure and sonorous of any which distinguish the vocal animals. In those countries where man, like a plant, may be said to grow and flourish, it expands, ripens, and comes to perfection; but in the northern and colder regions, where the mouth is more constantly closed, the voice is restricted, and escapes with difficulty.*

Greece and Italy, those far-famed countries, which have been the admiration of the world for their mild and beautiful climate, have been ever famous for the vocal art. Under a sky so serene, the voice partakes of that clear and open tone that at once creates a language pure, free, and harmonious. This euphony of speech, or *aria parlante*, may be regarded as a natural faculty, and it is but a slight step in these countries to move into all the beauties of song. In a climate like our own, where nature has been less generous, it is a rare instance to meet with any voices that are truly excellent. Many of our words have had their origin in severer climes, and partake so much of the nasal and guttural tones as to destroy every vestige of melody. These defects may, in a great measure, be remedied by art, and, if we commence soon enough, a voice may be made to approach the excellence of the Italians. Our method of producing vocal sounds is similar to that of a wind instrument. By a slight percussion of the breath through the windpip

* Captain Parry, in his Polar Voyage, speaks of the cold being so intense that they dare not open their mouths in the outer air, or expose themselves without a mask.

we produce its key-note, and attendant harmonies of the 3d, 5th, and 8th. If we listen attentively, we may hear these intervals in speaking; but they are so slightly glanced upon, and pass with such rapidity, that it requires a nice ear to detect them. The cries in the streets are invariably composed of these tones, and, naturally speaking, our voices are limited to these few notes. Some persons have a greater aptness for the vocal art than others, probably by a more suitable organization; but there is not a voice, however stubborn, but what may be rendered sufficiently pliant to perform with accuracy the notes of the diatonic scale. The first and most important operation is to open the mouth so completely that the voice may meet with no obstruction in its course. To do this, the head must be thrown a little back, while standing in an erect posture, opening the mouth so as to admit three fingers set edgewise, between the teeth; then by gently putting forth the voice with the organs steadily kept in this position, you will produce the first vocal sound of *au*, as in the word *awful*. Another quality of tone may be acquired by admitting but two fingers between the teeth, and drawing the corners of the mouth a little backward, as in the act of smiling; this position will give the sound of the vowel *ah*, as in the word *art*, less broad, and more attenuated than the former. This is the best mode of modelling the voice for singing, and should be constantly resorted to, till every note, from C below the line to G above it, can be evenly sustained in the ascending and descending scales while you moderately count four.

A more slender tone may be produced by contracting the mouth so as to admit but one finger between the teeth, and which will give the sound of the diphthong *ea*, as in the word *earth*.

For notes of rapid execution in the upper octave, it will be necessary to contract the organs still more, projecting the chin a little, which will produce the still more slender sound of *e*, as in the word *cel*. All these positions may be practised upon the daily lesson, and great attention should be paid to the *manner* in which any one good tone is made, so that you may adopt a similar method in the others.

In harsh and disagreeable voices, the organs are too much contracted, so that the voice has not a free and easy passage. The sound thus resisted is tortured by overcoming the obstacles by which it is impeded. These modifications have a similar action upon the vocal organs to the pressure of the lips upon the mouth-piece of a wind instrument; but in addition to this, the muscles possess the singular power of lengthening or shortening the wind-pipe, by depressing the chin, which in effect widens it for the lower tones, while projecting it out narrows it for the upper. Hence it will appear that the whole of these operations are mechanical, and that the muscles engaged will require constant practice to bring them into activity and perfect obedience.

A full and retentive breath is the only basis upon which a pure and firm tone can be formed. For this the shoulders should be thrown a little backward, standing in an easy posture, and opening the chest, by which a deep inspiration can only be taken. From these directions it will be discovered that the point of action in the voice is seated in the throat, near where the hair terminates at the back of the neck. This place may be considered as the antechamber to the mouth, in which com

partment all the beauties of execution must be prepared, never advancing into the mouth, or sinking into the throat, as the least deviation, either the one way or the other, will render the tone harsh and hard, thick, throaty, and guttural. In the ascending scale the tones should diminish in volume and increase in brilliancy as they rise upward: to produce this, we gradually lessen the aperture of the throat, increasing the velocity of the breath. The lower notes of most voices are formed in the chest, which may be felt by laying the hand upon the breast, as the sound produces a very perceptible vibration. This portion of the voice is called by the Italians the *voce de petto*, or voice of the breast. Upon this stands the common voice; and immediately above it comes the *voce de testa*, or the voice of the head, the notes of which are formed at the highest point of the vocal organs. The tones of the *voce de petto* are of an instinctive nature, and are the most passionate that we utter; they express our inmost feelings, and are termed the language of the heart, as it is from the region of the heart that they spring.

The tones of the *voce de testa* are of a very opposite kind to that deep and inward feeling of the lower voice. Its high and piercing cry is rather the language of imposture than sincerity.* In the voices of men the *voce de testa* is sometimes termed a falsetto, or feigned voice, the tone of which is similar to the constrained effect of forcefully blowing an organ-pipe or a flute. Considerable assistance may be obtained, as regards the opening of the mouth, by practising before a mirror. In the early schools of Rome, it was the custom "daily to take the pupils beyond the walls to a stone celebrated for its echo, which repeated the same sound several times. Here the scholars were exercised by making them sing opposite the stone, which, by distinctly repeating the sounds, warned them of their defects, and they were enabled to correct their errors with greater ease."

A FEW BRIEF THOUGHTS ON REDEEMING TIME.

THERE are not a few proverbial maxims, of which the truth is undisputed and the repetition frequent, while their inward impression is slight, and their practical influence scarcely perceptible. "Of this kind," says Dr. Samuel Johnson, "is that well-known and well-attested position, that *life is short*; which may be heard among mankind by an attentive auditor many times in a day, but which never yet, within my reach of observation, left any impression upon the mind:—and perhaps," he adds, "if my readers will turn their thoughts back upon their old friends, they will find it difficult to call a single man to remembrance, who appeared to know that life was short, till he was about to lose it." The remark, like most others from the same quarter, is strongly put:—but it contains, alas, a large amount of truth. The proper inference, beyond question, from the trite adage—trite because without controversy—that *life is short*, ought to be,—that it should be *well filled up*,

* On hearing a criminal whipped in a public market-place, I was persuaded the cry was not that of pain or anguish; and, upon inquiry, I learnt from the jailer, that the culprit was so little hurt that he said he would undergo the punishment again for half-a-crown.—*Gardner's Music of Nature*

and no part of its brief and precarious duration allowed to run to waste. "When we have deducted," says the same powerful writer, "all that is absorbed in sleep, all that is inevitably appropriated to the demands of nature, or irresistibly engrossed by the tyranny of custom; all that passes in regulating the superficial decorations of life, or is given up in the reciprocations of civility, to the disposal of others; all that is torn from us by violence of disease, or stolen imperceptibly away by lassitude and languor; we shall find that part of our duration very small, of which we can truly call ourselves masters, on which we can spend at our own choice." Many of our hours are lost in a rotation of petty cares, in a constant recurrence of the same employments;—many of our provisions for ease and happiness are always exhausted by the present day; a great part of our existence serves no other purpose than that of enabling us to enjoy the rest." The conclusion drawn from this representation is, that "of the few moments which are left in our disposal, it might reasonably be expected we should be so frugal as to let none of them slip from us without some equivalent."

Neither the truth of the representation nor the fairness of the inference, can by any be questioned. Yet how miserably inconsistent we short-lived mortals are! The brevity of life is the universal complaint; the theme of moralists, poets, philosophers, and divines, as well as of men in general of all conditions. If the complaint were made from right principles,—if it were dictated by a desire to do all the good in our power,—all that we can for the glory of God, for the benefit of mankind, and for our own best interests and those of our families and friends, comprising as much of the labour of piety and of kindness as possible into our "short allotted span,"—it were well. But how very often does the complaint come from the lips of those who are spending its successive days in worldly pleasure, wasting them in idleness, prostituting them in vice, or trifling them in folly! It is oftener from such, indeed, that it is to be heard, than from those who are truly and usefully busy.

The general idea of "redeeming," or buying back, time, is evidently that of regaining the lost moments of the past, by the more diligent occupation of the present and the future,—the only way, it is needless to say, in which such regaining is possible. It is not my purpose now to dwell at all, either on the great purposes for which time should be thus redeemed,—which have just been alluded to, the glory of God, our own benefit, and the good of others,—or on the considerations by which the duty might be enforced, such as the loss of time already gone, the uncertainty of time present, and the brevity of time to come. My sole object in this paper, is to throw out a few hints on the way in which the duty may be fulfilled,—in which time may be redeemed.

1. The first thing that presents itself to our notice is—the natural division of time between *day* and *night*, the season of *work* and the season of *rest*. Such is our constitution, that *sleep* is indispensable. Without a due proportion of "tired nature's sweet restorer," we not only could not act with vigour,—we could not long survive at least in a sound mind. We should speedily be the inmates of the mad-house or the grave.—It is a wise and kind provision of the God of nature, that with the functions which are essential to the maintenance of life, he

has associated their respective kinds of *enjoyment*. Thus it is with regard to both *food* and *sleep*. But, while we own, and own gratefully, God's goodness in this ordination, it should not be forgotten by us that such enjoyment is not the *end*, or *object* of either the one or the other. It is an accompaniment only; an accompaniment which is designed for ensuring the end. We do not act according to the intention of the Author of our being, when we have recourse to food or to sleep, merely for the sake of the immediate pleasure of eating and sleeping. Our chief object in both, should be the refreshment and invigoration of our corporeal and mental powers, for the effective fulfilment of the duties of active life. Food is not provided either to cram the maw of the glutton, or to pamper the delicate appetite of the epicure:—nor is sleep designed for the indulgence of lethargic indolence,—the gratification of sloth.—Let me put the question, then, to my reader, and urge him to put it to himself—*How do you use sleep?* It is of great consequence for us, in such cases, to ascertain the design of it *in nature*. This affords a test, by which to try our practice. And the conscientious application of that test will frequently be our surest guide in cases respecting which, from their nature, it is impossible to prescribe any definite limits,—any rules of at all universal application.—I am well aware of the existence of diversity of constitution, and of the consequent necessity of different regimens for these different constitutions, both as to food and sleep. The portion of the latter that may quite suffice for one may be quite inadequate for another. This is a remark, at the same time, which you will most frequently hear from the lips of the indolent, who are fond of an apology for a good long night's rest, and who cover their love of slothful indulgence under the maxims of wisdom and experience. O how readily they find out, when inclination thus helps them, that whatever may be the case with others,—a point in which they leave every man to judge for himself,—they, for their parts, really cannot get on at all without a pretty large allowance.—*Infants*, by the wise provision of their Maker, sleep a large proportion,—the greater if they are well,—of their time. *Young persons* in general require, and ought to be allowed, more in proportion both of food and sleep, than adults; inasmuch as they have more than they to provide for. Adults have only to keep up a full grown frame; youth has to provide for its growth to maturity, and its progressive invigoration.—And there are not a few, who, from the necessity of hard labour for the support of themselves and families, are unable to obtain such a quantum of repose as their constitutions would actually require.—Generally speaking, there are very few constitutions,—perhaps none,—than can be maintained in their vigour with less sleep than *six* hours in the *twenty-four*; and not many which, when in health, stand in need of more than *seven*. For, although more active engagements by day may appear reasonably to require a larger proportion of rest than the less laborious and exhausting, yet it should not be overlooked, that in general the sleep is sounder, and a larger measure of recruiting effect is thus compressed into a shorter space of time.

Details are impossible. The great matter is, that we be duly impressed with the *design* of sleep, and that, without regard to others, we bring our own practice to this test, in the sight of that God to whom we are responsible for the use we make of our time, as well as of

every thing else. I know well, how often, by those who are loath to abridge their nocturnal slumbers, the matter is passed off with some good-humoured joke,—a joke which is meant to keep conscience from fretting, if conscience indeed ever comes into play in the case at all ;—but I must put it to the reader's conscience, and put it seriously—do you use sleep for its own natural and proper purpose? Do you use it for mere indulgence, or for refreshment?—because you like and enjoy it, or because it is necessary to the vigour of your active powers? More than what fully answers this end, must be considered as uselessly and sinfully consumed.—I am aware too of the mighty power of *habit*. Some of my readers may have accustomed themselves so long to a certain number of hours' sleep, that they now feel the regular dose indispensable. But a habit can be broken, as well as formed; though the breaking may be the harder process. The question should be one of duty; one in which conscience should decide. And if conscience says that less *ought* to do,—then all that is required to carry out the decision into practice is a little steady and resolute self-denial, till a counter-habit comes to be formed. Does the reader, then, indulge in morning slumbers,—does he allow Morpheus to strew his poppies over him,—when he ought to be at his work, whatever that work may be, whether bodily or mental,—or at his Bible and his devotions? There are some studious men, I know, who prefer sitting late to rising early. This has been the case with not a few eminent men, and eminent examples too of industry and of economy of time for the best of purposes. I have nothing to say to this,—except that in some cases there may be circumstances that almost necessitate it;—that there is much in habit;—and, at the same time, that *nature* seems to dictate, as preferable, the plan of morning labour,—when the powers are all fresh; and that it seems most likely to conduce to health, and thus, on the average, to length of days; so that, if not day by day, yet in the long run, it may turn out a saving of time.—Think of what follows, reader.—If you take *one hour* nightly from your sleep,—that is, if you rise at six instead of seven, or at seven instead of eight,—you will add an *entire month to your year*;—a month of *thirty days*,—with *twelve hours of working time* (for observe it is all working time together) *in each day!*

Let not the highest of all examples be forgotten. “I must work the work of him that sent me,” said he whom we call Master and Lord, “while it is day:—the night cometh, when no man can work.” He lost no time. Repeatedly we read of his “rising up a great while before day,” for the purposes of devotion, or coming early in the morning to the temple, to teach the people, and be “about his Father's business.”

2. There are other things from which time may, and, as far as possible, should be saved. They are things which resemble sleep in this,—that they are indispensable, but, at the same time, form no part of the proper businesses of life. They are only necessary to those businesses. I need hardly say that I refer to *food and clothing*; or, more properly, to *taking meals, and dressing*.—Eat we must; dress we must. I speak of these things at present, not in themselves, but simply in regard to the *time consumed in them*. Gluttony and epicurism are loathsome, and are sinful; but it is not with their odiousness or their criminality that I have now to do. But there may be, and it may safely be said there too often

is, not a little precious time wasted, by dwelling long upon meals. It is not meant that food should be gulped or gobbled without thorough mastication; for that is prejudicial to the process of digestion, and most unwholesome.—Neither is it, by any means, meant to condemn those occasional social parties of friends, where there is at once an unbending of the mind, and a pleasing indulgence and cultivation of the kindly affections in the innocent hilarity of mutual intercourse. What is meant is simply this; that in the course of daily custom, there may be a mis-spending of time, by eating and drinking for the mere pleasure of the meal,—protracting the enjoyment of it;—and that, in regard to such social parties, there may be a waste of time arising from an undue fondness for them, and their consequent over-frequency.

So with regard to *clothing*. We must dress. And we must dress, so as not to be slovenly or slatternly, any more than finical or fantastic,—not to be extravagant, any more than niggardly and mean,—neither above our station or below it. But it is not of what it may be right or wrong for christian men, or christian women, to wear, that I now speak; it is simply of the consumption of time in dressing. In this the state of the mind may be generally discernible. Where there is evidently much time expended, and pains bestowed, at the toilette, in the “putting on of apparel,”—both in the dress itself and in the manner of adjusting it, it may be seen how the heart lies. But, apart from this, let it be pondered what a saving of time there might be in this department. In this too, let the reader listen to the whispers of conscience. If, in consistency with the claims of decency and propriety, there can be such a saving, let it, by all means, be made. Let him not forget that our time, as well as our talents, is God’s,—or rather that our time itself is one of our talents, and that he hath said—“Occupy till I come.”

The same general principle may be applied to necessary *recreations*, of all kinds. The legitimate use of them all, is, to preserve and promote health, and to fit for active labour. They are the unbending of the bow, to renew its elasticity when again bent for use. They ought, of course, as a primary requisite, to be, in their own *nature*, innocent. And then they should be kept innocent in their *degree*, by being used only for their proper purpose, and regulated and limited accordingly. The end in view may in general be resolved, along with the preservation of health, the first requisite to all action whatever,—into the redemption of time. For no mistake can be greater, than imagining that time is redeemed by taking *no recreation at all*; inasmuch as, by such a course, languor and lassitude are inevitably induced, which make hours necessary for work instead of minutes, and, after all, spoil, it in the end, leaving it with all the marks of its maker’s listlessness; and by the same course, health is impaired, and life ultimately cut short.

R. W.

(To be concluded in next Number.)

THE RIGHT USE OF PRAYER AND HEARING THE WORD AS MEANS FOR REVIVING OUR CHURCHES.

THAT there is a great deadness as to spiritual things among Christians and churches of all denominations, is a fact not to be concealed. Among

our own churches this is extensively seen, felt, and deplored. Many of their members are desirous for a season of quickening from on high. They are using God's appointed means for a revival of spirituality: and if they employ them rightly, and relax not, they shall, in due time, obtain the object desired. To such brethren we would in this paper offer a few very brief hints about the *right use* of the two chief means for quickening a church, viz., prayer and hearing the word.

I. The right use of prayer. No Christian or church that neglects the use of prayer can ever grow in grace. The reviving and strengthening of spiritual life in the soul are, like the creation of it, the work of God's Spirit. You may as soon expect the earth to produce corn without sunshine and showers, as expect a season of quickening in a church without the Spirit's influences. They are, however, given *only in answer to prayer*. No one who does not ask them obtains them. To ask them therefore is a duty. Hence prayer is one of the principal means of spiritual revival. Respecting the use of it in seeking this object, one or two things may be hinted.

1. Let your prayers be *specific and pointed*. There is often a vague looseness and indefinite generality about our prayers, which make them very unlike those of God's saints in ancient times. Take, for instance, Abraham's prayers for the guilty cities of the plain. How specific and direct they are. No rambling over many things, but fixing his requests on one specific object. The same excellence is manifest also in David's prayers, and in Paul's, and especially in Christ's. To this let us attend. We wish a better state of things amongst us,—let us be definite then, in asking from God *what* we want, and the object for which we pray will certainly be granted.

2. Let your prayers be *in faith*. It is not an experiment you are making in asking from above the quickening influences of God's gracious Spirit. It is a request which God has assured you will be answered. His word says, "He will give the Holy Spirit to them that ask him." Having given this assurance, he expects it will be taken, and thus it will beget and uphold faith towards him as a promise-keeping God. He complains where there is a deficiency of confidence in prayer, and has branded it with his displeasure, by affirming his determination not to hear prayer which is offered up with doubting. "Let him ask in faith," says an apostle, "nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think that he shall receive any thing of the Lord." Let us pray, then, in faith, and not at a peradventure. When we are asking the Divine Spirit to revive us, we are asking what God wishes us to seek, and what he has expressly promised to bestow. Why, then, should we doubt his faithful word?

3. Let your prayers be *constant*. God has not set any time for answering our petitions. He has reserved "the times and the seasons" of answering prayer in his own hand. He chooses to try our faith by postponing the bestowment of our requests; and hence the apostle bids us "pray without ceasing." And our Lord, by the parable of the importunate widow, teaches us, "that men ought always to pray and not to faint." We should not conclude that God's ear is closed against us, because he may not answer us *immediately*; but continue asking till

he send down on us the blessings we are desiring. Indeed, if we have true faith in God, and heartily wish to be revived by his Spirit, we will continue to pray until we obtain. Let prayer of this kind be offered up, in this manner, in the closet and in the family circle, in the district meetings and in the public assemblies of the church, and God will "revive us again."

II. A proper attendance on the ministrations of God's word, is the other chief means of quickening our churches. By a *proper* attendance on the preaching of the word, is meant the following things, without which we shall not make a *right* use of this important and powerful means.

1. You must be in the house of God *as often as you can possibly get*. Unless ill health, or some pressing domestic duty prevent you, you should be as often present as there is service. When any of you are unnecessarily absent, it has a bad effect on others, and is most discouraging to your pastor, besides being injurious to your own minds. If you be not in your accustomed place of worship when your conscience tells you that you ought to be, it cannot but damage your piety. You feel you are doing wrong, and if you act against the convictions and dictates of conscience, we need not tell you how much your principles of godliness will suffer.

2. You must go to the house of God *with minds prepared to hear so as to profit*. You should, before leaving home, ask God's presence and blessing to go with you. Ask him to give you the hearing ear, the willing and understanding heart; and ask the same for all who are to meet with you. Ask God's assistance for the preacher, to make his words like "nails fastened by the Master of Assemblies." Enter the courts of the Lord with a strong desire to get good, and a firm resolution to listen with candour, earnestness, and faith. Banish the distracting cares of the world from your minds, and endeavour to give your full attention to the statements of the preacher. Go feeling that the truth to be preached is the nourishment of your souls. Go "hungering and thirsting after" the truth, like "the hart panting after the water-brooks." Unless you go in this frame of spirit, you are not prepared to hear the Word so as to be quickened and profited by it. And,

3. When you are in the house of God, and the truth is being declared unto you, *let your thoughts be occupied with it rather than with the manner in which it may be communicated*. In one sense the manner of a preacher is of vast importance, but in another sense it is of little moment. It is as "the small dust of the balance" in comparison with the *truth* preached. It would benefit you nothing though you were to give the closest attention to the gestures, diction, and tones of the most talented and eloquent preacher that ever spoke in a pulpit. It is *what* a minister preaches, rather than *how* he preaches, which should engage your thoughts. It is not his language, but the *ideas* it conveys, that should chiefly occupy your mind. It is nothing about the messenger, but the *message* which should get your exclusive attention. The most accurate and masterly style—the most easy and graceful manner—and the most musical and impressive voice, can never convert a sinner, or edify a saint. They are all very valuable in their right places, but it is the *grand and gracious truths* which a masterly style expresses—which a graceful manner aims

to commend—and an impressive voice strives to send home to the heart, that arouse the sinner to concern for his safety, and also give peace and joy to the child of God. Be you then, brethren, most taken up with *what* is preached to you, and care little about *how* it is preached, provided the manner of the preacher does not, in any way, obscure or mutilate the truth. If there be nothing in his style, his utterance, or action, to strip the heavenly message of its glory, or pointedness, or power, then engage not your thoughts about the *speaker*, but let them be riveted on his *theme*. Nothing but an attention like this to the preaching of God's word will ensure the blessing of his quickening Spirit on the members of the churches, and revive that celestial fire in their bosoms which is so smothered by the cares and concerns of this world, as to be almost extinguished. Let those composing the churches of our denomination only *use aright* these two great means of God's appointment,—prayer, and the hearing of the Word,—and there will yet be rekindled amongst us, and fanned into a bright and glowing flame, those smouldering embers of piety and zeal, which, at present, seem “ready to die.”

GLASGOW.

IOTA.

CORRESPONDENCE.

SCOTTISH CONGREGATIONAL
LECTURE.

TO THE EDITOR,—SIR,—The suggestion of a Correspondent in your Magazine for July, relative to the institution of a Congregational Lecture in Scotland, must, I think, have met with a cordial reception from many friends of our cause. It can scarcely be conceived that it could fail, at this time, in producing an amount of interest sufficiently strong, if properly directed, to insure the successful working of the scheme. It is now full two years since the present writer, and a literary friend, talked the subject over with some care. It was resolved at that time, to correspond with you on the practicability of the scheme, but I believe the resolution, like many of greater importance, was never carried into effect. I am delighted that your Correspondent has fairly introduced the project, and trust, with him, that something definite will be promptly done to bring it to a favourable issue.

That we have a sufficient number of men in our ranks, if they were carefully sought out and brought out, to produce an annual Lecture worth the hearing and worth the reading, I presume will not be questioned by those who know the denomination. The lecturer need not always be chosen from among our ministers, though it is to them that we must chiefly look, but occasionally, at

least, a brother known to be qualified for the work, might be called out from the ranks of our church members. It will also be admitted, that, though existing in small societies over the country, yet in the large towns our numbers are such as to secure a favourable and encouraging attendance upon their delivery. Besides, many others would undoubtedly avail themselves of the opportunity of hearing some important subject well and thoroughly treated. Suppose we were not to proceed farther. In the meantime, than the *delivery* of the Lecture, it would be, in my judgment, a great end gained. But there is no reason why we should stop here. We are sufficiently numerous, and surely sufficiently alive to the many important consequences that might be secured by the *publication* of such a Lecture, to guarantee a respectable circulation. Were 500 copies of such a work subscribed for by the members and friends of our churches, any respectable publisher would gladly undertake its publication, with all the necessary attention and trouble. Now, the question is simply this,—Could we guarantee 500 subscribers for such a work from among the friends of Congregationalism in Scotland? For my part, I cannot doubt it. But, it is frankly admitted, that the success of the subscription list will entirely depend upon the way in which it is managed. Say, we have ninety

churches; would it be too much to expect each church to take, on the average, six copies? How then could these six copies be received? Let a subscription paper be put into the hands of the pastor of each church, or the deacons, or a single individual of active habits, and upon the whole I feel safe in predicting that the work would be done.

Not to dictate, but to contribute a little to the furtherance of the object, would you permit me to make the following statements, embodying something like what might be the basis and plan of such a Lecture?

1. The proposed Lecture to be called "THE SCOTTISH CONGREGATIONAL LECTURE."

2. The object of the Lecture to be, to afford the opportunity of discussing in a thorough, philosophical, and, as far as possible, popular manner, THOSE NUMEROUS AND IMPORTANT SUBJECTS THAT SPRING OUT OF THE CONNECTION THAT EXISTS BETWEEN OTHER DEPARTMENTS OF TRUTH, AND THAT WHICH THE BIBLE EMBODIES; and which could not wisely and profitably be introduced among the topics that are treated of in the pulpit.

3. The arrangements for the delivery of the Lecture, the appointing of the Lecturers, and perhaps the suggesting

of the subjects, to be intrusted to a board composed partly of men of literary tastes, and partly of men of business habits.

4. The Lecture to be delivered consecutively in the principal towns, and immediately upon its delivery in the last place fixed upon, to be put to press,—the board to make arrangements with the publisher.

5. The Lecture should not come below four, nor go beyond six separate Lectures in any one season. It is presumed that most of the subjects selected, might be pretty satisfactorily discussed in this space, provided sufficient time be given to the Lecturer to prepare.

I am not conscious of having exaggerated any thing in this letter; and something like the idea embodied in it appears to me quite practicable. It is possible that the reader may desiderate some explanation relative to the class of subjects which the Lecture should embrace; but this explanation it may be better to reserve to a future opportunity, when other brethren shall have had time to state what may occur to them.

Following the example of your former correspondent, I beg to enclose my name, but would prefer this communication appearing under a signature.

August 7, 1849.

W. H.

NOTICES OF BOOKS.

Exposition of the Gospel according to St. Luke, in a series of Lectures. Chapters I.—IX. By James Thomson, D.D. Minister of the Parish of Eccles, Berwickshire. 8vo. pp. xv. 507. Edinburgh: A. & C. Black. 1849.

DR. THOMSON is, we doubt not, a very respectable and useful parish minister; but we cannot congratulate him on his success as an expositor of Scripture. Viewed as designed for the instruction of a country audience, these lectures are barely passable; viewed as addressed to the reading and literary public, they are altogether below par. In our age, when the gospels are made the subject of the severest scrutiny by sceptical inquirers, we are sorry to find so meagre and unsatisfactory a work offered on the side of orthodoxy.

The author prefixes to his lectures an essay, which he has dignified with the title of an "Introduction to the study of the New Testament." We were somewhat surprised to find this heading to a treatise not exceeding fifty-six rather

sparsely printed pages, and were curious to see what the author could say on such a theme in so brief a space. We have found his essay utterly destitute of any claim to the title it bears. Hardly one of the topics usually comprehended under this title does the author so much as glance at. Not a word upon the literary history of the New Testament books—their genuineness, their authority, their credibility, their canonical authority, or their transmission to modern times! Not a word on the constitution or history of the sacred text, its various readings, its different revisions and editions! Not a word on the versions of the New Testament! Not the analysis of a single book! Not one of those topics usually handled in introductions to the study of the New Testament, but only a few miscellaneous remarks, of no originality and of no depth, upon the duties of an expositor of Scripture, and the rules by which he should be guided in explaining the gospels, together with the author's opinion on creeds, the outlines of a work he has

been scheming for arranging the contents of the New Testament under the two heads of doctrine and precept, an analysis of the seven Apocalyptic epistles, (which are selected, we know not why, for this distinction,) some thoughts on religious controversy, and a set of rules for ascertaining what are the most important things contained in the New Testament. And this the author calls an "Introduction to the study of the New Testament!"

How far behind the age Dr. Thomson is in these matters, may be judged of from the following sentence:—"The translation of the four gospels by Principal Campbell of Aberdeen, with the preliminary dissertations and notes that accompany it, forms, probably, the best introduction to the study of the New Testament, and especially of the gospels, that has ever been presented to the world."—p. 55. That such a judgment should be pronounced in an age which has seen the works of Michaelis, Hug, Horne, Conder, Davidson, Kitto, (to say nothing of the many valuable works of foreign scholarship not yet translated into English,) demonstrates either the culpable ignorance or the gross incapacity of the party by whom it is uttered.

As respects the Lectures themselves, they are sensible, and so far as they go, instructive; but they add nothing to our means of understanding the gospel by Luke. Dr. Thomson is great upon common-places, and copious where no difficulty occurs; but upon passages where an exposition is really needed, he is either superficial or silent. Indeed, we much doubt if he was himself in many instances aware that there was any difficulty in the case. Thus, (to go no farther than the space embraced between the first and fourth lectures,) we find nothing to remove the difficulties connected with the angelic apparition to Zecharias, with the annunciation to Mary—with the taxing when Cyrenius was governor of Syria, with the description given of the prophetess Anna—with the time of the residence of Mary and Joseph at Nazareth, mentioned chap. ii. 39, with the scene between Christ and the doctors in the temple—with the genealogy of our Lord, and several points besides on which earnest and thoughtful inquirers much desiderate information. This marks the entire book; where the readers need help, Dr. Thomson leaves them to themselves; where they need none, he is profuse in his offers of assistance.

Dr. T. seldom ventures upon any

philological or critical remarks; but when he does, they are usually memorable. Thus he tells us that the words rendered in our version, "I am that I am," (Exod. iii. 14,) "according to a clear and precise translation should be rendered, 'I am he who is.'" Such a rendering we believe was never before given of these solemn words; it could be seriously proposed only by one to whom the first elements of Hebrew are unknown. Again, in a note on page 170, we have the following delectable specimen of translation from the Greek. "And lo, I myself (*ego*) am with you all your days, (*ego summeas*), even to the end of your life, (*ego sum συντημας του αιωνος*)." In defence of this the author adds, "In both these quotations from the Greek original, it is evident (1) and agreeable to common practice (!!) that the definite article (*o, η, το*) here supplies the place of the personal pronoun, both before *summeas* and before *αιωνος*." Our readers who know any thing of Greek, may digest this as they best can; it is too much for us.

The British Quarterly Review. No. XIX.

THIS is an excellent Number of the Dissenting Quarterly. The first article is on *Thomas Carlyle*, and contains a masterly critique upon the opinions and writings of that able but eccentric author; in our judgment it is by much the best in point both of fairness and of vigour, that has ever appeared on this subject. It is calculated to do much good at the present time. The second article is on the *Aesthetics of Gothic Architecture*, and ably discusses this somewhat intricate topic. The third is on the *Letters of Chesterfield, Junius, and Cowper*; it is a little too much in the random style for our taste, but it is clever, and is not without much good sense. An excellent article on "*Old Europe—Religion and Ethnology*" follows; then comes a severe, but on the whole, just, winnowing of *Mr. Benjamin Disraeli*, who is proved to be chiefly chaff; and then we have a weighty and much needed exposé of the crude and loose opinions which Mr. Morell has of late been trying to import into our theology from the speculations of Schleiermacher and other German writers, and of the still worse notions which Messrs. Newman and Froude have been scattering abroad. Against this semi-infidel school, the British Quarterly seems to have resolved to direct its principal battery; and we trust it will keep up its fire until it has driven in the sides of this great humbug, and shown the

public what an empty affair it is. The remaining articles are entitled, *Historians of the First French Revolution.*—*Douglas Jerrold.*—*The Poetry of Legendary Art.*—*Milton and the Commonwealth;* followed by fifty-eight shorter notices of books. We are happy to learn that the British Quarterly is fast rising into a position of no small influence in the literary world; and our readers will be very unwise if they do not endeavour to see it and read it regularly as it appears.

MONTHLY SERIES OF THE LONDON TRACT SOCIETY.—*The Court of Persia.* By

Dr. Kitto.—*The Northern Whale Fishery.* By Captain Scoresby.—*The Crusades.*—*Life of John Caspar Lavater.*—*Life's Last Hours.*

THERE now! For the price of half-a-crown, gentle reader, you may have as much sound, useful, and agreeable reading, as would have cost our fathers somewhat more than a pound. Avail yourself of so great a privilege. Just order the Monthly Series to be sent to you regularly; it will only cost you six shillings in the year, and what is that for knowledge? Why, you pay as much, we daresay, if not a great deal more, for some nasty, useless thing like tobacco.

CHRONICLE.

ON Wednesday, July 25th, the Rev. Robert Troup, A.M., of King's College and University, Aberdeen, and Highbury College, London, was ordained as pastor of the Congregational Church in Huntly—the church which so long enjoyed the ministrations of the late Rev. John Hill.

The services were commenced by the Rev. P. Morrison, of Duncanstown. The Rev. J. Spence, A.M., of Preston, Lancashire, preached an admirable introductory discourse from Luke xvii. 21,—“The kingdom of God is within you.” The Rev. A. Nicoll, of Phynic, asked the usual questions, after which the Rev. N. McNeil, of Elgin, in an exceedingly appropriate prayer, commended the pastor to the grace of God. The Rev. J. Morrison, of Millseat, then delivered an excellent address to the newly ordained minister, founded on 1 Tim. iv. 16,—“Take heed unto thyself, and unto the doctrine,” &c., and the Rev. A. G. Forbes, of Fraserburgh, a no less suitable address to the people from 3 John 8,—“Fellow-helpers to the truth.” The services were concluded by the Rev. J. Rennie, A.M., of Culsamond.

The chapel was filled with a deeply attentive and interested audience. Not a few members of the churches in the neighbouring districts were present.

On the same occasion were held several meetings in connection with the Aberdeen and Banffshire Association of Congregational Churches. There was a conference for prayer, and the transaction of business on the morning of Tuesday the 24th; and in the evening of the same day the Rev. R. Harvey, of Peterhead, preached a sermon in connection with the Association. The public meeting was held in the evening of the day

of the ordination. It was addressed by various speakers, and although it was kept up to a late hour, the interest of the people, instead of diminishing, increased towards the close.

May much good be the result of these services!

NEW CONGREGATIONAL CHAPEL, CASTLEGATE, BERWICK.—The foundation stone of a new Congregational chapel, was laid on Monday, 21st May, at the above place, in the presence of a large assembly. The Rev. W. D. Knowles, B.A., presided over the ceremony. Prayer having been offered by the Rev. William Ayre of Morpeth, the stone was laid by the Rev. J. G. Roger, B.A., Newcastle, who then delivered an eloquent and appropriate address. The Rev. Samuel Goodall closed the solemn ceremony with prayer.

A social tea-meeting was held in the evening, in the present Independent place of worship. The Rev. W. D. Knowles occupied the chair. The meeting was addressed by the chairman, the Rev. Messrs. Ayre, Goodall, and Rogers, and by the Rev. Alexander Kirkwood, (Baptist,) and John Cairns, M.A., (Secession,) ministers of the town. A most harmonious and brotherly spirit pervaded all the speeches of the evening, which combined the utmost catholicity with a distinct and firm avowal of principle. Messrs. Kirkwood and Cairns gave a hearty welcome to Mr. Knowles, and expressed their cordial good wishes for the success of the infant cause. Judging from the success which has already followed the ministrations of Mr. K., there is every probability that the increased scope he will have in the new chapel, will be attended by corresponding results.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1849.

THE AGE AND CHRISTIANITY.

[The Age and Christianity. By Robert Vaughan, D.D., pp. 323. London: 1849.]

THE title of the book, a review of which we are about to furnish, is suggestive of many things to the thinker—especially to the christian thinker. The age; *this* age! There is a tendency in man to esteem the age in which he lives—his own age—as, of all that have preceded it the most suggestive and the most momentous; and by right it should. We are not exempt from this tendency; and if we were, the principles that are working, the systems that are developing, and the events that are transpiring, would speedily drive us back to our allegiance to humanity. In the ages there is progress, there is true development. Sometimes, indeed, the stage of the grand progressive principle may be changed; sometimes it may be in this country, and sometimes in that; sometimes among this people, and sometimes among that; sometimes there may be numerous and keen observers to scrutinize it, and, sometimes, too, there may be few, and these not the best qualified, either by nature or by culture, to ascend to its sources, to measure its flow, and to penetrate its destiny; still the evolving process goes forward: the river flows, and as it flows it strengthens. Its volume is vast, and its power is great in our age.

On this fact various weighty questions might be raised. What is the source of the theory of progress developing itself in the present time? What are the motives it suggests? What is its influence on revealed truth? Whether is it bearing men? Who are the minds that set themselves to regulate and control its movements?

We fear that much of it has its origin in the misty uplands of thought, or, perhaps, in the fantastic, shapeless, shifting regions of imagination. The motives furnished by it are not always those that influence most deeply, and move most thoroughly the human spirit. Its influence is undeniably prejudicial, directly or indirectly, in a high degree, to revealed truth. This movement, originating too often in cloudland, is carrying many choice spirits, with many ignoble ones, onwards to a shadowy and uncertain future. Must we then, forswear progress? Far from it. Higher than many of the dreamy spirits of these times can soar, deeper than they can penetrate, there exists a principle—a

principle of progress—which the most subtle and ingenious among them cannot control, and which is of the very essence of revealed truth. Progress forsooth! What progress has the human mind, by itself, made during the last two thousand years? The most advanced disciples of this school, stand at this moment, nearly on the same spot as stood the founders of the system of Brahma.

But who are they that set themselves to guide and control this movement? Are they the men who believe in the existence of a personal Deity—a Deity who made, supports, controls, and who will reward impartially every rational and immortal spirit? Are they the men, who from the teaching of the Bible, and the experience of the race, believe in the fallen condition of the soul, and its capacity to receive, without measure, either suffering or enjoyment through endless ages? Are they men, who know the remedial measures provided by a gracious and forgiving God, for the restoration of the sinful and guilty, and who themselves have felt the sovereign efficacy of this remedy? Are they the men, who, with eyes spiritually anointed, and with the Great Teacher as their guide, gaze into the distant future, and from the heights of Zion descry the battlements and towers of the celestial city? Are these the men who preside over, and guide the movements of the great theory of progress? In sadness we must answer, "No." But who have a better right, and who ought to be better fitted? Why, then, are they not found occupying this important and responsible office?

Instead of attempting to answer this somewhat delicate question, we turn with pleasure to offer our welcome to one who has not been found wanting in the hour of trial.

The respected author, whose work has afforded the occasion to make these remarks, is one of the right class for these times. He does not forswear progress; but he sees much associated with the theory of a doubtful and dangerous nature; and whilst he lifts the warning voice, he puts forth the helping hand, to rescue a noble principle from the guardianship of men who have no peculiar right to, or qualifications for, the office, and place it on a legitimate and secure basis. He undertakes to prove that none of the current systems of philosophy either satisfy, or can satisfy, the growing desires and wants of the human spirit;—that Christianity alone can meet the demands of the age. How he has accomplished his task, his book bears witness. Perfect agreement with the writer in every point connected with the large and important subject discussed is more than we have a right to expect; but we are in justice bound to say that we agree with him in very many of them.

He takes his survey of the age from a well-selected and commanding stand-point. The various systems that have occupied, or do at present occupy the minds of men, pass before him; and shapeless ethereal systems loom in the distance. To all of them he gives more or less attention; estimating accurately their bearings upon Christianity, he shows where they are inimical and where they are the contrary.

But in justice at once to the esteemed author and the theme, we now proceed to give the reader some idea of the manner in which he treats it.

The volume consists of six lectures, delivered by request, in London. In the first, after stating the object contemplated, and devoting two or three paragraphs to Fichte's famous *a priori* argument on the progress

of the human race; of whom he says,—“His truth comes from the *a posteriori* reasoning which he despises, his errors from the *a priori* reasoning which he worships;”—he proceeds to single out three stages in the progress of man—the fabulous, the heroic, and the historical. The first is the age of marvels; it connects the supernatural with every thing. The luminaries of heaven, and the reptiles of the earth, are alike the home of its divinities. It has much in common with Pantheism: it confounds nature with God. In the second, or heroic age, the mind ascends, as in Greece, from the symbolism of inert or animal forms, to the symbolism of humanity. If the characteristics of the *fabulous* and *heroic* ages are distinct from each other, those of the *historical*, or third period, are still more distinct from both. It is with this last age that the writer has to do; and with the latter part of it only. He, however, glances at the ancient civilization before coming to the general characteristics of the modern. “But in coming to the study of our own times,” the author justly remarks, “it will be important to bear in mind that the history of society is made up of action and reaction. The tendencies which are strongest, those most observable among a people, we describe as characteristic of them. But the effect of these tendencies is twofold—partly to assimilate other tendencies to themselves, and partly to call up strong antagonist forces. These antagonist influences belong to the proper mind of the times, in common with the causes by which they are evoked. They are subordinate, but real characteristics; and in our attempt to estimate the great agencies of the time in their relation to Christianity, it is important that these also should be kept in view.”

The characteristics of the age are thought to be the three following:—1. *Scepticism and its reactions*. The scepticism intended by the author is not strictly speaking that which abounded during the last century, and the early portion of the present, and which consisted in doubting the existence of all causes, and all moral distinctions; but rather the results of this universal doubting. The scepticism of the present age does not aim at proscribing belief in a God, or thrusting aside Christianity in form and name. In regard to natural religion it leaves every man to his own humour; and of Jesus and his principles it speaks respectfully, but places him only a little in advance of Socrates. It is not a state of irreligion so much as a state devoid of religion—not a state of belief of any kind, so much as a state of doubts and postponements, leaving the future to be shaped by itself.

But this scepticism has not come alone, it has called forth reactions. These are partly philosophical and partly religious. The scepticism of Hume roused Kant from his metaphysical slumber, and though much of his labours tended to strengthen unbelief, yet he meant well, and did not altogether fail in rousing men to the exercise of faith. Reaction took place at home—the country that gave birth to the great apostles of the doubters—as well as on the continent: and as the result of the Scottish and continental philosophy, and of some other causes, we have prevalent among us the semi-religious literature and science of the age. But wide as is the distance which separates it from the scepticism of Hume, and from the old French atheism, scarcely less wide is that which separates it from the Christianity of the gospel and of Paul. It is

obvious that the evidences of Christianity, to produce their legitimate effect, must be presented in a light very different from that in which they were wont to be put. Hence the necessity for such a treatise as the present.

2. *Materialism and its reactions.* By materialism the author does not mean, in this connexion, the philosophical idea, but the tendency towards an excessive solicitude about material interests and pleasures. The announcing this idea in philosophical language raises another set of expectations that the writer intends, and when the explanation is made, one feels a little disappointed. Nevertheless, the idea brought out is just; and the fact that men are at the present time, most eagerly set upon the world, is lamentably prominent. The result of this characteristic must not only be to render religion a mere nonentity in the individual soul; but also to dispose multitudes either to reject it altogether, or to corrupt it down to their own level. Whilst there is much formality and worldly mindedness, it is admitted that there are contrary manifestations, demonstrating that religion is not all a name.

3. *Contempt of the past and its reactions.* There is a class, or school they may be called, who talk of the past as though nothing, or next to nothing, were derived from it. In their estimation, the present stands wholly independent, or nearly so, of the past. They despise the wisdom of the ages, not perceiving that they are paving the way for the contemptuous treatment of their own. This is marvellously inconsistent with their cherished theory of progress. Next to the resolution not to benefit by the experience of our ancestors, should come the determination not to profit by that of our contemporaries. Mr. Ralph Waldo Emerson has, indeed, taught that the man who would learn wisdom should aim to divorce his mind, not only from the past, but also, as far as possible, from all other minds. He is himself a thinker, what need that other men should think for him. His own mind is all mind in epitome. But surely it might be possible to teach a man a little wholesome self-reliance, without pouring forth folly upon this scale under the show of wisdom. The effect of this characteristic upon Christianity is quickly seen. Revealed religion is eminently a product of the past; and contempt of antiquity is scarcely separable from contempt of Christianity. The reactions of this characteristic are Young Englandism in society, and Tractarianism in religion. Between these extremes, however, there is a large field of sober thinking sufficiently disciplined to know how to use the past without abusing it.

These characteristics are not mere abstractions, but realities, organised, active, and effective. Our Christianity is what it is in great part, because of them; and the study of them is, therefore, essential to all wise action in relation to it. The glance which the author takes at these topics is very hasty; but in accordance with the plan laid down for his guidance, it could not be more full and extensive.

The second and third lectures are occupied with the discussion of the characteristics of the age, in their relation to the *proofs* of Christianity. Under this department, some thirty pages are devoted to the examination of *Modern philosophy, considered as a revelation*. He begins by showing that the testimony of the past is not favourable to such high claims. Philosophers have not furnished a certain creed, they have,

established no permanent religious system. Nor is the method by which they seek higher illumination at all likely to conduce to this end. Our philosopher begins by professedly rejecting experience, shuts out all external helps, and confines his contemplations to mind itself. The consequence is, that, as he begins with abstractions, he ends with them. His Deity has no personality; the legitimate conclusion is, that *something* exists which is boundless as space, measureless as eternity. But, after all, the truth which the system embraces, is not got from a source above experience, as is often represented; but is in reality obtained from it, and of course partakes of the imperfections of its source. Much interesting and able discussion we must pass entirely over, and state simply the conclusion to which the author comes:—"All methods have their measure of utility, and all more or less cross the path of each other; neither the method by induction, nor that by deduction, can give us the steady and sufficient light we need. Both may contribute to give us high degrees of probability: but to the inquiring spirit the effect of both is to make the darkness visible rather than to remove it. The meditative soul feels at every step, that the office of a true philosopher is not so much to allay its solicitudes, as to point to the necessity of a higher light. The face of nature is very beautiful; but though, like some of our fine antique sculptures, it ever seems as if about to speak, it speaks not—or speaks not the needed truth, interrogate it as we may. It is to us very marvellous, that there should be a single spirit on God's earth without its feeling of distress—at times of agony—on this account." (p. 89.) We consider this portion of the volume very valuable, and most worthy of the careful consideration of all—especially the young. It is very brief for the breadth of subject discussed; but contains the sum and result of much reading and much thinking.

The objection, taken by philosophy, to the christian revelation, considered as miraculous, and as attested by miracles, is next taken up. The exceptions taken to this doctrine are enumerated, and briefly, but satisfactorily disposed of. The second lecture closes with a few interesting paragraphs on "Religion and History."

The genuineness and divine authority of the gospels are ably defended in the first part of the third lecture. This leads to the examination of the questions,—What relationship does the New Testament stand in to the Old? and what is the character of the objections which the learning and philosophy of our age have preferred against the divine authority of the Old Testament? The first question is dismissed very summarily; but the second receives some close attention. The objections specified, and ably refuted, we cannot even enumerate; nor can we introduce here a paragraph we had marked for insertion, containing an able and eloquent summary of the preceding discussions. (pp. 147–52.)

The discussion of the characteristics of the age in relation to the *truths* of Christianity, occupies the fourth and fifth lectures. The first point that receives attention under this division of the general subject, is the doctrine of modern philosophy concerning the province of reason, with reference to a real or supposed revelation. It is assumed that it can never belong to any supposed revelation to do more than confirm the conclusions of our natural intelligence. But this is absurd. A revelation, our author affirms, "should make known what would not

otherwise have been discoverable; that the doctrine peculiar to it, though now to reason, should not be at variance with it; that its special teaching should be attested as divine power alone can attest it; and that adequate means should be employed to receive the pure transmission of the revealed doctrine to future times." The christian revelation, he maintains, possesses all these claims. What, then, is the amount of deference due by reason to such authority? "Human reason has only to be as diffident of itself, and as willing to wait, in deducing the doctrines of *revealed* religion from the Bible, as it must be in deducing its doctrines of *natural* religion from nature; and its substantial orthodoxy will be secure." In the application of this principle to the truths of the Bible, several grave objections are raised, the chief of which are answered in a very satisfactory manner. The moral aspect of the divine nature and the divine government are objected to; but we think that the author rather cleverly turns the tables upon his opponents here. Both the divine nature and government are brought before us in the Bible on the principle of development; and surely it is scarcely consistent for the men of progress to overlook this fact in their discussions. They are convicted, too, of unfairness in selecting a class of passages that ascribe to God one attribute, whilst they remain silent on other classes of passages that as certainly ascribe to him other attributes. All the attributes give us the idea of a perfect Deity; one, or a part of them, give the idea of a partial, a cruel, or a tyrannical being. It is argued that the theology and religion of the Old Testament are identical with those of the New. And it is no wonder at all that in a world like ours, so marred by sin, there should be many manifestations of God's displeasure against it. In the conclusion of the fourth lecture, an appeal is made to the scholarship of the past concerning the doctrines really taught in the scriptures of the New Testament.

As already stated, the same subject is continued in the fifth lecture. And it is further argued, that the testimony from the scholarship of the past, in favour of the doctrines of the New Testament, involves a moral sentiment. A response in their behalf, has come up out of the depths of human consciousness. But immediately an important question arises,—what restriction must be laid on this moral authority, viewed in relation to our private judgment? In reply to this question, there are some interesting observations, but so briefly put, that we cannot abridge them; and yet they are too lengthy for quotation. The remainder of this lecture is devoted to what may be called the *moral argument against Christianity*. This section is one of great importance at the present time; for this is the great argument against Christianity worked up in innumerable ways, and with wonderful dexterity, in very much of our literature and popular philosophy. The Creator, say our men of progress, is a father; he is the wisest and best of fathers; and all his dispensations must be eminently paternal. We who are fathers would not chase our sons, however rebellious, with the unrelenting vengeance, ascribed to the God of Christianity. As we can only judge of God by comparison and illustration, this God of jealousy and vengeance cannot be the almighty father of us all. This theory is brought to the test of facts; and it is demonstrated from nature and providence, evidence patent to all, that this is but a one-sided view of the divine

character,—that he is, and must be, a God to judge and punish, as well as a father to guide and bless. The theory that accounts for all the manifestations, wherewith the world is stored, and not the theory that capriciously accounts for but a few, must be the true one. And this theory is Christianity. Some important inferences drawn from the facts and arguments adduced in the previous discussions, relative to the condition of humanity, occupy the remainder of the lecture.

Having, in the lectures so briefly characterised in these pages, examined the bearings of the various philosophical tendencies of the age, first upon the *proofs*, and then upon the *doctrines* of Christianity, our author in the sixth, and concluding lecture, examines the bearings of the same tendencies, upon the Christian *religion*, or the spiritual life which Christianity enjoins on all its professors. Speaking of modern pantheism, a system which is briefly but accurately described, our author says,—“The men to dare and to achieve in the earth, will not be the men of such a creed. Then, as regards religion, that of the pantheist is impersonal, irresponsible, unintelligible, evanescent; while that of the Christian is personal, responsible, intelligent, everlasting. With the one, to live is to dream for a season, and to be no more; with the other, to live is to possess consciousness of personal being for ever, and that in the light of truth, in the atmosphere of goodness, and in the blessedness to which truth and goodness are ever as parents,” (p. 268.)

Mysticism, formalism, and rationalism, all pass under review, and are exhibited as antagonistic, more or less to the Christian religion. The latter is, indeed, eminently rational, in the proper sense of the term, but has no sympathy with the German system that has assumed that name.

We have taken some pains to furnish an accurate idea of this work; and though we have exceeded our bounds, we fear from the nature of the subject, and the limited space, we may have failed to do it justice. The reader will perceive the extent and importance of the subject treated, and will readily believe that in a volume consisting of some three hundred and fifty pages only, the numerous arguments must be occasionally cramped, and the illustrations condensed. But in one point of view this is no disadvantage. If the discussion is not so ample as one could wish, it is so well conducted, so fair, so clear, and so satisfactory withal, that, upon the whole, we feel justified in being more than ordinarily anxious that our readers should acquaint themselves with the work. It will prove to many, we sincerely trust, as we believe it to be well calculated to accomplish this end, at once a beacon and a guide;—a beacon to warn them from the unsatisfactory and dangerous systems of modern philosophy, and a guide to the reasonable, progressive, secure system of Christianity.

WHAT HARM WOULD BE DONE ?

WE have heard much of late of union and mutual forbearance, in speeches at the meetings of the Evangelical Alliance. Why is not this union and forbearance more extended? If I look into the scriptures, I find the only bond of union among the disciples, is faith in Christ, and

love to all saints. Col i. 4; 2 Thos. 1-3, &c. I also find that differences on some points took place among the early Christians. Rom. xiv. 1. Some could eat all things with a good conscience, others considered it only lawful to eat herbs, but they are expressly called to receive one another, because God had received them. Suppose a meeting had taken place at that time, where some of both parties were present, some of them ministers of the word, would they not have been called to recognise one another in this capacity, or would they have obeyed the apostolic injunction if they refused this recognition ?

In a late meeting of the Evangelical Alliance at Dublin, I find the following observation in Mr. Bickersteth's speech ; "The increase of brotherly love among those who, previously, have been strangers to each other, is very precious to the members of the Alliance. I, for instance, did not know my friend near me, (Dr. Urwick,) till we met to promote this cause. Love to each other and love to our common Saviour, has been thus mutually strengthened and enlarged." This is all good. But *in what capacity* did he recognise Dr. Urwick ? Was it not as a minister of Christ ? Why then could he not occupy his pulpit ? **WHAT HARM WOULD IT DO ?** "Oh ! it would be a violation of all order !" Of what order ? The order of God, or the order of man ? It is surely time fairly to grapple with the question, which of these orders ought to have the precedence. If any order of man prevents one minister of Christ recognising another, whom he believes to be such, in opposition to the will of God, the sooner men are emancipated from its authority, the better. There was an injunction given, by an ecclesiastical court, for the apostles to disobey the commands of their divine Master, and how they treated it, every one knows. Being in subjection to such order, we consider quite in opposition to the spirit of the Evangelical Alliance, and must greatly tend to retard its progress. This regard to what is called *order*, constrains many a christian minister to recognise those in public, in this character, whom they cannot, with a good conscience, view as having any claim to it, and keeps them at a distance from those whom they can and would receive with their whole heart ; nay, whom their divine Master commands them thus to acknowledge.

I have known a worthy minister, (and the observation is applicable to more denominations than one,) suddenly prevented, by an attack of disease, from meeting his people. They assemble, but there is no one to address them. There are half-a-dozen of ministers in the city who would be willing to supply his place—who would preach the same gospel, nay, from whom these very people would hear with delight the statement of divine truth, either in the parlour or from the platform, and yet he dare not, from this regard to what is called order, ask their aid in any public service. Is this as it ought to be ? Let Christians look at it. Is it christian liberty, or is it bondage ? Is it in accordance with either the spirit or the precepts of the gospel ? Are we not called to walk in the liberty wherewith Christ hath made us free ?

We often hear eloquent speeches about breaking down the walls of partition by which the disciples of Christ are divided, and how much that is to be desired. But how few seem thoroughly disposed to put their hand to the work ; or is it supposed that these walls are to fall like those of Jericho, without human agency ? No such miracle is to

be expected. We have no such promise that the mere blast of the trumpets will bring them down.

Here I shall quote some observations contained in that valuable contribution to the Tracts on Christian Union, which were published some years ago, by John Angel James.

"Nothing could be a more convincing *prima facie* argument to convince me that my system of ecclesiastical polity, whatever it was, must be unscriptural, than the perception that it did not allow me consistently to associate with Christians of other denominations. I never could persuade myself that the system, be it what it might, could be a scriptural one, which threw a bar across my path, and prevented me from visibly joining with my fellow-Christians in acts of fraternal intercourse, or which impeded the answer to the Saviour's prayer for the oneness of his disciples, and which, by thus hindering the completeness of the evidence of his divine mission, tended to keep the world in a state of unbelief."

Again referring to the influence of ministers in promoting union among Christians, he thus writes: "I am quite aware it is the duty of christian ministers to promote union; their responsibility in this, as well as every other subject connected with true religion, is tremendous; and God will require this matter at their hands. The power of the pulpit, and the influence of ministerial example, are prodigious. If pastors could be brought to associate, the flocks would instantly follow; and it is a solemn and serious consideration for those to whom the Saviour has granted an office of such influence, whether they can best discharge its duties, by perpetuating or healing the wounds of the universal church. If the chord of charity were struck by a firm and skilful hand in the pulpit, from time to time, it would produce an instant vibration throughout the whole congregation, and the words of peace going from thence would be returned in ready and joyful echoes by the listening hearers. The minister of religion cannot be fully acting out his duty as a servant of Christ, unless he is a promoter of peace, and doing all he can to harmonise the discordant elements of the Christian church. The ministry is emphatically one of reconciliation. He has mistaken his commission if he be employing himself in any way that is opposed to this, or if he be even neglecting it."

We conclude these observations with another quotation from the same author. It is contained in a candid, temperate, and eloquent pamphlet, on the principles of non-conformity, published many years ago. "The great question, What is truth? seems to have been proposed afresh to the civilized and listening world. The human mind is starting with new eagerness in the course of discovery; the magic influence of authority is sunk to rise no more; evidence alone will in future be accepted as proof; all systems will be examined; all creeds will be tried; all churches will be weighed in the balance of revelation; all opinions will be sifted by the various and conflicting winds of doctrine that are rising and murmuring along the horizon; every light will be blown out but that of truth; and all the devisers of error will be scattered like chaff upon the mountains. One auspicious sign of the times is apparent, which we hail with a fearless and delighted mind,—the Bible, amidst all the stir and the strife, is seen ascending to a higher altitude above the clouds

and currents of opposing opinions, and Christians are coming to an agreement upon the arbiter of their differences."

If this be a just representation of the state of the times, it presents a peculiarly impressive call to the disciples of Christ, to inquire with the utmost care, into every part of the will of their Master, that whatever may be the future history of our country or of the world, they may be found with their loins girt and their lamps burning, and as those servants who are waiting for the coming of their Lord.

A MEMBER OF THE EVANGELICAL ALLIANCE.

BAPTISM NOT IMMERSION.

AFTER all the learned and voluminous controversies on the meaning of the Greek word, *baptizo*, it now seems pretty well established, that though for the most part used by classical writers in the sense of "to sink, drown, or submerge," it is not *exclusively* so used, many instances being given of its signifying merely the application of water to an object by affusion or sprinkling as well as dipping or plunging. Thus the main stay of the Baptist theory is cut away from beneath it, for on the ground of Scripture and a common sense view of the subject, I suspect little will be found remaining. Indeed were it otherwise I never could see exactly how their interpretation of the word suits their theory, for *that* requires the signification not only of *dipping in*, but of *lifting out* also.

Concluding then that the derivative Greek word does not fix the mode or manner of the act, we have to consider whether the recorded instances of baptism in the New Testament do so, in the absence of any express command on the subject. The scriptural evidences in favour of immersion are supposed to be,

1st. The places where the rite was at the first administered. The Jordan, Enon, (where there was much water, John iii. 23,) the pool or stream of the desert where the Eunuch was baptized, Acts viii. 38, indicating as is argued, depth and quantity, which would be unnecessary and unintelligible on the supposition of pouring or sprinkling. This reasoning is, however, much too vague. The waters of the Jordan would naturally be resorted to for baptism when John was preaching on its banks. Enon was selected by him as a preaching station, because there were many *streams* or *pools* there, (the literal rendering,) suitable for the great multitudes who came to him, particularly if, as is very probable, John baptized *by deposes*, like our Lord. (John iv. 2.)

2dly. It was in Jordan that John's converts were baptized. (Matt. iii. 6.) Our Lord at his baptism stepped in and out of the water, (v. 16,) so did Philip and the Eunuch. (Acts iii. 38, 39.) But these instances also determine nothing as to the mode of the rite. If it was by pouring water on the head or hands, it is evident that would be done most easily and conveniently by both parties being in the water and at some depth, rather than by standing on the brink. Any one may convince himself of this by experiment.

3dly. The rite, it is alleged, and this appears to be considered the strong

point of the case, typifies the death and burial unto sin and the resurrection unto righteousness of the believer, after the image of his Lord, and therefore must be performed by immersion. (Rom. vi. 3—6. and Col. ii. 12.) Admitting that a converted man so dies and rises again, we deny that baptism *typifies* this important truth, any more than it does crucifixion to the world, (Gal. vi. 14,) through Christ. In fact, immersion by no means sets forth accurately the facts intended to be portrayed by it. Our Lord's death was not caused by suffocation in water, nor was his body buried in it or raised out of it. When it is said, "We are buried with him by baptism into death," it might, with equal propriety of language and metaphor, have also been said, We are crucified with him by baptism (*i.e.* our profession of faith and discipleship) unto the world, and if at a believer's baptism it were deemed requisite to typify his death, burial, and resurrection with Jesus, it would be a far more correct allegorical action to suspend him on a cross, put him into a hole in the ground, and then pull him out again, than to plunge him into, and then lift him out of, a bath of water. In 1 Cor. xii. 13, we read, "For by one Spirit we are all baptized into one body, and have been all made to drink into one spirit." Will a Baptist say, that this passage requires water to be *drank* at baptism in order to symbolize the truth declared by it? Yet there is as much reason here for such a practice, as the two passages from Romans and Colossians afford for immersion. The important truth symbolized by baptism is not spiritual death and resurrection, but the new creation of the mind by the work of the Holy Spirit, (John iii. 5.) It is "the answer of a good conscience towards God," (that is a purified heart,) pictured by the "putting away of the filth of the flesh." (1 Pet. iii. 21.) This is the inward and spiritual grace represented by the outward and visible sign, and in the absence of any express command or example of the exact mode of administering the rite, common sense, and we might add, common decency, leads us to perform it in the simplest, easiest, and most obvious manner, namely, by applying water to the face or hands, or both—the only exposed parts of the body in our cold northern clime. In the passage, (Luke xi. 38,) the word "washed" is used with a general signification, but the context and parallel passages show, beyond a doubt, that it refers only to the hands.

On the other side, we have as direct scriptural evidence of the probability of our view of the subject—the Jewish ceremonial washings, which we know were not immersions—the vast multitudes who were baptized in Jerusalem on the day of Pentecost and afterwards, whom it would have been all but impossible to have immersed in a day even beside "many waters," much less than in the midst of a populous city—the form of expression used by the Apostle Peter at the baptism of Cornelius' household and friends, (Acts x. 47,) implying the bringing of water to them, not them to the water; and finally, the *outpouring* of the Holy Spirit at the day of Pentecost and other occasions.

To these may be added, as more rational considerations in connection with the subject, the improbability of such multitudes having changes of raiment with them, (if immersion was the practice,) and consequently the inconvenience and discomfort of cold and dripping garments. On any other supposition there would have been an absence

of common decency, much more of the solemnity befitting a religious ceremony. Then there is the danger to delicate infirm persons of the sudden shock of a plunge in cold water, and its unsuitability for any but warm and genial climates, excepting with tedious, cumbrous, and perhaps expensive accompaniments. Now it is the glory and excellence of Christianity as opposed to all other systems, that both internally and externally it is easy, natural, and simple—adapted to mankind in every age, condition, and clime. It is not then likely that its initiatory rite—the public recognition of its claims and its power—should be harsh, disagreeable, and repulsive in no small degree.

With all deference, then, and respect for the learned and venerable names that stand connected with the immersion theory, we cannot characterise it otherwise than as puerile and absurd, whilst to impose it as a term of communion is positively unwarrantable and sinful. “Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear.” Acts xv. 10.

X.

LETTER IV.

TO INDEPENDENTS.

I have tried for nearly thirty years to understand you ; but in one point I have failed. I refer to your tone of satisfaction with your state, though socially and numerically feeble, because your testimony is intelligibly given on the various matters deemed peculiar to your system. Remarks like these are not uncommon with you : “We are few, but we can give our testimony just as well as if we were more numerous. Our function is corrective of the evils found in other bodies, rather than expansive of our own denomination. If we exhibit a good model, it is of little consequence to multiply it.” And these remarks, or such, have recently been quoted by important public organs, both in England and North Britain, as illustrations of unselfish heroism, unsectarian spirit, and no few other christian virtues. To all this, now, I demur. If Independent churches are eminently Christian churches, their progress should be parallel to that of spiritual Christianity. The two are under the same spiritual laws ; and, indeed, in our esteem are, if remotely, yet necessarily, connected. The same language, then, and tone, should be employed about the things that happen to them, whether the result be failure or success. If not satisfied with the open proclamation of the gospel, unless men believe the gospel, neither should we be with the open exhibition of our “Independency,” unless men adopt it as their own. The final cause of testifying is believing ; and there is little good done by the former, if it lead not to the latter. The witnesses themselves may even be damaged while delivering their testimony. For as with a spiritual, so also with a creed ecclesiastical ; if its recognised professors be not consistently exemplary, they profit no one, and they hurt themselves. While the profiting of others is an insufficient token of our personal exemption from all loss, their rejection of our testimony is a warrant for suspecting that it has not been becomingly delivered. Theory and practice are proverbial contrasts ; it is but a

change of phrase to speak of principles and administration. Our principles as set forth by allowed authorities, produce a very different impression on spectators from that of those same principles as actually administered; *if, indeed, our church administration represent our pulpit and our platform principles at all.* For in the identity of our professed and our practical principles, few unsophisticated witnesses, I think, have any faith; so different appear our authoritative accounts of what we do when meeting in our monthly, or more frequent business-sessions, from the well-authenticated rumours concerning it that go forth to the uninformed. I doubt if any language, civil or uncivil, is adequately strong to represent the contrast between the "terms of communion" in Independent churches as described by speakers, for instance, at some of the recent Congregational Jubilee Meetings in Scotland, and the "terms" that would be inferred from the reports of those deputations whom you employ in the examination of candidates. My conviction is, too, that the spirit of our administration in general differs as egregiously from that of our general profession, as our procedures in the specified particulars differ from the very natural and seemly notions which we use the pulpit and the press to publish. And it is hence, that in the administration of our churches we allow the wishes of the bigoted, the uncultivated, the ill-mannered, —in a single word, the ignorant, be they many or be they few, some of you say if there be only one, to prevail for peace's sake, or on some pretence or other, above the wishes of their brethren, that, as I think, we are stationary, or declining.

And it is a very solemn matter—for the cause is God's. I hoped when I began these letters to prolong them till I should examine all the details of our situation: but I am not likely now to have another opportunity of addressing you; and my remaining space on this occasion is but scanty. I must try, then, to speak much in little.

When few people but the Independents preached a spiritual religion, the charms of such religion drew among us numbers, either careless of our independency, or disposed to overlook its faulty workings for the sake of our life-giving doctrines. But the land is full of preaching now; and there is very little preaching except evangelical. Few people, then, if any, except those whose state is pauperism, or its vicinage, are likely to attach themselves to Independents, unless charmed with Independency, as well as with the cross of Christ and the gracious doctrines of the Spirit. Even our children, whether they be spiritual or not, are unlikely to remain among us, if they find our Independency discordant with the spirit of our gospel. And it is startlingly discordant, if its practical administration is offensive, either to a social class, or to a form of character, to which all the doctrines of salvation are as dear at the same time as they are to any other. We, in our vanity, may speak of the offended as still carnal, or but sanctified in part, because they love not Independency as found among us. It might with as much justice be assumed that they are more sanctified than we, and that they prove it by refraining from a fellowship polluted by low bigotry, and censorious intermeddling. The best way, however, is for no one to assume any thing at all, and for each man to prove all things. The facts to be considered now, are these: that of classes in society, whose education may be called complete, scarcely any individual joins us; and that in proportion as the

education of our own young people verges toward completeness, they forsake us. In accounting for these facts, you yourselves deny that you keep back the testimony that is requisite for their preservation. No plea that Independency is specially opposed to man's depravity, can be admitted: for if man's depravity, when acting against evangelical spirituality, is overcome, the triumph of depravity in the same parties over an Independency that is equally divine with the spiritual religion, can hardly be imagined. Either, then, the parties indicated are not spiritual believers, or our administration of our Independent principles is faulty, and misleads them. You usually speak as if you thought the former. I have no doubt that the latter is the truth. The question is not one susceptible of very prompt and satisfactory solution; for it demands a rather intimate acquaintance with no few varieties of highly educated minds—minds, too, that occupy positions in the social scale from the higher regions of "the middle classes" towards the apex. Yet no one, surely, will maintain that the open promulgation of the gospel to those classes is likely to be eminently fruitless; or that the demand made by these classes for the gospel is a form of self-deception, or a cloak of guile; or that the reports brought sometimes to us by the few who have gained access to these highly favoured circles, of the piety, the evangelical faith, the genuine humanity that they have found there, are indications only of the blind credulity, the easy yielding to bland courtesies and pleasing flatteries, by which the reporters are distinguished; or that though we grant a large aggregate amount of spiritual religion in these circles, we are justified in denying its existence in the several individuals that compose them. Yet the "holy seed" among these classes, notwithstanding all our "testimony," stand aloof from Independent churches; and fast as our own spiritual children are found fit by an accomplished education to associate with them intimately, so fast, with few exceptions, they desert us. And while ready to allow that, in numerous cases of this kind, perhaps all, considerations of personal convenience are the most powerful apparent motives. I think that these considerations comprehend some general objections to our fellowship, well worthy of our most solicitous attention. And when stripped of every private circumstance, these objections may fairly be represented as objections to our system as an ecclesiastical system for the comprehension of all social classes, and of all general varieties of spiritual believers: it being viewed as it is set before men, not in theory, but in its actual administration. People of the kind now thought of, are accustomed to large notions. What may be merely irksome or otherwise unpleasant to them personally, they consider in its application to all orders and degrees. If what is thus offensive to them is not merely usual among us but imposed, either by law or by prescription, they resist it as tyrannical, as well as fret against or loathe it as unseemly or absurd. To sanction, therefore, what when individually applied to the choicest instances of gracious culture found among a people, would be an outrage of their holiest feelings, an offence to their most cherished tastes, a violation of their personal habits, and an insult to their understandings, would be bad; to add to this, restrictions on their individual liberty, beyond what ecclesiastical observances require, would be by them impracticable; and to do it all as what is necessary for admission to Christ's Church,

or for continuance in it, as what He wishes, as what He means when calling us to bear his yoke, would be in their esteem the folly of profaneness. And all this, they believe, that they should do to others, could they overcome their personal repugnance to submit to it themselves, this repugnance becomes strengthened. And thus they either join some other form of christian fellowship, one whose evils, though we think them greater than our own, they see not so obtrusively offensive; or they refrain from public fellowship in all forms, judging such a course less harmful than adherence to our good, when unnecessarily connected with gross evil.

The question, then, is one of fact; whether our expectations from candidates, our modes of ascertaining if these expectations be fulfilled, our table of offences demanding ecclesiastical rebuke, our behaviour in church meetings, our deference to our spiritual overseers, accord with our own published estimates of what the New Testament directs. I, at all events, believe them so irreconcilable with what we verbally declare, so remote, too, from apostolic spirit and example, and so ungenial to the spiritual nature of God's children, that no power among us or invoked by us would hold our churches in existence should our doings be reported by the public press; unless, indeed, we were favoured for the truth's sake which is in us with a spirit of repentance.

UNITAS.

THE RECRUITING OFFICER.

I FELL in with one the other day. He was as bold as a lion, and his heart was all on fire, and he pleaded his cause with so much energy, and withal with so much reason, that I gave him a very attentive and serious hearing, and became more than ever interested in the cause he had in hand.

1. *As to his object.* He said, a great enterprise had been undertaken by a very great Prince. There had been a great rebellion in the world, and it was to be put down. The rebellion had produced an incredible amount of crime, and vice, and misery; indeed, there was not a human being who had not got into trouble by it. The head of the rebels was a powerful and sagacious leader, the officer informed us, of great experience in every thing pertaining to war, full of all manner of subtilty, had accomplished wonders in his way, and a most resolute and determined opposition was therefore to be expected. There had been, however, great success in the effort to put him down. Several extensive regions had been almost entirely rescued from his power, and hopeful signs had in divers places appeared, of a rebellion among the rebels themselves, against the power that had dominion over them, with the design of returning to their lawful sovereign.

2. As to terms of enlistment; one was that the soldier's *whole heart* should be engaged in the enterprise. It was a kind of war in which all the shining regimentals and splendid equipage that money could buy, would be of no value without the heart, and if he could not get people on this condition, he would not have them at all. The other term was, that the recruit should *serve during the war*. The officer told us plainly it was no small affair to put down the rebellion. It would take long,

perhaps a life-time, and that if any thought they would enlist, and try it for awhile, and then give it up, if they did not like the business, he would have no such soldiers. They had had enough of such kind of soldiership, and it was all a bubble, and they would have no one who would not make a living sacrifice of himself, and hold on till the war was over.

3. As for *who he would accept as recruits*, the officer was more liberal than any other I ever heard of. He would take *any man*—and then he swept a mighty circle and said, women and children even; and even blind people, and deaf people, and lame people, and old people, and finally, he got so engaged, that he declared he would take any living being, that had a rational soul. He did not care who they were. If they had been turned out of all other armies, as utterly unfit to serve in them, and indeed if they had been the very offscourings (I think he used that very word) of the whole earth—he did not care for that—if they would enlist for the war, and bring their whole hearts with them, he would take them and muster them into service at once. When the man went driving ahead at this rate, I thought his zeal had eaten him up, and that he could not have had authority to go so far. But he pulled out his orders, and there it was, “*Whosoever will, let him come,*” and much more to the same purpose.

4. As for *the bounty, wages, &c.* He could not go very much at large into that matter; but he would say, the government paid its soldiers better than any other known, and not a soldier under it but had always expressed the highest degree of satisfaction. He would say, moreover, that the pay would commence the hour of enlistment; would be exceedingly valuable even then, would be of such a kind that nobody could rob the recruit of it; and more than all, that the pay would keep increasing with the soldier's faithful service, till it would amount to a sum greater than a soldier could ask or think. This last item, so unusual in regard to soldiers, made us all wonder, but the officer referred at once to official documents, and made it bright as the sky, that when the war was over, and the soldier discharged, he should have an exceeding and an eternal weight of glory, together with an inheritance incorruptible, undefiled, and that fadeth not away.

The officer “fired up” when he came to this part of the subject, and in a blaze of eloquence, set forth the faithful soldier's reward. I could not but think that he had been a soldier himself, and had tasted pretty largely already of the bounty of the government, or he could not have poured such light upon the subject.

When I came to hear the matter, as he set it before us, I could not but wonder at one part of his discourse, viz. at his saying that he, and all the other recruiting officers in the country, had very poor success in getting recruits! It was the hardest thing in the world to get anybody to enlist. They had been beating the bush in all directions, but there had been a sad failure. People would pack off to Mexico and California by thousands, at a dozen dollars a month, to be eaten of mosquitoes, to wade through swamps, to be broiled by the sun, to be shot at with bullets, and hacked to pieces with sabres, and devoured by vultures, and all that. But, as for him and his associates, it was only here and there one they could welcome into their ranks.

In regard to the *equipments*, I had nearly forgotten them. The officer informed us that the government had determined that there should be used only the same kind of armour that had been used a couple of thousand years ago. It had been made plain, that shot, and shells, and rockets, and Paixhan guns, and so on, were utterly unsuited to the war. But the old weapons, though out of date with some, were the only ones that would be used, and the officer said he would not have a recruit unless he came with the whole armour on. He referred us, for farther information, to a small work written by an old captain to some recruits he had gathered at Ephesus many centuries ago. He dropped also the remark, that these old weapons were the more annoying and effectual against the leader of the rebellion, because he had nothing of the kind to repel them with in all his magazines. He had missiles a plenty; "fiery darts," even; but nothing to compare with the armour and weapons the great Prince would have used by his soldiers.

I have time now only to add, that I cannot believe a recruiting officer, who can present the case as he did, will long blow his trumpet and beat his drum for nothing. Success to him!

PASCAL.

RESIGNATION.

BY HENRY W. LONGFELLOW.

THERE is no flock, however watched and
tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!
The air is full of farewells to the dying,
And mourning for the dead;
The heart of Rachel for her children
crying
Will not be comforted!
Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.
We see but dimly through the mists and
vapours;
Amid these earthly damps
What seem to us but dim, funereal tapers,
May be Heaven's distant lamps.
There is no Death! what seems so is
transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call Death.
She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor
protection,
And Christ himself doth rule.
In that great Cloister's stillness and
seclusion
By guardian angels led,
NEW SERIES.—VOL. IX.

Safe from temptation, safe from sin's
pollution,
She lives, whom we call dead.
Day after day we think what she is doing
In those bright realms of air;
Year after year her tender steps pursuing,
Behold her grown more fair.
Thus do we walk with her, and keep
unbroken
The bond which Nature gives,
Thinking that our remembrance, though
unspoken,
May reach her where she lives.
Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;
But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.
And though at times, impetuous with
emotion
And anguish long suppressed,
The swelling heart heaves moaning like
the ocean,
That cannot be at rest.
We will be patient! and assuage the
feeling
We cannot wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

SARTAIN'S MAGAZINE.

THE DEATH OF MOSES.

WEARY the wand'ring Hebrew host reclined near Jordan's stream,
And Canaan's land in vision rose, their earliest, brightest dream;
Their fathers all had passed away, like foam upon its breast,
And in the desert lone they slept, where they had sunk to rest.

The Prophet-king who led them on through all their pilgrim way,
Had shared their sorrows, borne their wrongs—no more with them might stay;
The word goes forth, Jehovah speaks, "Ascend the mount and die,
But first behold the promised land where Israel's blessings lie."

His last farewell in thrilling tones fell on the list'ning crowd—
The strong of heart, with anguish deep, like oaks of Bashan bowed:
"I leave thee, God thy refuge is, his everlasting arm
Shall guide, shall shield thee from thy foes, protect from every harm."

And then the Prophet-leader went, with kingly tread and form,
His spirit did not seem to bend before the bursting storm:
There was no falt'ring of his step, no quailing of the eye,
When at the bidding of his God, he climbed the mount to die.

Like his, our weary pilgrimage in triumph too may end,
If to the heavenly promised land our early footsteps tend;
And when we've crossed the darkling stream, we'll join the choral band,
Whose harps and voices swell the song of Moses and the Lamb.

READINGS FROM NEW BOOKS.

A PRIEST LANDLORD.

[From *Dr. Forbes' Physician's Holiday, or a Month in Switzerland*. Pp. 328—332.]

HAVING been recommended by our friends at Vispach to make use of the Curé's house as our inn, we immediately proceeded thither, and on pulling a tiny bell at the gate (the first I had seen in the country) we were admitted by the master himself, and at once shown up stairs. After apologising for taking the liberty, we propounded our wants—rest and a breakfast—and had promise of immediate gratification; and, in fact, the good father, dressed as he was in his long priestly coat, set about providing all we wanted with his own hands—laying the table-cloth and dishes, and, in a word, performing all the duties belonging to the offices of cook and footman. He said his man-servant was away engaged at his farm work; but it was evident that his services could be well dispensed with, as an excellent breakfast of coffee, milk, eggs, butter, honey, cheese, preserved plums, &c. was provided and nearly finished before the man made his appearance.

We were, of course, reluctant to be thus waited upon by a person of our host's profession, and made many apologies; but the good man soon convinced us that they were unnecessary, by the unaffected readiness and simplicity with which he served us. He seemed to act as if his present proceedings were a necessary consequence of his social position in this locality; yet in doing what he seemed to feel to be his duty, he betrayed not the slightest evidence that the duty was not perfectly agreeable to him; nay more, it seemed to me that while he was performing all the functions of a servant, he still preserved the bearing of a gentleman. There was no symptom either of real pride affecting humility from vanity, or of a real subserviency originating in a base nature, and practised for selfish ends. Every thing with our good host seemed natural, simple, and true. Without pretending to believe that he was acting from religious motives, I confess that in contemplating all his proceedings, from first to last, I could not help reverting mentally to that equality of the human brotherhood, which was both professed and practised by the founders of the religion of which he was a minister.

When the time for our departure came, not knowing exactly how I should remunerate our host for the expenditure of his goods, I emptied my purse in my hand, and begged he would oblige me by taking what he pleased. Without the slightest coyness or hesitation, he at once turned over the various pieces, and selecting three French francs from among them, gave me to understand that this was to be the payment. This sum being less than we should have paid at

a common inn, I remonstrated and pressed him to take more. I urged him to accept merely a five-franc piece if he would take no more, but he steadily refused. I then begged he would allow me to give him something for the poor or sick of his flock; he assented, and betaking himself once more to the chaos of Swiss money in my hand, after some search he picked out the smallest piece of silver money he could find, which seemed to be half a franc; and I could not prevail on him to accept any thing more.

This conduct of our host, and all that had preceded this, excited more than usual interest, and I entered more fully into conversation with the honest priest. Being struck with his bad German and worse French, I asked after his nativities, and learnt that he was a foreigner like myself in these regions, one of the exiled sons of Poland, Johann Szulski by name. He had wandered from his country when quite a boy, and had spent nearly all his life since in Switzerland. He was formerly curé of the parish of Randa, further up the valley, and had been twenty years in his present parish.

We went with the curé to his church, and saw all its finery, public and private. The church is highly ornamented with the usual gilding and doll-work of the altar, shrines, &c.; and in the vestry we were shown sundry fine vestments and vessels, and a few relics. Among the rest was one of some value, both as to its intrinsic sacred qualities and its jewellery merits; but it was to us more curious from its history. It was presented to this church about the time of the Reformation, by a certain bishop who had embraced the new doctrines, and to whom, therefore, it was no longer of any use. The holy man, however, seems to have had some doubts either as to the stability of his own faith, or of the new order of things generally; as he made his present conditionally with the power of resuming it, if he should return to his old ways. As the relic is still here, it is to be presumed that the cautious bishop never did return to his original faith, or, if he did, that he had learned, in the new school, to have some doubts of the virtues of a dead man's toe.

Our friend Johann is what we would call the rector of St. Nicolas, having two curates under him to assist in the services of the mother church and some neighbouring chapels. He is not paid by direct tithes, but by a forced commutation on the property of the parish. The parishioners here appear to have the right of selecting their own pastor, subject to the approval of the bishop at Sion; but different parishes have different regulations in this respect. He has a large house, with a good many beds scattered about different parts of it, for the accommodation of travellers as well as friends. Some of the rooms are also appropriated to still more secular uses, as we saw a large heap of thrashed corn in one.

CRITICISM.

From Friends in Council.—PART II.

THE great deficiencies in criticism throughout all ages have been a deficiency of humility, a lack of charity, and a want of imagination. The absence of humility in critics is something wonderful. The fly on the axle of the chariot in Esop's fables, though he made a foolish and vain-glorious remark in observing what a dust he raised, was not so absurd as the wren would be, who, perched upon the unconscious eagle, should suppose that he keeps the eagle down, and should talk accordingly. Men who work must expose something to criticism; and the wider and greater their transactions, the more surface there is likely to be exposed. The larger the fortress, the greater the choice of attack. The smaller kind of critics, like ancient Parthians, or modern Cossacks, hover on the rear of a great army, transfix a sentinel, surprise an outpost, harass the army's march, afflict its flight; but they rarely determine the campaign. It hardly becomes them to claim the honours of the steady legionary.

I have said that criticism has very frequently lacked imagination as well as charity and humility. In no respect will this combined deficiency be better perceived than in considering the way in which men persist in commenting upon the works of others from their own peculiar ground and point of view. They will not exercise a charitable imagination, and look at what is done with due regard to the doer's drift and conception. Their own conceits perplex and stultify their judgment.

Of the difference between acting and criticising action, you will be easily con-

vinced if you observe what an immediate change comes over the spirit of those who, having been accustomed to criticise, have suddenly to work in the very vocation which they have been given to criticise. Men called to power from the ranks of opposition, afford a well known instance of this; but lower down in life, in domestic authority for example, the same phenomenon takes place. He who has been wont to pronounce so fluently upon the defects of another's rule and management, finds, when in power himself, what a different thing it is to act and to talk. His rash and heated judgment is all at once sobered by the weight of responsibility.

"We may even go further in this argument, and contend that the functions of doing and criticising are not merely different but oftentimes antagonistic; for you will rarely find that a man given to criticism, does much; and, on the other hand, that the man who does much, has not outgrown the habit of much criticism—at any rate of the ill-natured kind. It is here as elsewhere that those passions and qualities which make us injurious or offensive to our neighbour, react directly upon ourselves. An ill-tempered man often has every thing his own way and seems very triumphant; but the demon he cherishes tears him as well as awes other people. So in criticism, he who worries others, by injurious or needless remarks, ends in tormenting himself by mean and over-solicitous care about his own thoughts and deeds; and perhaps not all the self-inflicted tortures of religious devotees have equalled the misery which men have given themselves up to from remarks of their own about themselves, and imaginary remarks on their conduct by their neighbours.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH.

[The Christian Philosopher triumphing over Death: a narrative of the closing scenes of the Life of the late William Gordon, M.D., F.L.S. By Newman Hall, B.A. London: J. Snow. 1849.]

THE late Dr. William Gordon was a distinguished medical practitioner of the town of Hull. He was born on the 2d of Aug. 1802, in the neighbourhood of Fountains' Abbey, in Yorkshire, and received his juvenile education at the grammar school of the adjacent city of Ripon. After leaving school he was articled to a medical practitioner at Otley, and subsequently studied both at London and Edinburgh. On leaving college he settled for some years at Welton, a beautiful village nine miles from Hull, where he married a daughter of James Lowthrop, Esq., of Wolton Hall. In 1838 he returned to Edinburgh, where he remained two years, prosecuting professional and philosophical studies, and where he took his degree of M.D. with great honour in 1841. After this he settled at Hull, where he soon secured an influential position and a large practice; but in the very midst of his work, and in the vigour of his manhood, his strength was weakened, and after a lingering illness, he died on the 7th of February last.

Dr. Gordon was a man of rare powers of intellect, both as respects strength, and as respects combination of faculties. His attainments were vast in almost every department of literature and science. He was distinguished by great benevolence, amiability, and truthfulness. But surrounded by a circle of pious friends, many anxious thoughts filled their minds as to his spiritual state. He was known to be very familiar with sceptical writers, and to be well acquainted with the leading objections and difficulties urged by them against Christianity. He would at times argue as if he had embraced their views, and was wholly shaken in his belief in the divine authority of the Bible. And even if this were not the case, he furnished no decided evidence on which even

partial love could fix, as indicating his personal acceptance of the redemption provided in the gospel. All this gave occasion for much concern to his pious relatives, and many were the prayers offered by them on his behalf; and not by them only, but by multitudes besides who admired his character, or felt grateful for his kindness; even godly persons as he passed them on street, would pause and silently pray that the benevolent and useful physician might become the recipient of a higher cure than any which even his skill could effect. To these prayers, however, no visible answer came until the hand of disease was laid upon him. Then gradually the reserve he had maintained concerning spiritual matters gave way, and his anxious friends had the unspeakable satisfaction of finding that though his progress towards accepting Christianity as divine had been slow and painful, his reception of it at last had been cordial and triumphant; and that he was now prepared to count all things but loss, for the excellency of the knowledge of Christ. As death became more and more clearly that which was in the cup he had received to drink, his testimony in favour of the Bible and the gospel became more decided and impressive. His lips were then indeed opened, and his mouth showed forth God's praise.

In the volume, the title of which we have transcribed above, Mr. Hall, the son-in-law of the deceased, has presented a faithful record taken in short hand at the time of the conversations which took place around Dr. Gordon's death bed, especially the parts of them uttered by the Dr. himself; to which he has prefixed a brief biographical narrative. The whole is drawn up with much good feeling and propriety. We have seldom perused any volume of the kind with deeper interest, and we earnestly recommend it to our readers—especially the younger part of them, as eminently calculated to set them on their guard against many seductive notions which are afloat in the present day. They will find in it the dying testimony of a very learned and able man, to whom all philosophy was familiar, and who had examined with care, and without prejudice, all that scepticism had ever advanced against Christianity, unhesitatingly, earnestly, given to the effect, that the only infallible standard of religion and morals is the Bible, and that the atonement of Christ is that which alone can give a sinner peace in the prospect of meeting God in judgment. We shall subjoin a few extracts from which our readers may gather an idea of the work, and its contents.

MESSAGE TO YOUNG MEN.

"There is a great deal of infidelity in young men. You have many of them about you. Tell them from me, 'I have read a great many sceptical books, ancient and modern, of all sorts. It is all very fine, but very fallacious. They are very plausible, but can give no consolation in a dying hour. The New Testament is the book. We must fall back on that. We can only obtain peace by casting ourselves on Jesus; putting reasoning aside, and asking him to cleanse the thoughts of our hearts by the inspiration of His Holy Spirit.'"

HOW TO HAVE STRONG FAITH.

"Tuesday, Jan. 23. During the night, Dr. G. had suffered severely from a morbidly voracious appetite. Though greatly enfeebled in the morning, and scarcely able to whisper, he exerted himself to speak to the numerous visitors who came to see him. The following conversation took place:—

R.—'We often talk of you.'

Dr. G.—'Talk of the goodness of God to me.'

R.—‘How are we to obtain such strong faith?’

Dr. G.—‘It is here—we must become as children. I did not understand that once. Only God could make me understand it. My affliction has been sent for this. But, O, how I murmured! I’ve been a stubborn child. I still wonder that Christians are not always happy.’

N.—‘Our faith is so weak, and, as you say, we do not make a companion of God. But in heaven he will be always near us.’

Dr. G.—‘He is always near us *now*. Believe this, and it will make you happy.’

R.—‘I wish I had such faith!’

Dr. G.—‘The way is, think nothing about yourself. Give yourself to him entirely; it is what he wishes. Then you will have perfect peace. But we must yield ourselves as children, and not reason. I have sent messages to my friends, not to trust in themselves any longer. I have read and thought and trusted to human wisdom, but O it is very foolish. I am thankful I did not first know this in the extremity of my weakness. It has been weeks, weeks! At first I rebelled at the affliction. O, the blindness! I did not see what it was for.’”

ADVICE TO A BOY.

“To his nephew A. A.—‘My boy, I love you dearly, and I love your father: he is a good and honourable man; take his advice. Young minds are easily led astray. Seek Christ early. There’s no happiness in any thing else. Don’t care about argumentative books on religion. Your poor uncle Gordon has been taken up with controversy all his life, and it won’t do, there’s nothing in it. Take the Scriptures as they are, and any simple religious book you like, the simpler the better.’

A. A.—‘A poor woman stopped me at the door to ask after you; she was very poor, almost a beggar.’

Dr. G.—‘I am very much obliged to her. I like to be remembered by the poor much better than by the rich. I love my rich friends, and am very grateful for their kind attentions, but the poor are my flock. I never courted the rich. Love the poor. Be great, and seek little things, don’t be little and seek great things.’”

DYING TESTIMONY.

“In the course of the day, the Author said to him—‘You have told us that had it pleased God that you should recover, it would have been your delight to preach Christ. I have been thinking that you could do this very emphatically at your funeral. Many people, of all descriptions, will be gathered together, and your dying testimony would be very impressive. If you would like to say any thing, I will write it down.’

Dr. Gordon—‘Oh, I cannot find words sufficient. I am afraid I cannot convey the thing sufficiently. I should be doing injustice to my Saviour.’—He then, after a brief pause, very solemnly and emphatically spoke as follows:—‘All human learning is of no avail. Reason must be put out of the question. I reasoned and debated, and investigated, but I found no peace till I came to the gospel as a little child, till I received it as a babe. Then such a light was shed abroad in my heart, that I saw the whole scheme at once, and I found pleasure the most indescribable. I saw there was no good deed in myself. Though I had spent hours in examining my conduct, I found nothing I had done would give me real satisfaction. It was always mixed up with something selfish. But when I came to the gospel as a child, the Holy Spirit seemed to fill my heart. I then saw my selfishness in all its vivid deformity, and I found there was no acceptance with God, and no happiness, except through the blessed Redeemer. I stripped off all my own deeds—threw them aside—went to Him naked—He received me as He promised He would, and presented me to the Father—then I felt joy unspeakable, and all fear of death at once vanished.’”

THE ATONEMENT.

“Christ is mine! He has promised, will He not be faithful? Then I am safe. Christians have doubts and fears, because they look to themselves. I don’t look to myself. I am a mass of corruption, but I revel in the atonement. I could not doubt. To think that Saviour descended from the throne of God, to suffer all the sorrows of humanity, and die, to save rebellious man! Can I doubt when I go to that Saviour? O it would be most sinful! I shall never see Death, that monster so often talked of. It is Christ.—Ponder every verse, every word of that

holy book, and in a voice of thunder, pour it into their ears. Tell them to read it simply, as it is, and believe it; to take the words as they are, and not reason. Reason only perplexes. I reasoned: but it was in vain.—It is a proof to me that that book is divine, because reason could never have written it."

This witness is true: and coming from such a quarter it is valuable. We thank Mr. Hall for preserving and publishing it. May it be blessed to very many.

Editorial.

1ST OCTOBER, 1849.

LETTERS OF UNITAS.—The present number contains the concluding letter of a series which, if I may judge from what has come before me from various quarters in the form of queries, sarcasms, protestations, marvellings, and murmurings, has excited no small stir and no small indignation among the readers of this journal. I find also that persons of other denominations have been making plentiful use of the statements contained in these letters, for the purpose of disparaging the character and damaging the interests of our body, in various parts of the country. Under these circumstances, I feel constrained to carry into effect a purpose I have been gradually forming, as the letters of *Unitas* have proceeded, of subjecting the statements they contain to an articulate scrutiny, and thereby doing my endeavour to vindicate the Independent Churches of Scotland against strictures which I believe to be very unjust, and which I feel to be very harshly and unkindly expressed.

In the outset, I must answer the question which has again and again of late been put to me, as well by individuals of other denominations as by multitudes of our own: Why did you, as Editor, admit such a series of papers into your journal? Before answering this, let me say, that the series was not solicited by me, but was offered by the writer, who addressed to me an anonymous note, and stipulated that he should be allowed to preserve the strictest incognito. I accordingly made no inquiry concerning him, nor do I till this moment know, save by conjecture, who he is. Why then, it may be asked, admit his papers? I reply, 1. I could form no judgment from the first paper what would follow, and was willing to believe that as the author evidently purposed well, he might bring before our churches some things which, though not flattering, might be of use to us; and having admitted the first, I thought myself bound to give the writer a fair opportunity of saying what was on his mind. 2. I was aware of the existence of an undercurrent of dissatisfaction with the present state of our churches in that part of the country from which the letters of *Unitas* came, and as I have long wished that this should come forth in some definite and tangible shape, so that we could take cognizance of it, and estimate its strength, I was rather glad to see one of the party relinquishing at length the mute eloquence of frowns and shakes of the head, and sullen abstinence from a fair share in our denominational operations, and coming forward upon ground where the justness of his conclusions, his complaints, or his fears, might be tested. This last was the reason that chiefly weighed with me, as I have ever found that free speech is the safest vent for dissatisfaction, and believe that it is better by far

when ill-humours affect the body, that they should come out, though it be in an angry rush, than that they continue to lurk in the system, where they only irritate and enfeeble.

It is with regret that I now feel constrained to say, that the hopes I entertained of advantage to our churches from a free expression of opinion on the part of *Unitas*, have been in great measure disappointed. In the feelings of displeasure, perplexity, and marvel, with which his letters have filled others, I cannot but confess I share. The tone of superiority amounting to superciliousness which he has assumed—the confidence with which he has pronounced upon the general condition of our churches, whilst every one of his letters shows clearly that he is “plane hospes” amongst us, and has yet to learn the actual state of those whom he sweepingly censures—the vague, indefinite, and, I must add, often utterly unintelligible manner in which he has written—and the prevailing absence of any thing like friendly counsel or advice which marks his letters, have been to me, as well as to many besides, the occasion of no small wonder and offence. I know no man who is entitled to address the Independents of Scotland in the style *Unitas* has adopted; I am very sure no man can say with truth what he has said of us; and I am sincerely sorry that what I admitted, in the hope it might prove an excellent oil that would not break our heads, is too likely to prove an acrid stimulant that only irritates, but in no degree tends to heal.

I am not one of those who think Scottish Independency perfect. I deeply feel that at the present crisis, wise, calm, and well considered counsel is the greatest boon any friend can offer us. But I must protest against our case being represented in a worse light than it really deserves. I must demur to our being puffed at, and pool’d at, and evil spoken of. I must cry out indignantly when our good name is dishonoured by charges which I know to be utterly unfounded. And I must retort sharply upon a writer who keeps himself in a studied concealment, whilst he scatters ambiguous voices, too indefinite for us to profit by, but of which our ill-wishers eagerly lay hold, because they find them capable of being interpreted so as to suit their purposes.

In speaking thus plainly I would not be thought desirous of impeaching the motives of *Unitas*. I am willing to believe that he has written with the best intentions, and under a grave sense of duty. But I am very sure if he thinks us in the wrong, he has not taken the way to set us right; and that had he been better acquainted with our condition, and more thoroughly attached to our distinctive principles, he would have written otherwise, or not written at all.

I have been informed that some parties are loudly asserting that *Unitas* has told us some “plain truths,” which we were much in want of having placed before us. I trust we shall always welcome truth from whatever quarter it comes; but in the present instance I must frankly confess that I can find nothing answering to the description above given. The parts of *Unitas’s* letters which I understand, seem to me for the most part any thing but *true*; and if the others contain truths, they are to my mind any thing but *plain*.

The letters of *Unitas*, as a whole, I cannot comprehend; nor have I yet any one who has been able to lay hold of a clear conception of what

he would be at. It is very possible, therefore, that in the remarks I am about to offer, I may not always do him justice in consequence of misapprehending his meaning. But if such should be the case, the fault is not mine. I have done my best to gather his meaning from his words; and no writer who expresses himself so obscurely that a man of ordinary discernment cannot, even by an effort, know clearly what he means, has any right to complain if he be sometimes misconceived and misrepresented.

In the first letter of *Unitas*, which is chiefly of an introductory character, there is not much that seems to me to require animadversion. All persons will agree with him, I doubt not, as to the desirableness of religious bodies knowing themselves, and Independents among the rest. I question, however, whether the best way to attain such knowledge is to compare ourselves with other religious bodies, as *Unitas* seems to recommend. An appeal to the perfect standard of ecclesiastical purity and order appears to me to promise a much more wholesome result.

In the close of his letter *Unitas* puts to us certain questions, which I will briefly answer as I best can, not that I think them of much importance, but because it is always civil to reply to a question as far as one has the power. 1. "Who are you?" *Ans.* A number of Christian people united together by the ties of a common faith and mutual love for the purpose of advancing the kingdom of Christ in ourselves and others. 2. "Is the *general* education of your faculties in keeping with your rather lofty tone and bearing as ecclesiastics?" *Ans.* If our tone and bearing as ecclesiastics be lofty, it may be presumed that we are not generally deficient in education, as ignorance and illiteracy are usually coarse and undignified, not lofty. 3. "Can you administer your polity without offence to those whose *general* education is superior to your own?" *Ans.* If they are persons not belonging to us, we cannot hope to escape offending them whether their education be superior to ours or not: if they are members of our churches they have the same share as others in administering our polity, and therefore have no cause to be offended, unless when the majority act sinfully or foolishly, which rarely happens. 4. "Are you expert and quick in the application of your polity to time's designedly perpetual changes?" *Ans.* We don't understand the question; our polity applies to persons, not to "changes." 5. "Do you know how to act on human nature as well as you know what to use when acting on it?" *Ans.* We are puzzled again; but if this means that we know by what agency human nature may be acted on, but are ignorant of how to use that agency, we reply that perhaps this *may* be the case, but before we can admit it we would like some particulars to be specified in which we exemplify this incompetency, and then we should be better able to judge. 6. "You have wisdom; are you apt to teach it?" *Ans.* Yes; as aptness goes among men, we have a very fair share of it. 7. "Are you great men?" *Ans.* We have men of all sorts among us; some great, some little, and some between the two. 8. "Do men believe you?" *Ans.* If they do not they ought, for we are perfectly sincere. 9. "Do you know yourselves?" *Ans.* Pretty well; at any rate a vast deal better than you know us.

These questions answered, I proceed to the more positive parts of *Unitas's* letters. In these his drift seems to be to account for the want of success to our cause as a religious body; and this he does, as I under-

stand him, by representing our churches as democracies comprised chiefly of rude, vulgar, bigoted, illiterate men, which persons of refined and educated taste will not join. As respects our alleged want of success I will say nothing—not that I concede the fact, but that the question involved in this assertion does not admit of being discussed without entering into details altogether unsuited to the pages of a public journal; but allowing him to assume this, I join issue with him on the assertions he has advanced by way of accounting for this alleged fact.

And in the outset I must protest against the assertion that our churches are *democracies*. This is a slander that has often been cast upon them from without; but this is the first time I have found any intelligent person repeat it from within our churches. A democracy is a form of government in which the governing power is lodged with the body of the people, of whose will the laws are the expression, and to whose wishes as such all the officers of government must bow. But is the constitution of an Independent Church such as this? Is the will of the people the supreme law which regulates all its affairs? Is there no higher standard of appeal? Are the officers in that church mere functionaries to do whatever the church commands them? I trow not. Hitherto the *idea* of a church amongst us has been that of a society of Christ's faithful subjects, united together for the purpose of helping each other more perfectly to obey the laws of Christ, and more effectually to advance his glory. I never knew an Independent Chapel in Scotland, that regarded itself in the light of a body of persons associated to carry out *their own wishes in religious matters*; or whose members imagined that the rule of procedure was to be *their law*, and not the law of Christ. I am sure all our older churches, at least, understand well that the business of their pastor is not to do any thing they may please to appoint, but to teach them the law which Christ has appointed, and to use all fit means to prevent their doing any thing against this law. No doubt, we all more or less fall short of our own ideal; and I dare say persons sometimes get into our churches who really fancy that they are societies where a vote overrules all; but such cases I believe are rare, and I have always found that where the pastor exercised common prudence and calmness, the church did its duty by such persons, and vindicated its own great fundamental principle, that the law of Christ, and not the mere will of a majority, is the rule of a christian church. The only name that can be justly applied to an Independent Church, so as to describe its form of Polity, is Christocracy. It is an institution in which the supreme power is in the hands of Christ; in which the only laws binding on the members are the laws of Christ; in which the only action permitted to them is that required in order to sustain and to apply the laws of Christ; and in which the glory of Christ is the prime end of the whole.

But though an Independent Church be not a democracy, it is a society in which the members, as such, are allowed a much larger share in the *administration* of affairs than is permitted to the people under any other system; and consequently every thing depends upon their being persons of the right character, and conducting themselves in the right way, for the salutary working of the institution. I entirely agree with *Unitas* that our system affords scope for the more glaring manifestation

of an unsound state of mind, or an undisciplined temper, or uncultivated habits, than other systems of ecclesiastical polity. If, therefore, what he has affirmed of us be true, we are certainly not in a condition to invite amongst us many whose piety might adorn, or whose mental culture might enrich our churches. But is it true? I solemnly believe not.

Unitas says, or insinuates, that our churches are bigoted, tyrannical, schismatical, and vain-glorious. He talks of us as low, vulgar, censorious, and such like. And all this he traces to our being "ill educated." These are heavy charges. One comfort, however, is left to us: they are merely *made*, and that by an anonymous writer, who, for aught the world can tell, knows as little about us as we know about him. As yet they remain *unproved*. I meet them with one plain, unequivocal, unmistakable word: they are *FALSE*; and I challenge *Unitas* and his whole party, to make out one of them against our churches as a whole.

Unitas asserts that we are guilty of *bigotry*. I challenge him to prove it in the proper sense of that term. A little over-attachment to our own opinions and usages we may now and then be guilty of; but this is an infirmity from which no ecclesiastical body is exempt; and this is not bigotry. A bigoted man is one who can see no excellence beyond the limits of his own party, who tests all goodness by the mere shibboleth of his sect, and who, for the sake of some minor error of opinion or usage, will place men and churches under the ban of his excommunication. Now I will submit it to any candid man who knows our churches, be he friend or foe, whether any thing answering to this ever has characterised these churches as a whole. I am sure of the verdict of such a man. He will say "No; the Independent Churches may have many faults, but bigotry is not among the number. From this charge they stand historically purged. They were the first in Scotland to break through the narrowness of sects. Their pulpits have ever been open to christian ministers of all denominations. They have ever made true Christians of all parties welcome to their communion table. They have even, perhaps, too little sought their own advancement as a religious body. They have scattered seed in many places which they have left others to reap." Such I believe to be the verdict which a candid man acquainted with our churches would pronounce. It is plain *Unitas* knows very little of us or our history.

He intimates that we are "tyrannical and schismatical." What he means by this I do not very well know. If he means that majorities in our churches tyrannize over the minority, or that minorities are apt to be factious and break off because they cannot carry their point, I believe the charge to be quite unauthorized by the history of our churches. I believe the doctrine of christian forbearance is as well understood among them as in any religious body. I believe it is a fixed rule with them, (it is I know with many,) not to carry any point by mere force of numbers, but rather to waive the point, or delay it, than give offence to the consciences of brethren. An instance of this occurred in my own church a little while ago. A large majority, the pastor included, were in favour of introducing an organ into the chapel to aid the psalmody; but a few of the brethren said they had conscientious objections to the use of instrumental music in the worship of God. This was enough for the

majority. They said, "we *could* carry our point if we chose; but the peace of our brethren's consciences is too dear to us for us to disturb it in such a case;" and accordingly not a word more has been said among us of an organ. I believe there is not a church in the connection that would not have acted much in the same way, under similar circumstances. What, then, does *Unitas* mean by calling us "tyrannical and schismatical?"*

As to our being "vain-glorious," I know not what to say. If I say "we are not so, but, on the contrary, are a very humble and meek folk," I am afraid *Unitas* would reply that I only prove his charge in rebutting it. Well, then, let it stand: "*valeat quantum valere possit.*" I will only add what a plain man said to me the other day: "Wha's this *Unitas*, Sir, that ye've gotten to write in the magazine?" "I cannot tell you, John." "Weel weel, Sir, whaever he is, he has a gey gude consate o' himsel."

But then we are rude, coarse, and vulgar, and all that. Well; most of our people are in that rank in which the stern realities of life leave little opportunity for cultivating its graces and elegancies, and perhaps persons of very fastidious taste and over-delicate nerves, may sometimes be a little shocked at their plain, blunt speech, and homely manners. But really christian churches cannot be made to the model of fillagree gentlemen and handbox misses. If such societies are not to go down altogether, they must have men in them and women of the substantial order—earnest people who have a purpose in them, and know how to get at it; and if *Unitas* cannot stand a little roughness now and then from persons of this true and genuine stamp, all I can say is, I pity him, and must deplore his case in words borrowed, with one alteration, from Cowper:—

"Oh! why were tradesmen made so coarse,
Or parsons made so fine?
A kick that would not move a horse,
May kill a sound divine."

I am no apologist for rudeness or vulgarity. I hate them wherever I see them, and most of all in Christians, who ought to be pre-eminently the gentlemen of the earth. But plain speech is not rudeness. An honest, earnest utterance of opinion, though it be in bad grammar, is not vulgarity. On the other hand, I have seen very well-bred people excessively rude. I have seen high-born people outrageously vulgar. I have known a polished sneer cut far deeper than the roughest speech. I have seen a graceful bow inflict a keener insult than any coarseness of vituperation could have conveyed. Real politeness, true good breeding are not determined by such things as these. It is the heart that is the genuine fountain of good manners. And when it is under the harmonising influences of Christianity, the nobility of a true courtesy will make itself manifest however homely the garb in which it may be arrayed.

I have seen a good deal of what is called good society in my day. I have always been among people of culture and education. Circumstances have occasionally thrown me into circles which I had no claims to

* From a passage in his last letter, I am led to conclude that this very liberality and forbearance in our churches, is what he calls bigotry. If so, he must, for a man of "complete education," use queer liberties with the Queen's English.

enter in virtue of my birth, where I have seen the manners and shared the courtesies of men of high rank. But whilst this experience may have done much to qualify me to discriminate between courtesy and its opposite, it is not in such circles alone that I have found this virtue. Among the poor members of my own flock I have often found as much genuine politeness, as true and delicate a regard to my feelings, as much real gentleness and courtesy as ever I found in any society with which I have mingled. And nothing has delighted me more than to see what a mighty power the gospel exercises in emancipating a man from that narrow selfishness which is the fruitful source of rudeness and vulgarity, and filling him with that generous regard for others which is the living spring of all true politeness. I believe I am as sensitive to the shock of rudeness as most men, but I should think myself a silly fool if I shrunk fretfully from any such freedoms as my past experience, during a not limited intercourse with the members of Independent Churches, suggests to me as likely to be experienced from them.

I hasten on to *Unitas's* grand charge, that we are not a well-educated people. This, according to him, lies at the root of the whole mischief; it is the *fons, origo et radix mali* of which he complains. We are bigoted, tyrannical, schismatical, rude, and vulgar, because we are "ill-educated."

When I first read this charge, I was struck all of a heap, as the saying is. What! I exclaimed, in this land of education, this land of parish schools, and burgh schools, and voluntary schools, and free schools, and universities, is there a whole denomination that is ill-educated! By what strange fatality can this have happened? Or by what outrageous perversity can its members have doomed themselves to such wilful darkness?

Still more marvellous did it seem to me that this peculiar people should be my own denomination. I had been accustomed to think that really we were not any way behind our neighbours in this respect. I used to think that Groville Ewing had some tincture of humane learning, that Dr. Wardlaw was not altogether unlettered, that John Morell Mackenzie knew something of scholarship, that Dr. Russell had read a book or two, that many of my brethren around me were men of excellent attainments and large reading, and that among our flocks there were men who had been neither boobies at school nor ignoramuses since they grew up. And was all this a delusion? Were all these fond beliefs to go up as dust before the oracular announcement of *Unitas*—"We are not a well-educated people?"

But I was soon relieved. *Unitas* has very peculiar notions about education. He admits that "we are well instructed in religion," and that "science, history, and language are all allowed to influence us much." In what, then, we may ask, is our education deficient? "*Risum teneatis amici*?"—in "polite literature," that is, poetry, taste—criticism, and fiction!

Such a charge was never, I believe, laid against a religious body before as inferring disgrace or blame to its members. For my part I shall not break my heart should *Unitas* succeed in fastening it on ours. I have tried to picture to myself the minister of Argyle Square Chapel becoming a convert to *Unitas's* doctrine, and labouring as in duty bound to set his people right in this matter; I have fancied him standing up in

his place and saying to his flock, "My dear friends, permit me to say that you are a sadly ill-educated people. I do not mean that you are ignorant of religious knowledge, or that you have neglected science, history, or the languages. But really you are very far behind in poetry, you know little of æsthetics, and I fear works of fiction are but rarely read by you. You know your Bibles well; but I regret, to think you are such strangers to Blackwood's Magazine. You are very familiar with the writings of Dr. Wardlaw, Andrew Fuller, and such like; but can you say as much for those of Scott, Bulwer, and Dickens? Many a time have you reaped instruction and edification from the Letters of Dr. Russell, but have you ever shaken your sides over those of Sidney Smith? Such neglect of polite literature will never do. You are very good people, but really, dear brethren, you must read a little more poetry. You are intelligent, liberal, active, and pious, but rest assured, beloved brethren, that unless you pay more attention to novel-reading, our cause will go to the wall." I picture to myself the faces of blank and hopeless perplexity that would front me as I uttered this harangue; and I think I see my friend Dr. Skae bending on me his dark eyes, clouded with anxiety lest a cell in Morningside might be the only prescription he could propose to meet my case.

I do not despise polite literature; far from it; I have spent in the pursuit of it more hours than I sometimes like to think of. But I honestly wish what *Unitas* says of our churches were nearer the truth than it is. My fear is that our people, especially the younger part of them, spend by far too much of their time on the light literature of the day. I feel that my duty is to apply the check rather than the spur to my own flock in this respect—to warn them of the dangers of a too indiscriminate or a too devoted attachment to the *belles lettres*—to show them the hollowness and shallowness of most of the polite literature of the age; and to tell them, if they would be men of sinew and substance, they must not neglect the ancient fountains of intellectual strength, and must consort chiefly with writers who, like our Puritan ancestors, grappled with great and massive truths, and have piled up edifices which in their solidity and vastness proclaim to us what giants have trod our earth.

In his last letter *Unitas* asserts that "Of classes in society whose education may be called complete, scarcely any individual joins us, and that in proportion as the education of our young people verges towards completeness they forsake us." Now that not many of the wealthy, the learned, or the polished join us I admit; but will *Unitas* show us any dissenting body that such *do* join? Or can he bring any evidence to show that truly godly persons of complete education, and inclined to adopt our principles, have turned aside from us because of our illiteracy and rudeness? Unless this can be shown it is idle to point to the fact he has paraded as proving any thing against us. As the case stands, this fact simply proves that of the few persons in this country whose education, according to his notion, is complete, not many have adopted Independent principles, which, for any thing that appears, may be *their* fault and not *ours*, if there is any fault in the matter. As to our children's leaving us "in proportion as their education verges towards completeness," I never heard of it before; and I suspect I know about our churches quite as much as *Unitas* does. Many have left us because

they were not of us ; and some have left us from conscientious motives ; but I never heard of one *who was such as we would have received*, who left us on the grounds *Unitas* has alleged.

In this last letter, also, *Unitas* accuses our churches of gross departures in practice from their avowed principles, and asserts that their inconsistency in this respect is such that hardly any language, "civil or uncivil, is adequately strong to represent it." This is a heavy charge to allege against any religious body, and the man who makes it had need to be very sure of the truth of it before he utters it to the public. As applied in the present instance, I can regard it in no other light than in that of an unmixed calumny. No doubt the Independents, like their neighbours, often fall short, as I have already said, of their own ideal ; no doubt we have among us many whose acquaintance with our distinctive tenets is not so accurate as might be desired ; and no doubt instances might be pointed out in our history in which churches have departed seriously from our acknowledged principles and usages. But in such casual instances of infirmity or obliquity, there is nothing to support the charge made against us by *Unitas*, still less to justify the strong language in which he has clothed it. For myself and the church under my charge, I indignantly repel his accusation ; and I believe I may safely do the same for the Scottish Independents as a body. I partially excuse *Unitas* on the ground of ignorance and over-zeal, and because being evidently a vain man, his feelings perhaps may have received some hurt lately from something that has occurred to him ; otherwise, there is no "language, civil or uncivil, that is adequately strong" to express my sense of the misconduct of the man who could deliberately calumniate, by such a charge, a whole religious body, and that the body with which he (by some mysterious infelicity it would appear) himself stands associated.

I had more to say, especially in reference to the last letter of *Unitas*, but I must desist ; my time and my space are alike exhausted. I hope what I have written may serve in some measure to counteract the mischief his letters have done, and to relieve the minds of those who have been grieved because of them.

Ere I conclude, let me say, that in my humble judgment, what the Independent Churches in Scotland most want at this time is something quite different from what *Unitas* would prescribe for them. They don't want more education, more polish, more liberality, so much as more spiritual life and activity. If there were in our pulpits, more fervour and less reasoning, more of heart and less of intellectualism, more of holding up Christianity as God's message to men, which they are *commanded* to believe, and which whosoever believes shall be saved, while he who disbelieves it shall be damned, and less of discussing Christianity, as if it were only one of the conflicting philosophies of the day : if there were this in our pulpits, and along with that, among our flocks, a more widely diffused spirit of prayer and activity, a stronger love of the brotherhood for Christ's sake, a deeper interest in our own affairs, a more exact acquaintance with and a profounder attachment to our distinctive principles, I should have little anxiety as to our future career. If *Unitas* will help to secure us more of these things, I shall gladly hail him as one of our best friends.

W. L. A.

INDUCTION.—DUNDEE.—On Thursday evening, 3d May, 1849, the Rev. R. Lang was publicly recognised as the pastor of the church in Ward-Street Chapel, Dundee. Instead of the usual services at ordinations, Mr. Lang and the church preferred having one of a peculiar kind, which was conducted as follows. Mr. James Russell, one of the deacons, took the chair. After singing, Mr. Black, of Dunkeld, engaged in prayer for God's presence during our meeting. A statement was then read by the President regarding the church, and repetition of the call, of which a part has already appeared in this journal and to which Mr. Lang responded. The President then gave Mr. Lang the right hand of fellowship, and Mr. Lothian of St. Andrews prayed. Afterwards an address on the ministerial work, was delivered by Mr. Campbell of Edinburgh. A part of a hymn was then sung, when an address on christian fellowship, was delivered by Dr. Alexander of Edinburgh; and after again singing, Mr. Tait of Blairgowrie addressed the families of members, and those who have long heard the gospel in this place, but remain still unconnected with the church. The deeply interesting service was concluded with prayer by Mr. Hannay.

Mr. Lang was introduced to his new sphere by Mr. Cullen of Leith, who preached on the forenoon of the following Sabbath a most appropriate discourse, from Phil. ii. 29. May the prayers offered on behalf of the pastor and church be graciously heard, and may a long, happy, and prosperous career be vouchsafed to him in this new sphere.

THE TRACT PLACED UNDER A DOOR.—A few years ago, an intelligent and eloquent young man was preaching, in one of the cities of New England, the doctrines of Universalism. As understood in that part of Christendom, those doctrines include a denial of our Lord's divinity—of all future punishment—and are, in short, little else than a baptized deism. The young minister in question was earnest, sincere, and attractive—especially to young men. Two venerable deacons of a church in that city, deeply affected by the mischief he was doing among the young, and probably hoping that he was earnest and sincere, though involved in fatal error, agreed to make him the subject of stated and earnest prayer to God, that he might, through grace, be “converted from the error of his way, and his soul saved from death.” The object of their fervent supplications little imagined the interest felt in him

by these two venerable saints; nor, had he known it, would he have felt gratitude: rather would contempt for their so-called cant and enthusiasm have been called into exercise.

Some time afterwards, the young Universalist minister left that city for another in a different State, and about 120 miles distant. But the two deacons did not forget him in their supplications at the throne of the heavenly grace. In the place of his present settlement there was an effective tract-distribution society in regular operation; so that, as at other houses of the street in which he resided, a tract was usually left at his dwelling. His pride was wounded at this intrusion. Why was he to be annoyed by evangelical teaching in this form? The servant was peremptorily forbidden to receive any further tracts. One Sabbath evening he returned to his home after preaching three times, and, to his unspeakable annoyance, found that a tract had been received. Angrily inquiring why his orders had been disobeyed, he was informed that the offending tract had been pushed under the door—where, on her return from church, the servant had found it.

This tract was entitled, “Forty Reasons why I cannot be a Universalist;” a designation by no means fitted to soothe his irritated feelings. He flung the little book from him with indignation, and repeated his prohibition. A day or two afterwards, this tract met his eye as he was looking over some pamphlets—when his first impulse was to tear it to pieces; he forbore, however, at the time, and thought no more of the matter. Again, after a season, and again, did this little troublesome pamphlet come up to his view, until at last he asked himself, wherefore this irritation? “Why am I angry when I see this thing? Surely a religion cannot be worth much, that will not bear such an attack as this can make! It must be easy to answer these forty reasons—or else we are wrong. I will read it, and see how I can reply to them.” Such was the substance of his reflections.

The resolution was fulfilled. He read, and tried to reply, but found at least twenty of the reasons very perplexing; he could not meet them. His faith in his system was shaken. And now an incidental expression of uncertainty falling from one of the leading minds of his own body, tended to augment his difficulties. He began to implore Divine guidance, and to study his Bible afresh. The Lord opened his understanding to behold Christ as a Divine Saviour, and to cast himself for salvation upon his atoning sacrifice. He became a new creature—abandoning the ministry among Universalists; and, after a season, entering among those who preach Jesus Christ and him crucified. For several years he has been the esteemed and successful minister of a large congregation, receiving continually, from above, a blessing upon his labours. Behold the power of prayer! Behold the results of humble, patient toil! How little did the person who placed that tract under his door conceive of whereunto the Lord would make it to grow!

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A TRIBUTE TO DEPARTED WORTH.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—Having complied with the request of the family and church of the late Mr. Knowles of Linlithgow, to preach his funeral sermon, a desire has since been expressed that the concluding part of the discourse, containing a sketch of the character and course of our lamented friend, should be forwarded to you, for insertion in the Magazine. To this desire, I could not do otherwise than give my assent:—and whatever you may think of the sketch itself, the high and affectionate esteem in which, in common with myself, and indeed with all who knew him, you held our departed friend and fellow-labourer, will, I cannot doubt, procure a place in your pages for this brief attempt to do honour to his memory. It is “the memory of the just,” and is “blessed.” Yours most truly,

R. W.

P.S.—The text of the discourse was—Phil. i. 23. “For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.”

WHAT I now wish, ere coming to a conclusion, chiefly to press upon your notice, is—THE COMFORT THIS TEXT AFFORDS TO SUCH AS MOURN THE DEPARTURE OF CHRISTIAN RELATIVES AND FRIENDS.

And on such an occasion as the present I need not say, that amongst such mourning friends I include all the surviving office-bearers and members of the church assembling in this place. Yes, my brethren; your late pastor was a friend to each of you, and each of you was a friend to him. If a warm and practical interest in your well-being, for time and eternity, could give any man a claim to the designation of a friend, never did man deserve it better. And each of you feels that, by his death a friend has been taken away. By his removal the Lord has been pleased to remind you of past obligations to his providence; and, awakening at once your gratitude and your grief, he is saying to you, as by a voice from the tomb and from heaven—“Whose faith follow, considering the end of their conversation.”—To the widow and the fatherless, then,—to bereaved relatives and friends,—and to all the officers and members

of the church,—we now say—“Weep not.” Not that tears for such felt bereavements are sinful. “Jesus wept.” They spring alike from nature and from grace. Without sensibility, there is no trial; and the Lord, by such events, intends trial. But here is your consolation. If the tears are bitter, here is their sweetening. The departed—both he whose departure we this day specially mourn, and such others who have “fallen asleep in Jesus” as any among you may be missing and deploring—are “WITH CHRIST.” They now know, by blessed experience, what an amount of meaning—how far above their loftiest imaginings while here—was in the apostles’ words—“*FAR BETTER.*” “Absent from the body,” they are “at home with the Lord.” And a time yet future awaits them, when their bliss, though even now without alloy, shall yet be augmented in its amount:—“We would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not present them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. iv. 13—17.—It was to a Christian church, in which, it would appear, more than one of the members, loved for their excellences, and valued for their services, had been removed by death, that these animating words were originally addressed: to the church collectively: although, of course, coming home, and designed to come home, with a special appropriateness and force, to the hearts of such as sustained to the departed the twofold relationship of nature and of grace,—at once *kindred in blood*, and *kindred in Christ*.—With special emphasis, then, may we address the language *to you*,—when not a member merely, or members, have been taken away from you, but one who, for the long term of forty-three years, has “gone in and out amongst you,” in the closest and most sacred of all spiritual relations,—that of “the shepherd of the flock.”

I have chosen the text from the appropriateness of the spirit of the whole context to *his* character.—“CHRIST” was his favourite theme; “*BEING WITH CHRIST*,” his favourite anticipation. I have no fear of contradiction, even when speaking to his most constant hearers,—nay I anticipate the strongest confirmation of my words from those who have heard him longest and most regularly,—when I represent “CHRIST” as the grand subject of his ministry. As “the testimony of Jesus” was “the spirit of prophecy,” so was it also the spirit of apostolic preaching. And in this, your pastor was the imitator of prophets and apostles. I will not say that it was as true of him as it was of Paul,—for he would have frowned gravely upon me for any such saying,—(if indeed I could fancy a frown on that countenance, for I never saw one) but of no one besides an apostle, I am persuaded, could it be said with greater truth than of him—that “*to him to live was CHRIST.*” His devotedness to Christ sprung from personal experience, and personal love. To “glorify

Christ"—by bringing sinners to Him, and by binding to Him more closely the hearts of believers, and stirring up their zeal in his cause, was his constant and earnest aim. From the commencement to the close of his ministry, he acted on Paul's determination—"not to know any thing among you, save Jesus Christ and him crucified." Even when "the first principles" of the gospel were not his immediate subject, all was still made to savour of Christ. All was redolent of that blessed Name which was to his own spirit "as ointment poured forth :"—As surrounding planets revolve in the light of the central sun, and are made visible by the reflection of that light ; so were all Bible truths and Bible precepts set forth by him in the light of Christ. Christ was the central sun. He disowned, with indignant loathing, the philosophy that would either have shut out Christ, or have assigned Him any other place than this central one ; the centre of light, and life, and glory, and saving influence. Well did he know, and deeply did he feel, that to leave out *Christ* was to leave out *salvation* ;—and that to ascribe salvation in whole or in part, to any thing else, as its procuring cause than the merits of his righteousness and sacrifice, was at once to rob Christ of his honour, and sinners of their souls.

And when I speak of Christ, I speak of GOD IN CHRIST.—It is one of the chief glories of the work of Christ to be the grand *manifestation of God* ; of the united *light* and *love* of his character,—the untainted purity of his holiness, the inflexibility of his justice, the infinitude of his benevolence. This too it was your pastor's delight to exhibit. Yet, while he delighted to contemplate and hold forth God as revealed in his word, and especially in his gospel,—he was no narrow exclusionist. He did not close the volume of nature because the volume of revelation had been opened. There is perfect harmony between the two ; and many are the allusions and appeals in the latter to the former. Your beloved pastor took peculiar pleasure in tracing divine perfections in *all* divine works,—in

"Looking through nature up to nature's God."

He saw Him "in the heavens above, and in the earth beneath, and in the waters under the earth." He found Him in every flower of the garden and the field. Of that department of nature he was specially fond. He had no doubt, I have heard him say, that angels saw many a hidden beauty in flowers, which *our* vision could not discern. And while he admired what he did discern in the forms, and colours, and uses, of the flowers themselves, his chief pleasure lay in the lessons which they read to him of their Maker. The Bible too had filled his pious spirit with its own divine associations. He could hardly look on a rose or a lily, without thinking of "the Rose of Sharon," and "the Lily of the Valley," the apt emblems of "Him whom his soul loved."

In his ministry he "drew with the cords of love." He was, both by nature and by grace, a *man of heart*. He dealt more in the attractive than the alarming ; in setting forth the touching and inviting scenes of Calvary, than the terrific sights and sounds of Sinai. He agreed with Cowper, that "no man was ever scolded out of his sins." He preferred, and he excelled in, *affectionate persuasion*.—And he laboured

not in vain. There are not a few already in heaven; and we doubt not there are not a few to follow him thither—who shall be his “joy and crown” in the day of Christ’s appearing.—We cannot have more satisfactory evidence, at once of acceptable and efficient preaching, and of growing weight of unblemished and consistent character, than are presented in the outset and progress of his career in this first and last scene of his ministry.

Born at Aberdeen on the 10th of October, 1784, of parents who were members of the Established Church, he appears to have been one who, like Timothy, “from a child knew the holy Scriptures,” and to have early too experienced their power to “make wise unto salvation:”—for even at the age of 16 or 17, we find him uniting, and taking active part, with those few earnest Christians in that town, who, having learned from the New Testament the lessons of the simplicity of church order and the purity of church fellowship, formed themselves into what was the first of those churches out of which has arisen “the Congregational Union of Scotland.”—His active zeal and ability suggested to those with whom he was thus early associated the thought of his devoting himself to the ministry. He accordingly entered the class formed by the late Mr. Haldane in Edinburgh. When he had finished his course of study, he came to this place, by appointment, and under the patronage, of “the Society for Propagating the Gospel at Home,” of which Mr. Haldane was one of the principal founders and promoters. The late excellent John Campbell, afterwards of Kingsland, and other ministers pastors of neighbouring churches, had previously preached, and introduced Congregational principles here; and all had, for a time, gone on promisingly. But, apart from the general unpopularity of the New Sect, the imprudent conduct of the preacher who immediately preceded young Knowles, had awakened strong additional prejudice; so that he began amidst the most disheartening difficulties;—having, on his first Sabbath, none to hear him, and on his second only sixteen.* The impression made on this small auditory must have been in no small degree favourable;—for after that time his meetings were more and more numerous:—so that, in the subsequent year, 1807, a Congregational Church was formed, to the pastoral charge of which he was set apart in July of the same year. In consequence of the dissolution of the Society from which this temporal maintenance had hitherto been derived, and the necessarily limited resources of the Church, he commenced in addition to his pastoral labours, the teaching of a school; in which he persisted for twelve years. And while this had its disadvantages, by greatly abridging his time for reading and study, it was not without its benefits, by enlarging the circle of his acquaintance, with individuals and families, and bringing not a few to be his evening hearers. He was, it seems, the first to introduce evening services in Linlithgow;—and these, along with his itinerant labours in the surrounding neighbourhood—(for, besides his school and his three services every Lord’s day, he contrived to preach once a-week

* I have since been informed, that, on the afternoon of that very day, on finding he could not get a congregation in the place of meeting in Linlithgow, he went to a neighbouring village, and gathered a few together in the open air. This was the right spirit.

at some out-station or other)—contributed not a little to the building up of his church.—In proportion as he became known, he became not only increasingly liked as a preacher and a pastor, but increasingly esteemed and loved as a man. In proof of the rapidity with which he thus grew in general estimation, it may be mentioned, that not long after his ordination, when it was felt desirable to wipe off a debt to the amount of £100 on the chapel, the sum required was, by contributions from all classes of the inhabitants, collected in one day. On both sides this was creditable. He was indeed a general,—I might almost venture to say a universal favourite,—a man whom to know was to love. I cannot fancy his having left an enemy behind him. Of this I am sure, that the man whose heart was cast in such a mould as to harbour any other than kindly feelings towards Mr. Knowles, I should not have chosen to number among my friends.

Your late pastor was a man of clear head as well as warm heart. And his ministry was distinguished at once by luminous, enlarged, and well connected views of divine truth, and by affectionate earnestness in expounding and impressing them. No one that heard him could fail of two convictions,—that he well understood what he was speaking of, and that his heart was in his work. Thus he spoke at once to the minds and to the hearts of his hearers. There was neither light without heat, nor heat without light.—And he was faithful to duty as a pastor, out of the pulpit as well as in it. He had private labours as well as public. And the series of papers which appeared some years ago in our denominational magazine, under the title of "*Pastoral Recollections*,"—papers so full of interest, show that these were not less discriminating than they were hearty and assiduous. And while he thus assiduously and successfully cultivated his own department of the Lord's vineyard, he was not unmindful of the interests of his denomination at large, or those of the universal christian community, and of the world at large. He was an exemplarily faithful attendant on all business meetings of committees, general or special, to which he belonged, whether connected with our own Union or Academy, or with any other more catholic institution. And in nothing did he delight more than in the efforts and the successes of the missionary enterprise. He longed for the day when the name of Christ should be magnified by men of every kindred, and tongue, and people, and nation; and did all in his power to stir up and keep alive the active zeal of the Church of God in the prosecution of this end.

He was a *cheerful* Christian. He did not proclaim the gospel to be "good tidings of great joy," and then, in his private deportment, "hang down his head like a bulrush," and give people reason to surmise that the faith of this joyful news had made himself melancholy. He did not thus "lie against the truth." He enjoyed the innocent unbending of the spirit in the hilarity of the social circle. Nor did he relish it at all the less, that it was seasoned with a spice of facetious pleasantry. It was one of the characteristics, indeed, of his admirable temper, that no man could either give or take a joke with a better grace, or a more perfect good humour. Who could be offended? There was neither barb nor venom on his darts.—Never, at the same time was his cheerful mood such as either to unfit or disincline him to pass from it easily and

naturally to one more grave and devout. Religious conversation was always welcome. His cheerfulness was serious, his seriousness cheerful.

He was not only a *warm-hearted*, but a *large-hearted* Christian. The two, indeed, are natural associates; for it is the effect of warmth to produce expansion. As a dissenter and a Congregationalist, his principles were clear and decided. But he was no bigot, no narrow-minded sectarian. Paul's benedictory prayer was breathed by him from a full heart—"Grace be with all them that love our Lord Jesus Christ with sincerity!" In public meetings of his own brethren—as at the annual assemblies, for example, of the "Congregational Union," no countenance beamed with livelier delight than his; for no heart beat with a higher sympathy of love and joy. If ever I saw it radiate with still intenser pleasure, it was when an exhibition of christian union on a larger scale was before him. It was in the convention of the Evangelical Alliance;—when fellow-Christians from all parts of the world, and of more than a score of different denominations, were "holding sweet counsel together," and breathing their joint petitions to their common Father, in the name of the same Saviour, and under the influence of the same spirit. This was quite a scene to his taste; in full concord with the catholicity of his spirit. It cheered and charmed his heart.

I need hardly say after this,—he was a *charitable* Christian. He was the very antipodes to all suspicious jealousy and ill-natured censoriousness. He was open as the day. He had a large measure of the charity which "hopeth all things," and which "thinketh no evil." Wherever he could find any good in character, he made the most of it for its owner,—gave it all possible advantage. Where two views of either act or motive could be taken,—a favourable and an unfavourable,—you would ever find him ready to take the former,—to believe the best;—to be credulous of good and incredulous of evil;—yielding to the conviction of the latter only when the constraining power of evidence would not allow of hesitation.

In private life,—he was an exemplary specimen of the friendly and domestic virtues. He was a warm and steady friend, as many of us still living can from pleasant experience testify, and as some now numbered with the dead could have testified even more emphatically, perhaps, from early-formed and lasting intimacy, than any of the living. His friendships were not fitful and capricious. He gave his heart, where he gave his hand:—and nothing short of a thorough change in the friend could shake the steadfastness of his attachment, or force him to take back what he had given. And no man ever enjoyed with a purer zest the sweet play of the social affections—especially those of the domestic circle. There are those present* who would fondly and cheerfully "rise up and call him blessed," both as a husband and as a father. It would not be easy to imagine any domestic circle otherwise than a happy one, of which

* Notice was here taken of the unavoidable absence of the widow of our departed friend, whom the natural reaction of long-continued watching and solicitude had laid upon the bed of temporary ailment and exhaustion. It may just be added here, that the high estimate which Mr. Knowles so characteristically held of the female character, and which exposed him to so much good-humoured raillery amongst his friends, may fairly be numbered among the proofs that, in this respect, he was himself happily connected.

he was the head ; nor can I conceive of any thing that to a spirit like his, could more effectually have embittered life, than if the conjugal, the parental, the filial, and the fraternal affections had failed to work harmoniously and gently, as with "the oil of gladness ;"—than any grating harshness in their reciprocal exercise. I fancy him to have fully entered, from temperament and from experience, into the sentiment, though strongly conveyed, of one of his favourite poets—(for he was fond of poetry, and had not a little of the imaginative in his mental idiosyncrasy)

"Domestic happiness ! thou only bliss
Of paradise, that has survived the fall !"

—But there is no bliss, unless in the imagination of the poet, that has survived the fall, and has caught no taint and no blight from sin ;—no bliss, whether personal or social. Even into the happiest domestic circle disease and death find entrance ; "turning the harp to mourning, and the organ to the voice of them that weep." And such events tell on the physical constitution,—both corporeal and mental—impairing and shaking its energies, in proportion as the sensibilities of the heart are susceptiblely tender. The utmost power of spiritual principle will not prevent this ; for grace, instead of blunting, adds acuteness to those sensibilities of nature. The death, some few years ago, of a most promising and beloved daughter, and,—in the cause of it, as known to the sympathies of all my hearers, sudden and fatal accident—the still more touching and overwhelming death of a no less dear son—following the other at two years interval,—made sad inroads on the vigour of your pastor's frame, giving intensity to certain morbid tendencies which had previously (in all probability) begun their undermining influence. A visible alteration in the state of his health might be dated from this latter event ; though it did not begin seriously to decline, till about February last. His complaint was then pronounced by the physician to be disease of the heart. He was advised, and complied with the advice, to abstain, for a time at least, from preaching. In May, he went, for a season, for recreation and change of air, into Ayrshire. He experienced, however, no benefit ; but got gradually weaker ; although approaching dissolution was not at the time at all apprehended, but on the contrary, strong hopes were entertained, not it might be of complete recovery, yet of improvement, and of years of continued life, if not in ministerial labour, in the bosom of his affectionately devoted family, or as the object of fond concentrated interest to its necessarily scattered but still united members. But it was otherwise ordered. I have given these latter particulars from the statement of one of those members of his family ; and the little that remains I must lay before you in his own words. "In the commencement of this month (September) his malady assumed a more serious aspect ; and he gradually sunk, till he died.—Throughout his illness, though toward the close he suffered much, his demeanour was marked by entire resignation. This was the prevailing tone of his mind. He seemed to derive unflinching consolation from the conviction that he was in the hands of his heavenly Father ; and again and again exclaimed—'Here am I—do with me what thou wilt !' As his last hours drew on, his mind seemed to lose its power of clear and collected thought, and even his tongue refused articulate utterance. From the broken sentences that could now and then be caught,

he appeared to be commending himself, as a sinful creature, to the hands of his divine Redeemer. At length, he calmly fell asleep in Jesus.

The experiences of dying beds—the dying beds, I mean, of the servants and children of God, are almost as diversified as are the varieties and modifications of the corporeal ailments that bring them to their graves. So that in cases where, from mental temperament and the buoyant energy of spiritual principle, we might anticipate a scene of joyous triumph, we must sometimes be satisfied with *peace*;—or, possibly, may have the pain of seeing the close of even the most consistent and happy career, shrouded in gloom. Happily it was not so with our departed friend. But there was wisdom in the saying of *John Newton*—"Don't tell me how a man *died*; tell me how he *lived*." It is not on the sayings of a death-bed, that our assurance of the happiness of departed fellow Christians must rest. A faith which, through life, has purified the heart, and worked by love, and proved "the victory that overcometh the world,"—that is our surest ground of confidence.—"Remember," then, brethren, "him who has had the rule over you, and has spoken to you the word of God." Remember him that you may call to mind his instructions, admonitions, and councils, and that from the very hand of death they may receive an undying impression:—and remember him, that you may imitate his many christian excellences,— "following him even as he followed Christ."

I must now draw to a close, by observing—that the same considerations which yield us consolation when our christian friends are taken away, are equally fitted to cheer us in the prospect of our own departure. Our ground of hope is the same as theirs:—and, cleaving to that ground, we may have the same prospective assurance for ourselves, which we cherish in looking after them; the assurance, that, departing, we shall be with Christ.—But, beloved brethren in Christ, let us never separate the apostle's *hope* from the apostle's *character*. If we are not emulating the character, in vain are we cherishing the hope. "To him to live was Christ." Is it thus with you? Is "the life that *you* live in the flesh," a life of "faith" as his was, "upon the Son of God?" It is "by love" that "faith" works. Is this love, then—"the love of Christ—constraining *you* to live not unto yourselves, but unto Him who died for you and rose again?" In the prospect of being *with* Christ, are you doing any thing *for* Christ? Let us not forget, that it is only when "to live is Christ," that "to die can be gain":—that it is those only who "live to the Lord and die to the Lord," who, when they depart, go to be "with the Lord." and to whom, therefore, "to depart is far better." "Why call ye me Lord, Lord, and do not the things which I say?" "Faith without works is dead." It must "work by love," else it is nothing. There is no faith when it does not thus work; any more than there is charity where there is only "saying to a brother or sister that has need and is destitute of daily food Depart in peace, be warmed, be filled," but no "giving of the things that are needful for the body." There is the profession of faith; but not the reality. It is "in word only." Christ is no man's *Saviour*, who does not own and obey him as *Lord*. The faithful service of the *Master* is the only unequivocal and satisfactory evidence of interest in the merits of the Redeemer.

And O ye, who have neither the profession nor the reality,—the name nor the thing;—ye, especially who have for years and years sat under the faithful ministry of Him whom the Lord has now been pleased to take from his work to his reward, and whose voice you can hear no more,—who have listened to the warnings and the invitations of Christ from his lips to no purpose,—remaining still wilfully estranged from God, “in the gall of bitterness, and the bond of iniquity,”—think, O think—*what death must be to you.* Be assured, my friends, that “to live without *Christ*,” is to live without *hope*. To you, “to die” will be, not “gain,” but “loss,”—incalculable and irretrievable loss. Instead of being “far better,” it will be unspeakably worse. It will be the final loss of all that you enjoy in the present world. And, although the sufferings of time will end as well as its enjoyments, it will be only that sufferings unspeakably worse may begin; and begin never to end!—O flee, then—flee to this Saviour:—flee to Christ. With open arms, he waits to receive you. Believe in him—love him,—imitate him,—serve him. Then—“to you to live will be Christ, and to die gain:”—then you will have good ground for desiring to depart;—it will be to you, as it was to Paul, “*FAR BETTER.*”

As an appendix to the just and felicitous sketch of the character of Mr. Knowles contained in the preceding article, the Editor cannot refrain from adding a copy of a letter addressed to him by Mr. K. some months ago, and which was perhaps one of the latest he was able to write. It is eminently *characteristic*; full of heart and full of manliness; and the solemn declaration it contains of the author's dying adherence to the truths he had lived to preach, is alike impressive, delightful, and encouraging. The letter contains *one* mistake—that, too, eminently characteristic of the man;—the writer speaks of kindnesses done to him and his by the friend he addresses, whereas it was the other way always: since that friend was a child in petticoats, Mr. Knowles was ever showing him kindness in some way or other, and he now treasures in his memory the name and worth of that kind, good man, as among the pleasantest and most profitable recollections of his life.

“LINLITHGOW, 10th June, 1849.

“MY DEAR FRIEND AND BROTHER,—It is with pain and reluctance I must announce, that I shall not be able to be present at the meeting of the Association appointed to be held in your house this week. There are favourable symptoms of improvement; but the pressure on the chest, and the difficulty in breathing are unrelieved. To endeavour to check these, leeches were applied yesterday, and a blister is to be put on to-morrow. But I now generally sleep well, take my victuals heartily, and go out in our pony carriage almost every day. Yet I cannot go twelve yards without help. It is beyond my strength to go to Pinkie Burn. What a variety of emotions does that appellation call forth!

“When we returned from our excursion to Ayrshire without any visible improvement, our physician brought Professor Christison to examine me. He confirmed Dr. Baird's opinion that I was suffering from disease of the heart, and that I would never be wholly cured. But he said, by ease and freedom from excitement I might live for weeks and years. Well, I have had my time of labour and enjoyment, a measure of acceptance and success, and now let the wise and good Master do with me what seemeth to Him good! If I am not privileged to meet any more with beloved fellow labourers, I entreat their forgiveness of any reckless expressions that may have offended any in our meetings. I felt as among prudent and intelligent friends, who could correct my aberrations, and solve my doubts; and therefore I said there what I would not have ventured to utter any where else. If this sickness be unto death, ask them to pray for me, and tell them I die in the faith of the good old divinity—free and full justification through faith in the atonement of

Emmanuel, and personal regeneration and sanctification by the efficacious influence of the Spirit operating by saving truth. Ask them to remember me in their united supplications, that the Lord all-sufficient may be with me in life and death, grant strong faith, entire submission, and supporting hope, and when heart and flesh faint and fail, be the strength of my heart and my portion for ever.

"Remember me kindly to all the brethren, as if mentioned by name. If we never more meet in this land of shadows, may we join the matchless association of all the saved, among whom perfect light and love for ever reign!

"And now, my dear friend, what can I wish for you, for all the manifold kindnesses manifested to me and mine for more than a quarter of a century? May the Most Munificent abundantly reward you an hundred fold! If ever you should be in my enfeebled and helpless situation, may your beloved partner prove to you what Mrs. K. is to me, a ministering angel. When I cannot put off and on my own clothes, to have an affectionate untiring helper ever at hand, ever prompt to aid, this is indeed the honeymoon, this exhibits the inexpressible advantage of a well assorted marriage. But weakness bids me stop. That the Lord may spare you to be an increasing blessing is the heart's desire of yours affectionately,

"ALEX. W. KNOWLES."

NOTES OF A VISIT TO GERMANY.

NO. III.—DRESDEN.

"THE Florence of Germany" is a designation to which the city of Dresden is well entitled, when we consider at once the beauty of its situation, the elegance of its public buildings, and the unrivalled works of art which it contains.

As a residence, there could scarcely be found any town more agreeable,—the society, the number of objects calculated to gratify the curiosity of the inquisitive, and the taste of the lovers of art contributing with other advantages, to render it one of the most favourite resorts of travellers of every nation.

No one who has visited this splendid city, can forget the pleasurable sensations he felt when first he stood upon the Brühlische terrace, and gazed in amazement and delight on the magnificent scene that lay stretched before him. The majestic Elbe, its bosom tinged (perhaps as when I first saw it,) with the rays of the setting sun, its banks studded with villas, or lined with majestic trees in the full verdure of their first attire; the richly ornamented buildings of the city itself—the theatre, the Catholic church, and the huge gothic bridge across the river, presenting altogether a scene too beautiful ever to be effaced from the memory.

This terrace—the fashionable lounge of the Dresdeners—has very properly been chosen by them as the most pleasant resort. Two restaurateurs—the indispensable accompaniments of German life—elegantly built, and fitted up with a taste worthy of their situation, are stationed here for the accommodation of the inhabitants.

Dresden's chief treasure is its picture-gallery—the finest collection of paintings in Germany, and one of the most noted in the world. Besides French and German, the principal part consists of works of the Italian and Flemish schools, of which it contains some of the richest and choicest specimens. It resembles our National Gallery, only in this respect, that

it is open to the public every day; and it differs from the Louvre in the other, that, while its paintings are not quite so numerous, they are of more value. Out of Italy, no collection can equal this in works of the Venetian masters. Of these, the gem is Raphael's *Madonna di San Sista*, a picture so exquisitely painted, so pure and elevated in its character, and so dignified in its composition, that one cannot gaze upon it without feeling assured, that with a master's hand there was combined the conception of a holy, calm, though lofty mind. Here, also, the works of Correggio excel those of every other collection in Europe, excepting those of Parma. His far-famed picture of the Virgin and infant Jesus in the manger, known by the name of "*La Notte*," is, after Raphael's *Madonna*, the next most worthy of attention. Besides these, how would it be possible, or what advantage would accrue from the description of the numerous other paintings by Parmeggiano, Leonardo da Vinci, Carlo Dolci, Au. Caracci, Caravaggio, Guido, accompanied by a long catalogue of works of the Dutch, German, Flemish, and French schools, including A. Durer, Holbein, Cranach, Ostade, P. Potter, Rubens, Van Dyke, Rembrandt, Ruisdael, Teniers, Wouverman, Claude, and Poussin? What a feast is here provided for the man of taste! Once in the labyrinthic rooms, whose walls stand decked with art's best ornaments, the gathered-in fruits of genius stored up for many generations, one does not regret being lost in its mazes, nor confined beyond the allotted time.

But from this we usher the reader suddenly into the chambers of an all-powerful magician, the so called "*Grüne Gewölbe*," or green vaults of Dresden. There a sight meets our eyes we cannot conceive to have been produced otherwise than by the wizard's wand, or fairy's spell. Vast accumulations of rare, masterly wrought, ornamental articles, in gold, silver, bronze, and ivory, all manner of rare nicnacs, collections of pearls and other precious stones, and, in fact, every thing of an ornamental nature one could fancy it possible to form or invent, surround us on every side. This wonderful collection, said to be the richest and only treasure of the kind in the world, owes its origin to Prince August of Saxony, but was much increased by his successors, Christian I. and II., and John George I. II. and III. August II. having enriched the collection with numerous costly and unrivalled works, both of home and foreign artists, provided better accommodation for its proper display, and, in 1721, appropriated the green vaults below his palace, the chambers in which it is now contained, for its ultimate reception. These treasures are contained in eight rooms, beautifully fitted up, and mostly hung with mirrors, upon which numbers of the curiosities are placed. The rooms are likewise so arranged, that each exceeds the other in the splendour and costliness of its contents, so that, as we proceed from the one room to the other, the wonders increase, until at last they altogether dazzle the fancy and confound the imagination. To give an idea of what their cabinets contain, I may mention (among many hundreds, or rather thousands of others of a more classical description) one of the most curious. It is called the throne and court of the great Mogul Aurengzebe, who reigned in Delhi, from 1659 to 1707. The emperor is represented sitting on his throne, surrounded by his guards and courtiers. Before him, on an area of polished silver, appear a number of vassals, foreign princes, and ambassadors, some prostrate on

the ground, and others throwing presents at his footstool. There are in all 138 figures exquisitely wrought, each about the size of a lady's little finger. On this work of art alone, Duiglenger, (a famous artificer who lived during the reign of August II.,) and his family, and fourteen assistants, were employed eight long years. (1701 to 1708.) The materials alone cost 19,000 thalers, or £2,850, and he received for the whole, when finished, 58,495 thalers, or £8,774 sterling. This sum, however great it may appear for a mere toy, is said not to have been sufficient remuneration, and after calculating interest on the outlay for materials, to have involved the artist in loss. The articles most worthy of note, as works of art, are the elegant statues in bronze and ivory, but to show the value of some of the smaller pieces contained in this repository, I may mention a beautiful plate of onyx, $6\frac{3}{4}$ by $4\frac{1}{2}$ inches, which cost 40,000 thalers—£7,200; a ball of crystal for which Frederick the Great offered 24,000 thalers—£1,200. Some of the curiosities are very amusing, for example, a silver egg which opens and displays first the yellow yoke, the yoke then opens and exposes a little silver chicken to view, the chicken opens and contains a gold ring set with precious stones, and last of all, the ring opens and contains a seal, and yet the whole, when shut up, is not larger than a common hen's egg.

The principal Protestant church is called the *Frauenkirche*, a massive handsome building, so strongly built, that the cannon balls directed against the dome by Frederick the Great, rebounded from its walls without inflicting any material injury. The interior, and especially the altarpiece, which is surmounted by a very large organ, is gorgeous. But the place of worship most resorted to is the Church of the Court, the Catholic church, an elegant building in the Greek style, elaborately carved and decorated with sculptures. Service is held in it every Sunday forenoon at eleven o'clock; and consists of a short sermon, followed by high mass, celebrated in a style of grandeur, magnificence, and mummary, one in this country has no conception of. The music is the most celebrated in Germany, and is under the superintendence of the director of the Opera, who transfers his band from the orchestra to the organ-loft. The conductor, as at concerts and theatres, has his peculiar box in front of the gallery, and with his little rod beats the time. The performers on the stringed instruments are ranged in rows upon one side of the organ, and there are wind instruments with the singers upon the other. The thrilling effect of the music it is difficult to describe. The priests, with their beautifully embroidered satin gowns, and all their attendants, enter and retire to the sound of a march, played solely by the trumpets, which echo and rebound through the expanding aisles with extraordinary power. At the altar stands the high priest, dressed in all the splendour to which his dignified office entitles him. Diamonds sparkle like little globes of light upon his hands; his garments glitter with trimmings of gold embroidery; he wears his mitre; and, as the pastor of the church, carries his shepherd's crook of pure silver, elaborately carved.

Although Protestantism is the professed religion of the country, the king and court have supported the Roman Catholic form since the time of August II., who abjured the faith of which his ancestors had been the earliest and staunchest supporters, as the price of obtaining the crown of Poland.

There are several pleasantly situated gardens in the neighbourhood of Dresden, much resorted to in summer by the inhabitants. Of these the most to be admired, are, the Grosse Garten, (the great garden,) and Findlater's. The latter is beautifully situated on the banks of the Elbe, about three miles from the city. Standing on an eminence close to the river, it commands one of the finest views of Dresden and its environs, and enables the eye to follow the Elbe for a long way both up and down, and includes a distant part of Saxon Switzerland. Nothing can better illustrate the difference of manners betwixt the German and English people than the custom that prevails in Dresden and throughout Germany of frequenting those tea gardens in the vicinity at the early hour of four o'clock in the morning. At that time flocks of people may be seen crowding along the road to the Grosse Garten, the largest and finest of its kind near Dresden, and returning to town before eight o'clock in time to commence the labours of the day.

It has been said that much depends upon the first appearance of a place for the subsequent favourable or unfavourable impression imprinted upon the mind. But it is reasonable to suppose that much also depends upon the last aspect in which either a town or scenery is viewed, to render the recollection of it either lasting or pleasant. Fortunate in this respect on the day of my arrival, I was as fortunate on the night before my departure. I took up my position on the great gothic bridge beneath which the Elbe flowed rapidly with a roaring noise. The sun had just set in hues of the most gorgeous effulgence, when the moon, as if in rivalry, rose in full splendour, shedding its silvery reflection with the most brilliant effect upon the unruffled surface of the river. The dark buildings which rise closely from the water's edge cast their black but exact shadows on the water, presenting altogether a scene of such unexceptionable beauty and magnificence, that it has remained in my mind in all the vividness of its colours to this day.

A LAMP IN A DARK PLACE.

BY REV. JOHN TODD, D.D.

OUR readers well know with how much interest we are all now looking out upon the world. After more than a quarter of a century of profound peace—during which time the human mind, instead of being given up to devise engines of death, has advanced the world more than two or ten centuries of war could have done—the world is again shaken. There must have been a long preparation, else the random shot of a single gun, and the cry from an unknown voice, "It's too late!" could not have convulsed all Europe. The loins of kings have been loosed, and the wise have been taken in their own craftiness. What shall be the end of these things? When we see changes, we are apt—nay, we are determined to prophesy. If the Pope shows tokens of being a man of the age, we toast him and make speeches, and feel that he is about to annihilate his throne by the rays of light which he lets in upon it. If he is frightened at the spirit which he has evoked, and runs away, we make mouths at him, and predict that he will never come back

again to befool the human mind. When we see the legions of Russia thundering at the gates of Constantinople, and her fleets riding at anchor in the Golden Horn, or when we see the arts and improvements of the West creeping into the great gate (Sublime Porte) of that city, we feel that the False Prophet as well as the Beast hath his days numbered. So he hath. So have both of them. But more than once has the Pope hurried from his throne amid the derision of the world, and yet he still lives, and calls upon the whole of Popedom to discuss the important question—*Was the Virgin Mary born without sin?* Infallibility does not reside in the Pope by himself, nor in his Cardinals alone, nor in any synod or body alone—nor in all the faithful alone; but take all these cyphers and multiply them together, and they will have an infallible answer to a question which infallibility has not been able to decide for more than eighteen hundred years!—The Pope still lives, and will probably be reinstated on his throne of darkness by bayonets and blood. Protestant nations will look on quietly. The Mohammedan power still lives, though more than once armies have mysteriously withdrawn from the gates of Constantinople, which seemed destined to destroy it for ever.

The fact is, we may try to predict and to manage the world, but we very soon find we are wearying ourselves—like the sage whom Rasselas found in Egypt, who for years had been wearing himself out in ruling the planets and the clouds, and distributing light and heat and rain to the various countries of each with impartiality. The sun and moon obeyed him very well, but the winds and the storms were sadly refractory, and seemed never to be obedient to his voice. God ruleth! let us rejoice. The overturnings—the times and the seasons are his. In his plans, as revealed in his promises, he is one day to make kings and queens sit at his feet; and is to slay the False Prophet and the Beast “full of lying wonders” with the sword of his mouth—i.e. by his word. But *when* it will be—how many agencies are first to be put in operation—how many railroads are to be laid through the dark regions of the earth—how many electrical wires are to be stretched through these countries—how much the communities are to be agitated and shaken by political questions—how much blood is to flow, or how many upheavings there are to be before light shall encircle the earth, we do not know. But we look out upon the world calmly and unterrified, if we make the word of God “the lamp to our feet.” The moment we close that word, we feel like the sage before alluded to, when out of the society of his friends. “I am like a man,” says he, “habitually afraid of spectres, who is set at ease by a lamp, and wonders at the dread which harassed him in the dark; yet, if his lamp be extinguished, feels again the terrors which he knows that when it is light he shall feel no more.” How many of these spectres dance around us, the moment we extinguish or set aside the lamp of divine truth! How are we troubled, and listen to the first tidings which come to us across the waters! How we are elated or depressed, as every new change seems to us to be for the advancing or the retarding of the chariot of the Prince of Peace. Peace! be still! He walketh upon the troubled waters—and watcheth the insect that creepeth upon the rose-leaf, as well as the flight of the archangel. He hath not put his plans in the hands of Popes or armies,

councils or nations, so that he cannot at any moment make them move like the veriest puppets strung on wires.

AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

To the Editor.

MY DEAR SIR,—You have requested me to furnish for the Magazine an account of the interesting services in Sheffield which it was my privilege to attend last week; and I wish I could, in complying with your request, convey to my brethren some of the pleasant impressions I received from these delightful meetings. But writing hurriedly to be in time for your forthcoming Number, I can only give a very faint outline.

I went as a deputy from Scotland by appointment of our Union Committee in accordance with the resolution adopted at the Annual Meeting in Aberdeen, and to reciprocate the kindly interest in our churches manifested by the visit of Mr. Stratten, of Hull, and other esteemed brethren among us.

You are aware that, while the Annual Meeting of the English Union is regularly held in London in May, public services have also been held in autumn for ten years past in one or other of the principal provincial towns throughout the country. The effect has been most favourable both to the Institution and to the places visited. Some of our brethren seem now to consider these services as even more important and satisfactory than those held in the Metropolis. Undivided attention is given during the three days of the Assembly to denominational objects. The brethren are not distracted and jaded as they necessarily are during the multifarious "May meetings." The new scene and new associations of the particular locality enhance the interest and give freshness to the excitement of this goodly fellowship. And what is of great advantage to the churches, the people have a better opportunity of observing the conduct of business in which they are directly concerned, and of beholding, in circumstances to them unusual but attractive, "how good and how pleasant it is for brethren to dwell together in unity."

Sheffield had been chosen as the place of meeting this year, and in many respects it was most eligible and worthy of the distinction. In the centre of the island, accessible by railway, it contains a very large population of that intelligent, industrial middle class, among whom we may expect our principles to prevail. Rotherham Academy, which has sent out so many well furnished preachers of the gospel, is in the neighbourhood. There are no fewer than six Congregational Churches in Sheffield. From what I heard privately, I fear they are not at present in a prosperous state. Various causes were assigned for this, some of which no longer exist, and I should hope from the spirit manifested a favourable change is not far distant. May the encouragement received from the meetings of the Union prove an earnest and commencement of great revival!

In preparing for the reception and entertainment of some three hun-

dred delegates, the friends in Sheffield and the Ministry must have had great labour: but they seemed to regard it as a labour of love, and by good management succeeded admirably in providing for the comfort and intercourse of their brethren. In the exercise of hospitality it was pleasing to find Churchmen, Methodists, Baptists, and Friends assisting their neighbours of another denomination to entertain strangers, and judging from what I myself observed, I should think this happy blending of parties was one of the most delightful and most profitable effects of so many Christian men and Christian ministers assembling together in one place.

Preparatory to the regular meetings for Conference, there was on Monday evening a service for prayer in Queen-Street Chapel. The attendance was large—the prayers fervent and appropriate,—four brethren, including one of the Secretaries, having been engaged, and an admirable address was delivered by Mr. Scales of Leeds.

On Tuesday, Wednesday, and Thursday, each day in the same order, three places were successively occupied by large meetings. In Mount Zion Chapel, a very commodious and elegant place of worship, the Conference commenced at half-past nine o'clock, the gallery being open to the public and well filled, and the area being occupied by the delegates. At two o'clock, dinner was provided in the Music Hall, and served in perfect order for two hundred and fifty or three hundred brethren. Tea was also provided in a separate room, and at half-past six o'clock the large Nether Chapel was resorted to, and each evening crowded by a most eagerly attentive public audience.

Full advantage was taken of all these opportunities of presenting to the brethren the various subjects for consultation, and of securing the great ends of the assembly.

On Tuesday morning, after prayer and reading the Scriptures, Mr. Parsons of York, the Chairman for the year, delivered an excellent and most appropriate opening address. Like the appeal by Mr. Scales, this charge was distinguished by earnest, judicious, and practical counsels, fit for the present time, and for all times to those engaged in the work of the ministry.

Mr. Parsons made an excellent Chairman, attentive to every speaker, preserving order and prosecuting business, while occasionally enlivening the meeting with a happy pleasantry always in good taste.

Mr. Wells, "the prince of Secretaries," presented the financial statement, and complained, as he might justly do, that comparatively few of the churches contribute to the fund from which the charges incurred in conducting the business of the Union are defrayed. The deficiency however is very small, as the whole expense incurred in the multifarious work is moderate. I was sorry to learn that a loss had been sustained by that most valuable publication, the Congregational Year Book; but it is expected that by doubling the impression next year and keeping the price equally low it may yet pay itself.

The subject of the day was then introduced by Mr. Binney, who gave a clear and circumstantial account of the movement in London to oppose the Government measure for increasing the work in the Post Office on the Lord's day, and was ably seconded by Mr. Baines of Leeds. A lively discussion followed,—a committee was appointed to draw up a

memorial, and on their report being presented by Mr. Conder at a subsequent meeting, a still more animated debate arose in which many took part, Mr. Morley of London and Mr. Leeman of York, with other brethren not in the ministry, being desirous to extend the opposition to all service in the Post Office on the Lord's day throughout the country. After all, the meeting was very nearly unanimous in the issue, and the difference of opinion seemed to me to have reference chiefly to the mode of giving effect to the opposition in which all joined. But while it was gratifying to see such a display of English manhood and Christian temper, I thought it very desirable, if practicable, to avoid such hazards as the meeting was thus exposed to, by greater care in the introduction of such subjects for discussion. Mr. Stratten, at the request of the Secretary, then gave a touching account of the effects of the visitation of the cholera in Hull, recommending the path of duty as the path of safety in the time of danger, and it was resolved to set apart an hour of the Conference on Thursday for special prayer in reference to the state of the country.

The deputy from Scotland was introduced at this stage in the proceedings of the first day, and had a full opportunity of delivering his message, with the fraternal salutations of our churches, which were very kindly received. An ample acknowledgment was made in a resolution moved and seconded and supported by distinguished men, who seemed to feel a cordial interest in the Congregational Churches of Scotland. Mr. Conder strongly recommended our Jubilee Memorial as one of the most interesting volumes he had ever handled; and I had many other proofs of the very friendly feelings of our English brethren towards us.

Two papers were read by Mr. Wells before the meeting closed on the support of the ministry, one for the parties receiving aid, and the other an appeal to those who should contribute. In the proposals thus brought forward, I observed that the practice is strongly recommended which we have always followed in the Scottish Union, of granting aid to *churches* and not to *brethren* in distress soliciting for themselves.

In the evening Dr. Vaughan preached a most elaborate and powerful sermon, exposing the *formalism* and the *spiritualism* that prevail in high places, and commending that enlightened piety that receives with meekness the word, and brings forth fruit in newness of life. To some it may appear that in this, as in other instances from the pulpit and the press, too much prominence is given to a phase of false religion they never meet; but those who are best acquainted with the state of public opinion, consider it incumbent to follow and expose vagaries which they allege are at the present time leading astray many highly educated minds, and men aspiring to be thought so. We should be thankful that we have such writers and such preachers to cope with the spiritual wickedness that is thus spreading among us.

On Wednesday, after thanking Dr. Vaughan for his discourse, which gave him an opportunity for explanation of his object in taking the theme he had so fully expounded, and also for one of the rising ministry to state how much his views harmonised with those of the preacher, the Conference resumed the discussion regarding the Post Office, and Dr. Halley occupied an hour in reading the Letter to the Churches. The wide subject prescribed to him had led him to take a very general view

of the present aspect of society in connection with the state of the churches, and hence his able paper had more the appearance of an article for a Quarterly Critical Journal than the simple practical hortatory appeal that seemed to be expected.

Two Memorials from Total Abstinence Societies were presented by the Secretary; but after some discussion it was resolved they should not be read, on the ground that they did not come within the proper business of the meeting, and Dr. Campbell undertook to give them publicity by the press.

The Conference was occupied a considerable time with financial statements and appeals on behalf of the missions. Mr. Corbin of Derby, by carefully prepared statistical information, showed there had been a great deficiency in the number of collections during the last nine years, not more than 400 of the 1700 churches having in this way contributed to the funds, at present very insufficient for the great work the Union has undertaken at home and in the colonies.

This meeting closed with a formal acknowledgment of the services in conducting the press, of Mr. Conder, and the other editors of the Journals connected with the denomination. Exception was taken to the interference in some instances, with disturbances in other bodies, and forbearance recommended, but it was very gratifying to witness the cordial good feeling and hearty co-operation existing amongst the members of "the fourth estate," who are doing such good service to the churches and the cause of truth and liberty, and whose services are every day more highly appreciated. Dr. Campbell, in one of his most felicitous outpourings when acknowledging the vote of thanks, carried the assembly with him.

For an account of the great meeting on Wednesday evening on behalf of British missions, I must refer to the report in the London Journals.

On Thursday morning the devotional services were by appointment prolonged for an hour, that prayer and thanksgiving might be offered in reference to the state of the country. The services were very impressive, and the attendance larger than usual. Mr. Kelly of Liverpool gave an exquisitely appropriate discriminating address, showing that whether the wide spread visitations of Divine Providence, presenting a peculiar aspect in their general diffusiveness among all classes and all places, be regarded as penal, or merely as precursors of a blessed change throughout society, our duty is clear, and whatever our hand findeth we are bound to do in the work of the Lord. He very powerfully enforced humiliation and prayer for the influence of the Spirit, and exposed the keen unprincipled cupidity that has recently appeared even among Christian professors.

A fraternal conference on the state of the churches followed, and occupied with great interest and advantage about two hours. Mr. Binney, who at first seemed to disapprove of the presence of the friends in the gallery during the confidential communing, but was not supported in this opinion, was perhaps the most free and unreserved in his statements. But the expression of his personal feelings as the result of his experience, and of counsel and encouragement to his brethren in his own characteristic style, was well calculated to serve the important end of of this service. Several other pastors spoke, bringing before the meeting the different districts of the country in which they labour, and I was particularly interested in the statements made by a brother from Lin-

colnshire, who has made great sacrifices in maintaining his post through discouragement and evil report, but has his reward, and asks for a fellow labourer to enable him to occupy the field opening up around him.

Such conferences are no doubt liable to abuse, but if due preparation is made, and the attention of the brethren is directed to the plans of usefulness found successful by others engaged in the same work with ourselves, they cannot fail to be very profitable.

Perhaps the most gratifying scene of all was the animated conversation which followed the report of the Education Board, who have recommended the purchase of Homerton College, as a Normal School in connection with the Union. I cannot express to you the delight I felt in hearing Dr. Morrison, Mr. Buchanan, Dr. Vaughan, and Mr. Binney, who at one time thought differently from their brethren on this involved question of national education, and who still to some extent differ in opinion, express their readiness to co-operate in the work in hand. It was a sign of good omen to witness such generous forbearance, and to find such men of mark, with all their manly candour and true independence, submitting one to another and seeking the common weal. Much as we have admired Dr. Vaughan in his writings and in his personal character, he never appeared to greater advantage than in this concession, and Mr. Binney's exquisite humour was never better employed.

Many were struck with the coincidence that the proposal to purchase Homerton College should be submitted in Sheffield, the birth-place of Dr. Pye Smith, who has for nearly fifty years been the honoured Tutor of that Academy.

James Montgomery, the Sheffield bard, now compassed with infirmities, but still glowing with poetic fire, dined with the brethren this day, and when in acknowledging the notice taken of him, he referred to the circumstance not generally known, that during his imprisonment in York Castle in 1796, for a supposed political libel, the young man who generously took his place as editor of the obnoxious *Journal* was John Pye Smith, the enthusiasm of the large assembly was excited to the highest pitch; and his son, then present, and an active steward of the dinner, was requested to communicate to Dr. Smith the good wishes of the assembled brethren.

The public meeting this evening was, if possible, more interesting and animated than the former. It was held on behalf of the Board of Education. From the report it appears that returns have been received showing that the churches during the past five years have expended £127,000 on education, and there are many returns not yet made. The large expenditure by the church in Manchester under Dr. Halley on schools, about £10,000, is not included, and there must be other instances of outlay not reported. This shows how much alive the churches are to this important department, at the present crisis in the progress of public education, and judging from what came out at the meetings, there appeared to me to be good ground to hope that, as they can furnish teachers more readily than other bodies, if they can give them every advantage in the Normal School to qualify them for their function, they may successfully compete even with those who are supported by Government aid and High Church influence.

The meeting was well sustained, especially by the admirable address of Mr. Wells, abounding in pathos and humour and cogent argument.

The Chairman, Mr. Crossley of Halifax, gave expression to the great delight he and others in the district had enjoyed in the services, and is prepared I understand to contribute most generously to the fund required for the purchase of the Normal School buildings.

On the whole, I left Sheffield with a most favourable impression from what I had seen and heard of the state of the brotherhood in England, with which we feel ourselves closely connected.

The devout feeling, sound judgment, business habits, and frank bearing of the large assembly of ministers and private members of the churches could not fail to produce a high admiration of the present race of Non-conformists, and a conviction that they have a great mission to discharge.

I have given a very imperfect statement, though it has become much longer than I intended when I sat down, and I must refer your readers to the accounts published elsewhere for further information. The sermon, reports, and papers are all to be printed, and it would be well for our churches in Scotland if they were more generally circulated among us. I am ever yours faithfully,

G. D. C.

LEITH, 18th October.

ISAIAH, CHAPTER XII. PARAPHRASED.

AND in that day—when truth reveal'd,
And faith in God shall be your shield,
And hope depending on his word,
The word of the almighty Lord,—
Then thou shalt say, Now, Lord, will I
Thee praise, for thou art the Most High,
Though thou wast angry once with me,
Now is that anger turn'd from thee;
And comfort, in its room is mine,
I see salvation all divine.

I'll trust, nor be afraid will I,—
Jehovah's strength to me is nigh,—
My song of gratitude will dwell
That I've escap'd the wrath of hell:
Therefore with joy I'll drink my fill,
For such is thy great sovereign will,
Of waters from salvation's well,
And near its brink I'll ever dwell.

Praise ye the Lord, call on his name,
Publish abroad to men his fame;
Sing to the Lord, for he his might
And excellenc' hath brought to light:
Shout out! ye who in Zion dwell,
The Holy One of Israel,
In midst of thee doth reign alone,
Upon his vast eternal throne.

READINGS FROM NEW BOOKS.

ADVENT OF CHRIST.

[From *The Age and Christianity*, by Robert Vaughan, D.D., pp. 323.]

SOME eighteen centuries since, a few men came forth upon the notice of the world, one of their number rising high above the rest, claiming to be thus gifted.

History attests, with a clearness as steady as that wherewith it attests any of the facts of ancient times, that the one person owned by these men as "master and lord," taught a doctrine worthy of a heavenly origin, lived a life of unearthly purity and elevation, and performed works which Divine power only could have achieved. As a prophet, he comes in the wake of a series of prophets, who have their place as lights at distant intervals along the dark track of the past, conducting us to our only glimpse at the budding civilization of a new-made world—at the infancy of society—the cradle of the nations. This inspiration begins where we might have expected it to begin—with man and his need. It comes as a great moral miracle, in the train of the great physical miracles which had been in process from an unknown ancientness of time. In its substance, it was adapted to that childhood-state of humanity. It consisted of the elements of truth, not of truth fully developed. It presented, for the greater part, such views concerning the Divine nature and government as were demanded by the comparatively untrained thinking and susceptibilities of the race. Its defects bespoke its excellence—its condescensions its greatness. The foolishness of God, is wiser than man. But as time passes, the light brightens. Prophets add to the wisdom of prophets. The One predicted of them all, and greater than them all, at length appears, and demonstrates his pretensions as the commissioned of the Father by what he is, by what he teaches, and by what he does. Through all those long centuries man had been in progress; and so it was with this help destined to be to him to the end of time as a "light shining in a dark place." If we have not here the voice from Heaven, then in vain will it be sought elsewhere. The enigma that has baffled and consumed the wisest through the past, must continue to mock and waste us! But it is not so. No—in Jesus we have God's special messenger to man. We believe this—believe that he returns from the grave to tell us of the regions beyond. Oh! whence this eager, this ever-eager listening of the ear of mortals to real or imaginary voices from that strange and distant land? Whence this feeling in our nature that will not allow our great ones to be no more, that will give such perpetuity, such everlastingness, in history or fable, to those powers of the human spirit which have been as a potent sway to other spirits, whether for good or for evil? We can believe—believe without cost or wavering, that the richest forms of physical mechanism may be staid—may beat their last pulsation, drop to pieces, and be no more. But hard is it to believe that the more mysterious mechanism, the more wonderful pulsation of the soul of man may be thus stayed, and sink, as in a moment, into nothingness. So of all our loved ones in death—nameless, and at the same time utterly invincible, are the refinements of the imagination, and the sympathy with which we give them a survived being. The thoughts that would regard them as having wholly ceased to be is felt to be against nature. Only as by a wrench—as by an unnatural violence can we make an approach to it. By the bier of the beloved dead the peasant and the sage are one. Our instincts tell us that man is never so much in life as in death, and that this comes from his being then more than ever conscious of a Maker, and of a fatality. All things seem to say, that death to us, in place of a ceasing to be, must be our entrance on some further mystery of being. And with so much reason on the side of all within us that is ever thus speaking, are we to be for ever asking guidance and light, and to find no answer to our questionings? "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." (John xi. 25.)

REASONABLENESS OF THE CHRISTIAN DOCTRINE OF SUBSTITUTION.

Our fourth inference from the state of humanity, as it has now passed before us, is that the doctrine of the remission of sin through the intervention of a Redeemer is a reasonable doctrine. To many minds this conclusion may be especially unacceptable. The idea that the consequences of sin may fall where the sin is not, is often loudly reprobated, as giving sanction to the inversion of every principle of rectitude. But this comes from assuming that there can be no idea of rectitude in the Divine mind that is not in our own. In refutation of this assumption, we ask—is it not a fact, that the conduct of a man's immediate parents, of his remote ancestors, or of the community into which he is born, may entail upon him the most weighty evils, without a possibility of the slightest ill-desert on his own part? Is it not a fact, that while the greater portion of the evils of life come upon us thus, as penalties due to other men's misconduct, and not to our own, so the better estate of the more favoured portions of the human family is every where inherited rather

than acquired—given by predecessors, rather than won by personal effort? You cannot look over the history of humanity without at once perceiving that the greatest benefactors of their species have generally been among the greatest sufferers—the scaffold of the patriot, and the stake of the martyr, being the award commonly assigned to those who have acquitted themselves the most generously towards their fellow men, whether for this world or the next.

It is in vain to object to these vicarious arrangements, that they exist as exceptions—that they do not partake of the uniformity of laws. Were it so, their existence at all would be the existence of the *principle* for which we plead, and sufficient for our purpose. But it is not so. It is as much the law of this world that men should be what they are by reason of what is done *for* them, as that they should be what they are by reason of what is done *by* them. In the face of all our logical conclusions, showing that things ought not to be so ordered, it is clear, from the history and actual condition of mankind, that they have been so ordered. No less clear is it that the suffering of the patriot and the martyr is not the whitest example of the innocent suffering for the guilty than it would have been if the innocent had been doomed to so much suffering by form of law. The identity of the two cases lies in the necessity of the suffering to the given end. This necessity embodies law, the particular channel through which the law operates is a mere circumstance, not at all affecting the reality of the law. It is a fact that the consequences of evil do come where the evil is not. It is a fact that these consequences follow in a manner deemed sufficient, in other cases, to mark the presence of law. Men, in giving effect to these laws, are often deeply criminal; but the point is, the effects do come. Men do suffer vicariously—the innocent for the guilty, the best for the worst. After all that an ill-instructed moral sympathy may do to divert attention from the fact itself, to its circumstances—the fact remains—remains in this shape.

Yes; it is an ordinance of Providence—and we grieve not that it is—that the sublime in achievement should be rarely attained, except through the great in suffering. The magnanimous, the self-sacrificing, have ever been trained to their function in the school of sorrow. It is only by becoming acquainted with grief, that they have become fitted to attain to the joy that was set before them. In this view, the cross of Jesus presents itself as the climax of moral grandeur—as the point where all that has given purity and loftiness to the spirit of man is transcended, rises above the merely earthly, and blends with the celestial. The creeds of men embrace many truths, but no truth that has wrought on the human spirit like this truth. In the life which embodies it, we see the purest benevolence blended with the greatest suffering; a dignity such as earth had never witnessed, allied with a gentleness strangely—unspeakably affecting; the majesty of the Infinite condescending to the meekness of brotherhood; the exemplar of all goodness submitting to the endurance of all evil—and all that his voice of love and compassionateness may be addressed to the hard heart, so that it may be hard no longer—to the sorrow-stricken spirit, that its wounds may be healed—to the despairing, that hope may return, to depart no more for ever! If this doctrine be not a truth, then it must be that a falsehood has done more of the kind of good in our world which the God of Truth must approve, than can be shown to have been done by any truth which he has sent into it. It is the “goodness of God”—goodness eminently as thus manifested, that has led sinners to repentance.

Some glimpses of the profound philosophy that has its place under all this have been perceived of late by many of our thoughtful men, who were not wont to look for wisdom from such a source. Hence, what we sometimes hear about “the worship of sorrow,” and about sorrow as the destined purifier of humanity. As is the bias towards evil in man, so must be the motive power on the side of goodness addressed to him, if goodness is to regain its place. Mild influences may suffice to perpetuate a creature’s allegiance to the Creator; but an agency of special force must be brought into action, if the spirit of allegiance, once lost, is to be restored. For aught that we know, it is altogether a strange thing in the universe for any such work to be attempted; what marvel, then, if the All-wise should be seen to “do wondrously,” in order to such an end? We admit at once, it is amazing that God should be known to us as in the cross; only one thing beside is to us more amazing—which is, that such a work should need to be done as is done by the cross; that there should be hearts of stone in God’s universe needing to be changed into hearts of flesh—the spiritually dead needing to be made alive. It is in the

state of things which we must trace from Eden, that we find the reasons of a manifestation of Deity so surpassingly marvellous and affecting as is presented on Calvary.

DR. GUGGENBUHL'S CRETIN ESTABLISHMENT.

[From *Dr. Forbes' Physician's Holiday, or a Month in Switzerland*, pp. 520.]

A lovely morning, though the thermometer in the open air was only 43° at half-past five, when I was called. I breakfasted at half-past six, and set out for the Abendberg on horseback shortly after seven, leaving my younger companions in their beds; they very naturally—not being medical—preferring the charms of Interlachen to the examination of cretins, which was the object of my visit to the mountain. Retracing, for about a mile, our path of yesterday, then turning to the right, I soon began to find the road lose its flatness, and almost immediately entered on the ascent. The Abendberg is one of the green barriers already noticed as inclosing the plain of Interlachen. It lies to the south-west of the village, its northern base abutting on the eastern extremity of the lake of Thun. Its elevation above the level of this lake and the plain of Interlachen may probably be 3500 English feet, that is, about 5300 feet above the sea-level. The cretin establishment of Dr. Guggenbühl is situated on the southern slope of this mountain, within probably a thousand feet of its summit; it took me exactly an hour and a-half to reach it from the village, at a good—rather fast—walking pace. The mountain from its base until we reach the hospital, is completely covered by trees, so that the steep zig-zag path by which we ascend is entirely shaded by them. They consist chiefly of fir of different species, and beech, and are all vigorous and healthy-looking trees. The woods belong to the local government, and are disposed of chiefly as firewood.

On arriving at the Institution, I found Dr. Guggenbühl would not be at leisure for a short time; so, leaving my horse at the house, I took the opportunity of mounting the open slope some half-a-mile higher, in order to inspect the place still more completely. On this short journey I had for companion a young man of Interlachen, whom we had overtaken in the forest, and who was now pursuing his further journey over the crown of the Abendberg to the Alpine valleys beyond. He was a saddler, and carried a small pack of leather skull-caps of his own manufacture, for disposal among the cowherds and dairymen. These caps cost about a franc each, and are used by the milkers, who, partly from convenience of posture, and partly with the view of promoting the flow of milk, are in the habit of pressing the head against the cow's flanks while milking. I mention this little circumstance as an evidence of a degree of cleanliness on the part of these people, which they have not always got credit for; and also in illustration of the industrious and simple habits of the Swiss artisans, even at the present day. This young man told me that he might probably be two or three days among the mountains disposing of his goods, during which time he would sleep in the chalets, and live on the produce of the dairies. He seemed well-informed, and was very neatly dressed. The day before, we had met at the Hotel of the Jungfrau another young man of the same trade, who had just returned from the United States and the Mexican campaign, with some money in his pocket. He, however, was about to start again for his adopted country, the great republic of the West.

In descending towards the house, I encountered midway on the green slopes, some twenty of Dr. Guggenbühl's patients or pupils, climbing the hill for air, exercise, and amusement—all combined—under the superintendence of a well-dressed young man and two of the sisters of charity who belong to the establishment. They were all children, from the age of twelve or thereabouts down to three or four: one was carried by a servant, being incapable of walking. They were running and waddling and tumbling on the grass, and playing in their own way, with the servants, with one another, and with a fine good-natured dog who made one of the party, and who was probably of nearly the same intellectual calibre as some of his poor biped companions.

This little exhibition at once satisfied me of the enlightened character of Dr. Guggenbühl's views; and I felt much greater pleasure in thus observing and examining the poor objects of his benevolent care, amid their humble enjoyments, and as it were in Nature's own presence, than if I had seen them cooped up in a

ward or schoolroom, under restrictions which they probably could neither understand nor well brook. They were all neatly and cleanly but plainly dressed, and, like most individuals of the pitiable class to which they belong, were cheerful and apparently happy. The motherly care shown to them by the excellent sisters was delightful to witness. Sitting down in the sun on the beautiful soft grass, or trooping about you with social instinct which seems so strong in idiots, with endless shaking of hands and the same monotonous greetings, repeated again and again, they seemed to renew the interesting scene I had so lately witnessed at the congenial establishment on Highgate Hill. And, indeed, I was much more struck with the similarity of the subjects, in the two cases, than I had expected. Several of Dr. Guggenbühl's patients unquestionably presented such characteristics of cretinism, in their dwarfish shape, peculiar configuration of head, and odd, old expression of countenance, as left no doubt as to their class; but there were some of them regarded by Dr. Guggenbühl as cretins, whom my less-practised eye could in no way distinguish from the ordinary idiots of other countries; and there were others whom he himself admitted to be simple idiots, though natives of Switzerland. Two or three of the children had come from districts where cretinism does not prevail: one was an infant from England.

On my return to the house, I found Dr. Guggenbühl ready to receive me, and to receive me with that cordiality and kindness which form so marked a feature in his character. He showed me over the establishment, detailed his views, submitted to my inspection the most interesting cases, and put in operation before me some of his practical methods for developing both the physical and moral powers of the children.

CORRESPONDENCE.

To the Editor of the Scottish Congregational Magazine.

SIR,—Having never troubled you before with any of my scribbles, I trust you will permit me to lay before your readers a few remarks on a communication in your last number, entitled, "Baptism not immersion." With most of the author's views I cordially agree; but by his reference to Luke xi. 38, I find that, like all the commentators and writers on baptism, he overlooks the difference between the *baptisms* and the *washings*, ordained by the law which was given by Moses. His words are: "In the passage, (Luke xi. 38,) the word washed is used with a general signification, but the context and parallel passages show that it refers only to the washing of the hands." (p. 299.) Now, by a careful examination of the description given, in both Testaments, of the baptisms and the washings ordained by the ministry of Moses, I feel persuaded, beyond a doubt, that they were perfectly distinct, and intended to represent two very distinct objects; and that the distinction is clearly marked in the texts to which your correspondent refers; and, moreover, nothing has tended more to obscure the subject of baptism than confounding those things that differ.

In a small publication, in reply to the late Dr. Carson's great work, the difference is largely pointed out, and I shall

take the liberty of transcribing a few sentences. After illustrating the baptisms to which the apostle refers, Heb. ix. 10, the following remarks are added: "We shall advert to a text that has perplexed the critics not a little, viz., Mark vii. 3, 4; 'For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they be *baptized*, (*βαπτίζονται*,) they eat not. And many other things there be which they have received to hold, as the *baptisms* (*βαπτισμοί*) of cups and pots, brazen vessels and tables.'" This text has been frequently brought to prove that to baptize signifies to wash; and, that as there are various forms of washing, there may be different modes of baptizing. But this is an error. The inspired writer distinctly points out these different customs observed by the Jews, namely, *washing*, *baptizing* persons, and also things. He informs us that they washed their hands often, perhaps always before eating; but it was only on particular occasions they were *baptized*, as when they came from the market—the place of public concourse—and, moreover, that on certain occasions they *baptized* their household furniture, small and great. The attentive reader will perhaps be convinced that these *baptisms* were grafted upon the following

precept:—"And for an unclean person, they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel, and a clean person shall take hyssop and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels, and upon the persons," &c. Numb. xix. 17, 18. Here we may see the origin of the Jewish custom of being *baptized*, or purified, when they came from the market. (This is one of the divers baptisms to which the apostle refers, Heb. ix. 10, see verses 13, 14.) This will likewise account for the following fact. "When the Pharisee saw it, he marvelled that he (Jesus) had not first been baptized (*βαπτισθε*) before dinner." Mr. Carson maintains that to be baptized is to be totally immersed. But can any one believe that the Pharisee marvelled that Jesus did not get himself totally immersed before dinner? No, but as Jesus had come from the place of public concourse, the Pharisee marvelled that he did not observe their custom of getting the purifying element *sprinkled* upon him." (pp. 13-15.)

As the *baptisms* and the *washings* ordained by the ministry of Moses were perfectly distinct, they were intended to represent two distinct objects, namely, internal and external purity. Internal purity by the work of the spirit in applying the blood of Christ to the subject, purging the conscience from dead works, &c., see Heb. ix. 13, 14, external purity as the effect and the evidence of regeneration; see 2 Cor. vii. 1. To this distinction the apostle evidently refers; Heb. x. 22; "Having our hearts *sprinkled* from an evil conscience, and our bodies *washed* with pure water." In

general, the advocates and the opposers of immersion baptism, understand the first clause of this text figuratively, the last literally; but the truth is, both clauses are alike figurative, and the allusion evidently is to the two distinct ordinances under consideration, viz., the *baptisms*, and *washings* ordained by the ministry of Moses to be the appropriate emblems of internal and external purity. As these two institutes were different in their nature and design, they were likewise different in the manner of their administration. All the *baptisms* were administered by *sprinkling* the elements on the unclean, by a clean person. Hence there must have been the baptizer and the baptized; but we never read of the washer and the washed; on the contrary, the person whose case required it washed his person and his raiment separately. The reader who wishes to see the difference clearly pointed out, should attentively peruse Num. xix., comparing it with those texts which refer to the subject.

And now, Sir, if you think the above worthy of a corner of the magazine, by inserting it you will oblige yours, &c.,

JOHN MUNRO.

KNOCKENDO, Oct. 18, 1849.

[To meddle with the Baptist controversy is, in more senses than one, the letting out of waters. A whole torrent of letters and papers has been poured on us in consequence of our admitting the paper of our friend X. We have been baptized in all the ways of it, and really beg we may have no more of it. The above we insert partly from respect to the writer, partly from its intrinsic interest. But the rest must rest.—ED., S. C. M.]

NOTICES OF BOOKS.

Jonah: his Life, Character, and Mission, viewed in connection with the Prophet's own times, and future manifestations of God's mind and will in Prophecy. By the Rev. Patrick Fairbairn, Salton. Edinburgh: John Johnstone. 1849.

THE Book of the Prophet Jonah, though read by every one who possesses the Bible, is not, we fear, so much valued or used as a part of the inspired volume ought to be. Beyond some very general lessons which lie on the surface, and certain moralisings which are not authorised by either the surface or the depths

of that remarkable narrative, few, we suspect, gather from it much beyond what they might gather from the story of Bel and the Dragon, or any other of the Apocryphal romances. The reason of this is, we believe, chiefly because the real meaning and purport of the book is not well understood, and because people are misled by common but incorrect notions respecting Jonah and his mission. To rectify such notions, to vindicate the character of the prophet, to depict aright his times, and to convey just views of his mission and working, is the object of

the little volume now before us. Its author, Mr. Fairbairn, is well known as a learned and ingenious theologian, who has already rendered important service to students of the Old Testament by his work on the "Typology of Scripture." In the work before us he fully sustains his former reputation. It is an able, lucid, and judicious exposition of the narrative of the son of Amittai, and places, we think, in a correct and instructive light his character and mission. Nor does the author confine his view to the individual whose book he expounds; regarding him as one of a class, he has sought to do justice to him by illustrating the position of the prophets in general who were sent forth by God to announce good or evil to the people of the old time; so that much valuable instruction, bearing upon the subject of Old Testament prophecy, and, we may add, theology, may be obtained from his pages. We cordially commend the book to all our readers.

The Mental and Moral Dignity of Woman. By Benjamin Parsons. 2d Edition. London: John Snow. 1849.

WE are glad to see this work in a second edition; we would it were in a twentieth, for much of it well deserves to be read and pondered by all women—matrons and maidens; and not less by all fathers and brothers in the land. Mr. Parsons stoutly vindicates woman's right, to stand by the side of man as his companion and equal, and would open for her all those sources of intellectual and moral improvement that are usually provided for man. In this latter we cordially agree with him; though we think that experience goes decidedly to show that women are not (as a *rule*) equal to men in intellectual grasp and energy. But we see no reason in this why they should be shut out from any part of that mental discipline which experience has proved to be adapted to a catholic development of the human faculties. We have an utter detestation of the system which trains up woman to be merely the drudge, or the plaything, or the ornament of man—which consigns the daughter to mere household cares, or consumes her time on mere frivolities called "accomplishments," whilst the son is undergoing that wholesome training by which he is to be fitted for acting the part of a thinking, reasoning, and responsible being. We look upon a cultivated, rational, well-informed, godly woman as about the beautifullest thing

in this world—as only a little lower than the angels; whilst a lovely, graceful, high-spirited girl that can do nothing but dress and dance and sing and talk, fills us with a sense of pity and grief for which we can find no fit utterance. But let us not be misunderstood. Mr. Parsons goes the length of defending "blue stockings," and women called "clever" and "learned;" we don't; they always put us out, and frighten us. We don't much mind a "clever" man, (though we rather shun such,) for when such an one becomes troublesome we can cut him in slices and be done with him. But a clever woman! that is a plague not to be numbered with those of Egypt! No, no: well educated women by all means—quiet, thoughtful, intelligent, large-souled women as many as you please! But no "blues," and as few "literary ladies" as may be. If such an one had fallen to our lot for a wife, we should certainly have allotted her a separate aliment. Only think! after a hard day's work to come in and find one's wife with every thing cut and dry for a philosophical or critical discussion! Even Job would have yielded before that. A thorough scold is nothing to it.

No; that is the only good training which makes woman fit for woman's place and woman's duties—which makes her a crown to her husband, and causes her children to rise up and call her blessed. Whatever tends to make men effeminate or women masculine, is a great curse and a hateful mischief.

A Selection of Hymns for Public Worship in Christian Churches. By William Lindsay Alexander, D.D. Edinburgh: Hugh Paton. 1849.

IN preparing this selection, the Editor has had in view the main end for which singing is used in the public worship of God—viz. the united utterance by the worshippers of *pious, adoring, grateful emotion*, excited and directed by the belief of the truths of the gospel. He has endeavoured, along with this, to pay regard to the claims of *good taste*, and to the kinds of metres usually sung in churches in this part of the country. Much labour has been expended in arranging the hymns under different heads according to their subjects. The leading divisions adopted are the following: GOD—his being, attributes, and works—his grace and providence; THE REDEEMER—his advent and birth—his life and character on earth—his sufferings—his resurrection and ascension—his king-

dom and glory—his priesthood and intercession—his names and attributes; THE HOLY SPIRIT; THE TRINITY; THE CHRISTIAN—his privileges, graces, and duties—his trials and dangers—his desires and prayers—his prospects; THE CHURCH; EXTENSION OF THE CHURCH—Missions; THE SCRIPTURES; THE LORD'S DAY and its services; ORDINANCES—Baptism—the Lord's Supper; PRAYER AND CHURCH MEETINGS; ORDINATION SERVICES; RECEPTION OF MEMBERS; MIS-

CELLANEOUS OCCASIONS—Founding or Opening places of worship—Union and Home Missionary Meetings—Sabbath Schools; TIMES AND SEASONS; DOXOLOGIES; HALLELUJAHS AND ANTHEMS.

Prayer for the removal of Culamity Reasonable and Scriptural: a Discourse. By W. L. Alexander, D.D. Edinburgh: H. Paton. 1849.

AN attempt to defend Prayer against some recent endeavours to discredit it.

OBITUARY.

DEATH-BED OF A MISSIONARY.

* BY REV. TITUS COAN, HILO, SANDWICH ISLANDS.

MRS. MARY PARIS, wife of Rev. John D. Paris, and Missionary of the American Board at the Sandwich Islands, departed this life on the 18th of February, 1847. The dying exercises of this departed saint were so peculiarly happy, through the sustaining power of a clear and triumphant faith, that a brief sketch of her last hours cannot fail to minister to the spiritual good of the people of God, while they furnish the best portrait of a character whose purity and loveliness will never be forgotten.

She was the daughter of John and Nancy Grant, born in Albany in 1807. She was early the subject of religious impressions. The Bible was her constant companion, and through its teachings and the gracious guidance of the Holy Spirit, she was led to the Lamb of God, and, as she ever afterwards thought, born again, at the age of 13. She was then residing at Johnstown, N.Y. At this time, and for some three or four years after, the penitent, the confiding, the joyful emotions of little Mary's heart were known to none but her Heavenly Father. While all around her were thoughtless and worldly, she sat delighted and unknown at the feet of her Saviour. Like Mary of Bethany, she had "chosen that good part which should not be taken away from her."

When about sixteen years old, her parents removed to the city of New-York. Here Mary was soon found by that excellent and lamented servant of the Lord Jesus, Rev. E. W. Baldwin. Under his kind and faithful instructions, her hopes were strengthened, and she was permitted publicly to consecrate herself to the

Lord; an act in which her heart greatly rejoiced. She united with the church under the pastoral care of Mr. B., for whom she ever cherished a high regard.

During the summer of 1840 her mother died, and on the 25th of October following, she was married to Rev. John D. Paris, and appointed missionary of the A. B. C. F. M., and destined to the Oregon.

On the 14th of Nov. she embarked, with her husband and other missionaries, on board the ship Gloucester of Boston, bound to the Sandwich Islands. On their arrival at the Islands, their destination was changed, and by the request of the brethren here, by their own consent and that of the American Board, they were transferred to this mission. They were soon located at Kau, a district on the southern shores of Hawaii, and about eighty miles from any other mission station. This was one of the most self-denying posts at the Islands, as it was a new station, unfurnished with mission houses and the common facilities and comforts of older stations, without a port, and in the midst of a rude and ignorant people, without a civilized sister or brother within eighty miles, and this distance more than doubled by the difficulties of the way.

To this post Mrs. P. repaired with the greatest cheerfulness; and here, in concert with her husband, she laboured with a self-denial, a patience, a contentment, a zeal, and a faith worthy of the missionary name, till called to retire from her post of earthly toils and prepare for the services of heaven. Her desires to bless the native females and to guide the rising generation in the ways of wisdom and holiness, were ardent, and her plans for their improvement were wise and sanguine.

It now remains to give a few extracts

from the many expressions which fell from Mrs. P.'s lips during the last stages of her illness, as recorded by her bereaved companion. These extracts will show, better than any remarks of ours, the character of her piety and the manner in which she met the messenger that called her home.

On being asked how she felt in relation to her own soul, she replied, "I have had no distressing fears. I know I love my Saviour, and that he loves me. I sometimes shrink from the thought of death and the cold, cold grave; but, when I look beyond, all is calm, all is peace. The Saviour himself is gone to prepare us mansions in heaven, and he hath said, I will come again and 'receive you to myself.' It was remarked to her that it is a precious thought that we shall meet again in our Saviour's likeness—no more to part—no more to suffer—no more to sin. "O, yes, (she exclaimed) it is a precious, a *glorious* thought! We shall all meet again, and meet with the whole family of Christ. He is the Head, we are the members.—We shall all be joined in our living Head." After a little pause she said, "The Saviour can give us such a view of his glory as to remove all fears of death. It has often seemed to me as if, during my sickness, he has appeared at my pillow, speaking peace to my soul!"

On another occasion, raising her hands and her eyes from a bed of languishing, she said, "O, the love of Christ! how free—how precious—how unchanging! It is different from all other love. It does not pass by, or cast off the chief of sinners. It loves us to the end. Who shall separate us from the love of Christ? I shall soon be separated from my beloved first-born, but the love of Christ makes it easy." . . . One evening, after a season of agonizing pain, succeeded by a trembling and sinking of the whole system, she said, "O, this *mut house* is giving way—it is coming down—it will soon return to dust; but I have another house, not made with hands; I have long ago sought and found rest there—I have no other rest or resting place."

At another time she said, "I love to go back and review my past life, and trace the hand of the Lord. I remember well, when I was thirteen years old, the first sense of pardoning love; how the Saviour revealed himself to me, and what a sense of peace and joy I had in believing. No one conversed with or counselled me at that time on spiritual things; but the Lord taught me by his own blessed Spirit.

I had no one to whom I could unburden my bursting heart but Jesus. I am a monument of his rich and distinguishing grace."

On being asked if she regretted coming on a foreign mission, she replied, "O, no; the Lord has led me, and I rejoice in it. I am sorry, my dear husband"—bursting into tears—"I am sorry that I have been such a poor helper." Speaking of the children, she said, "I trust I shall receive them again in heaven. I have had feelings of assurance respecting their salvation which I dare not utter. God is faithful."

Hearing the remark that heaven is attractive to the true Christian, because Christ is there, she exclaimed, "O, that is it. Whom have I in heaven but thee, and there is none on earth I desire like unto thee. My soul thirsteth for the living God. O, I long to see my blessed Saviour as he is."

During a restless night, on the 3d of Feb., her husband, speaking of heaven, remarked, "There is no night there, and you will have but few more here." She smiled and said, "No sin, no pain."

On the morning of the 5th, after a night of extreme suffering, she said, "I have had a hard night, but the Lord knoweth what is best. O, my dear husband, I have had such longings last night for death." On being asked if the grave had no terrors, she replied, "*None*. No! welcome the tomb. Since Jesus has lain there, I dread not its gloom. O! I want to drop this shell and fly away and be at rest. I long, yes, I long to be with Christ." Mr. P. remarked, "It is very repugnant to our natural feelings to look into the grave and see our bodies crumbling to dust." "So it is," said she, "but I look beyond the grave. Then shall I be satisfied when I awake in Thy likeness:—

O, glorious hour! O, blest abode!
I shall be near, and like my God, &c.

I long to depart—to go and be with my blessed Saviour."

Hearing the phrase, "The dark valley and shadow of death," she inquired, "What does that mean? I do not understand it. I look upon death very differently. Jesus will come and take the soul to himself. It will be released from its crumbling house of clay, and wafted to the realms of immortal glory. The valley does not look dark to me now; but perhaps it may. But I think it will not be dark to me anywhere if my Saviour is with me, and he will never—no never—leave me."

On another occasion, and during a night of great pain, she would often say, "It is just right. It is my Father. I love to be passive in his hand—to know no will but his." Again she says, "O! how sweet—how precious are the promises of God. I love to believe and take him at his word. His word is truth—everlasting truth—it can never, never fail."

It was her earnest request that her children might not be permitted to read story books—light and exciting tales—until their minds had first been stored with the truths of the Bible. "Let their minds (said she) first be stored with Divine truth. Let them read the pure word of God. O! it will be of so much value to them in after life."

One night when near her end, she urged her husband to seek rest in sleep. He objected, saying that her hands and feet were cold, her pulse feeble and irregular, and that he feared she would swoon away and wake no more. "O! (said she) you ought not to say so. It would be a blessed swooning to swoon away into the arms of my Saviour, and awake in his image. Don't be afraid, my beloved husband. If Jesus should come and take me away from your side, without a struggle or a groan, you would not feel badly or grieve."

A little before her departure, her husband inquired if she had any preference as to where she should be buried. "No (she replied) I have not thought of this poor crumbling dust. My thoughts have been above. It is but of little consequence what becomes of this bundle of bones. I leave that with you to do what is proper. Then breaking out, she exclaimed,

"Oh! for a sight, a pleasing sight,
Of our Almighty Father's throne!
There sits our Saviour crowned with light,
Clothed in a body like our own."

She then said to Mr. P., "When the hour of my departure comes, I would like to have all silent and still. It is often thought that everybody must crowd around the dying bed. I would like to have our precious children one on each side, and you by my pillow. I wish them to see their mother die, when all is calm—nothing to disturb."

On hearing the hymn commencing—

"High in yonder realms of light,"

she said, "That hymn is good, but it has not vigour enough for my mind. I love to drink in such hymns as these,

'My God! the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!' &c.

And,

'My God, my life, my love,
To thee, to thee I call.'

My soul takes in such hymns as these. God is the source and centre of all blessedness."

Continuing to live and suffer longer than had been anticipated, she said, "We must wait our heavenly Father's will. When he calls me, then I will go joyfully. His time is best. O! for grace, for patience to suffer all his will."

On another occasion, when Mr. P. read—

"On Jordan's stormy banks I stand,"

and spoke of Bunyan's river of death, remarking that she now stood on its verge, she replied, "I do not like that view of death. Our blessed Saviour has told us that he will 'come again' for his own, and 'receive' them to himself. I love to believe his words, and to commit my soul to him. If he takes me to himself 'death is swallowed up in victory' What are all the dark valleys and rivers, if Jesus is with us? Oh! precious to believe him—to believe just what my Saviour says."

About 36 hours before her departure, she said, "'Bless the Lord, O my soul!' For ever bless his holy name. This has been the language of my heart all the day. How good! How good! O, how good he is! We know but little of his goodness."

Thankful that her peace was made with God, through the blood of the cross, and having an intense and fearful view of what would be the condition of a dying sinner, racked with such mortal pains as hers, and yet unprepared to meet his judge—she exclaimed, "How dreadful! O, how awfully dreadful! If I had remained unreconciled to God until this dying hour! O, no! this is no place to prepare to die; no time to prepare to meet God."

The day before her death, while in a paroxysm of agonizing pain, she cried out, "O! how can I bear it?" Then checking herself, she said, "He tempers the pains to my strength." With a soul breaking for its longings after God, she then exclaimed, "O, my beloved, come! Thou beloved of my soul, come quickly!"

During the night previous to her release, she exhibited great sinking and prostration of her physical powers, alternately sleeping and waking without

much ability to converse. Mr. P. tried several times to rouse her, saying that he feared she would sleep the sleep of death. "O, don't be afraid (said she) if I do it will be well. Jesus is present: he is precious."

After this she made several efforts to converse, but was unable. The messenger had entered her chamber. The windows of her earthly house were being darkened. The veil which separated her from the other world was being rent. The golden bowl was being broken. With great effort, after raising her hands, she articulated the name of her first-born—"Mary, Mary!" The children were waked and placed by her side, as she had requested; but she saw them not, nor spoke again, "Mary" was the last word which fell from her mortal lips.

Morning was breaking upon the mountains of Hawaii, and a morning of immortal brightness and glory was dawning on her soul. Her mortal powers gently gave way. The "silver cord" was loosened, and at 8 o'clock, A.M. she quietly left us for the bosom of her Saviour.

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day.
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

As we stood with suffused eyes around this dying couch, and watched the waning eye and the slow returning gasp of the departing saint, we felt that this chamber was a place

"Privileged beyond the common walks of virtuous life,
Quite on the verge of heaven."

And as thought pursued the freed spirit

in its joyful flight to the realms of glory, we felt the force of the lines—

"In vain my fancy strives to paint
The moment after death."

Thus peacefully and triumphantly ended the mortal career of our dear sister. She sleeps in Jesus. She rests from toil—from pain—from sin.

The Master came and called for her; she was found waiting for her Lord. She welcomed the messenger and the call to go. Through grace, we believe, she has washed her robes, and made them white in the blood of the Lamb. Through this blood she overcame, and she now wears "a starry crown." Her "rest is glorious."

Had not this sketch already exceeded its proposed limits, we might speak of some of the characteristics of the departed. Of her humility, her unostentatious deportment, her energy and decision of character, her zeal in all good things, her conjugal and maternal tenderness, her self-denial, her veneration for the word of God, her love to the Saviour, her delight in spiritual things, and her simple, child-like faith in Christ.—Through this faith she triumphed. To her it was the "substance of things hoped for, and the evidence of things not seen." It was founded upon a rock. It cheered her amid the trials of life, and saved her in the billows of death. It disarmed "the last enemy" of his sting, and despoiled the grave. It swallowed up both "in victory." Who would exchange this simple trust, this undying faith in the Redeemer, for all the science, the fame, the treasures and the diadems of earth?

"Blessed are the dead which die in the Lord."

CHRONICLE.

ORDINATION.—On Sabbath, the 29th July last, Mr. Lawrence Fraser, a native of the Island of Foula, lying in the Atlantic Ocean, about twenty-four miles west from the mainland of Shetland, was ordained to the pastorate of the Congregational Church in that island. Mr. L. Christie begun the services by giving out a hymn, reading suitable portions of the scriptures, and prayer. Mr. James Fraser, pastor of the church in North-maine, preached the introductory sermon, from Acts ii. 37-42; from which he showed, in a clear and convincing

manner, the description of persons who ought to compose a christian church, and the ordinances binding on such in their associated capacity. Mr. Peterson, pastor of the church in Walls, after asking the usual questions, which were answered in a most satisfactory manner, offered up the ordination prayer, accompanied by the laying on of hands. Mr. Fraser then addressed his brother, both in the flesh and in the Lord, in an earnest and touching manner, from Col. iv. 17; and Mr. Peterson addressed the church from 1 Thess. v. 12, 13, and con-

cluded with prayer and giving out the 609th hymn of Ewing and Payne's collection. The services, which continued about three and a-half hours, seemed deeply interesting to all present. The place of meeting was crowded to excess, and not a few, some of them members of the church, were obliged to stand in the outside all the time. At no former period have the inhabitants of this rock in the ocean ever enjoyed the labours of a resident minister, and of course the people had never before witnessed a service of this kind.

In the evening, Mr Peterson preached on the value of Divine revelation, from Luke xvi. 31, to a crowded audience, when the Lord's supper was observed. Five young people from the Bible class, united in that service for the first time. The newly ordained pastor presided.

Foula, at the present time, forms one of the most important and most encouraging stations sustained by the Congregational Union of Scotland. The beginnings of the good cause here were very small. It had its commencement in the conversion to God of a man who had been a soldier in Fort Charlotte, Lerwick, and who, when there, had heard Messrs. Haldane and Innes preach when on a missionary tour to Shetland in 1799. Some time after his return to his native isle, he received a present of books from a friend residing in Ireland, among which were a work by Isaac Ambrose on "Looking to Jesus," and "Baxter's call to the uncovered." The spirit of God accompanied the reading of these books, especially the latter, with such saving influence as led him to the cross of Christ, where he found peace in believing. He now felt deep concern for all around him, for whose souls no one seemed to care, and from henceforth he collected the people together on the Sabbath days for public worship, when he read to them select portions of the above authors, together with the sacred Scriptures. This caused no small stir, especially as he now devoted the *Christmas evenings*, to such meetings, which formerly had been devoted to playing and dancing, conducted by the same individual, he being the principal *fiddler* in the island. About this time, a church, on New Testament principles, had been formed at Bixter, on the mainland of Shetland. Some of its members were inhabitants of the parish of Walls, with whom he had occasional opportunities of conversation, and finding in them a kindred spirit to his own, he

went to the mainland and publicly united himself to their fellowship in the year 1812. After his return to Foula, he continued his meetings with increased ardour amidst many discouragements, and with little visible success. So far, however, he was successful, that in the year 1817, when Mr. George Reid visited Foula, a church was formed, consisting of four members. Shortly after this, another individual, an elder in the Established Church, was added to them, and proved a great acquisition to the cause. Being possessed of good natural talents, as well as genuine unaffected piety, he soon became their "chief speaker," and to this day continues his labour of love among both old and young. For several years after their formation into a church, their place of meeting, on the Lord's day, was a small barn, belonging to one of the brethren, but this being found unsuitable, they began and finished, unbefriended and alone, a small chapel, capable of accommodating about forty persons. Here they regularly met for divine worship, and every summer they were visited by the late Mr. Kerr during the thirteen years he spent in Shetland as an agent of the Congregational Union of Scotland. By the blessing of God on the means employed, the church and congregation had so much increased, that it was found necessary to build a new place of worship, which was opened in 1832. The number of members at that time was about twenty. Since that period, Mr. Peterson of Walls has regularly spent some time on the isle every summer, and the chapel having again become too small, as well as very uncomfortable, in many respects, he represented its condition to some friends in Dundee, when there last summer, on hearing which, Mr. Baxter of Ellangowan at once gave the *whole sum* Mr. Peterson said would be necessary, with the people's own assistance in work, to enlarge and improve the Foula chapel. Various considerations, however, induced the church to come to the determination to build a new place in a more suitable locality, and a site being *gratuitously* given by the proprietor of the island, John Scott, Esq. of Melby, they are now in the course of erecting a house which promises to give better accommodation to the worshippers, and be more permanent in itself. In this new erection they have been farther assisted by friends in the south, so that it is hoped the place will be opened *free from debt*. The number of members

now in fellowship is forty-eight, besides some who have removed to the mainland and to other places. A Sabbath-school in connection with the church was begun some years ago, and now numbers about fifty scholars, some of whom are grown up persons. The population of the island is about 136, most of whom assemble with the church for worship every Lord's day, with the exception of nine persons adhering to the Free Church, and twelve persons belonging to the Established Church, who meet together, *free and bond*, for worship in the parish kirk, and receive a visit from their ministers about once a-year.

Our young brother, now set apart to the pastoral office, has thus an encouraging prospect before him, and a most important field of labour unoccupied by any other body.

May he have many souls for his hire, who shall be to him a crown of rejoicing in the day of the Lord Jesus Christ.

"HIGHLAND CONGREGATIONAL ASSOCIATION."—The Eleventh Annual Meeting of this Association was held this year at Lochgilphead, on Wednesday and Thursday, the 4th and 5th of July, when eight Highland ministers attended, and also Mr. Swan, Secretary of the Union, Mr. Ross of Paisley, and Mr. McNaughton (Baptist) of Islay. On Wednesday, about noon, a devotional meeting was held for praise, prayer, and reading the Scriptures, after which a preliminary conversation respecting our future proceedings. In the evening, Mr. Swan preached a sermon, which was both edifying and appropriate. The text was, Heb. xiii. 17. In 'absence of Mr. Whyte of Appin, who was appointed to preach in Gaelic, a *substantial discourse* was delivered by Mr. MacLaurin of Islay. His text was Psalm lxxi. 16. On Thursday, about noon, a prayer meeting was held, over which Mr. McKay of Arran presided. Various portions of Scripture were read, and several of the brethren engaged in prayer; after which a very suitable and solemn address was listened to, from Mr. Swan, on practical duties; such as the duty of *mutual forbearance, candour, love, unity*, and on the *encouragements* enjoyed by those engaged in the work of the ministry. At six o'clock in the evening, a public meeting was held in the *Baptist Chapel*, (which was kindly granted for the meeting of the friends,) Mr. McKin-

ver in the Chair. After praise, and prayer by Mr. Campbell of Oban, the chairman briefly introduced the business of the evening, and the following brethren then addressed the meeting, viz.—Mr. Campbell, Oban, on a contrast of the past with the present state of the Highlands, and the necessity of Highland missions still. Mr. MacLaurin, Islay, on the claims that the Highlanders have on the continued support of the "*Congregational Union of Scotland*," owing to their spiritual destitution, and their inability to support the means of grace amongst themselves. Mr. Galbraith, Campbellton, on the necessity of prayer and faith, in order that the duties of the christian minister may be faithfully discharged. Mr. Farquharson, Tyree, on the advantage of a church being imbued with a spirit of *prayer and liberality*, in propagating the gospel. Mr. Whyte, Appin, on the responsibility of the church of Christ, in regard to the young and rising generation; more especially in rearing and encouraging Sabbath-schools. Mr. Murray, Whitehouse, on the importance and the advantage of early and religious education. Mr. Swan, that the present aspect of Europe, as it bears on the cause of Christ, calls loudly for an "*earnest ministry*." Mr. Ross, on the signs of the times. Mr. McNaughton, Islay, on the privilege which Christians now enjoy; and that the Lord demands and expects his people to be diligent and faithful. Mr. McKay, Arran, on the adaptation of the gospel to the lost condition of man, and the necessity of Divine influence to render it effectual. Mr. J. Campbell, missionary, Easdale, on the necessity of the Spirit's influence to render "*all*" our efforts successful. Mr. McGregor, Clachan, that in preaching the gospel to sinners, there is a "*necessity*" laid on the preacher to be faithful unto death.

The chairman then pronounced the benediction, and the meeting separated about eleven o'clock. Altogether the services were of the most auspicious and interesting character, nor will the impression produced by them soon be forgotten.

The meetings of the "*Association*" will be held (D.V.) next year at Clachan, Kintyre, when the *presence and sympathy* of brethren from the south, (who may be disposed to attend,) will be *hailed* with pleasure by their *Highland brethren*.

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BIOGRAPHICAL SKETCH OF THE LATE REV. ALEX. DEWAR, PASTOR OF THE CONGREGATIONAL CHURCH, AVOCH.

"For he was a good man, and full of the Holy Ghost, and of faith: and much people was added to the Lord."—LUKE.

THE subject of the following sketch was a native of Breadalbane, of the parish of Wcom, in the Highlands of Perthshire. His father was a pious, respectable man, who occupied a farm on the north banks of Loch Tay, in the interest of the Breadalbane family. That, and the adjacent localities, have been rendered memorable in the annals of religious revivals, about half-a-century ago, under the ministry of the late Mr. John Farquharson. Like the Saviour's precursor, his preaching was of a plain, solemn, searching character. "The people, who sat in darkness, saw a great light; and to them who sat in the region and shadow of death, light sprang up." The good work advanced; and it is calculated that upwards of three hundred souls, about that time, and for a few years afterwards, were brought more or less under the gracious influence of evangelical principles. "The hand of the Lord was with them; and great multitudes believed, and turned to the Lord." In process of time, *three Congregational churches* arose out of those honest and earnest ministrations,—the greater part of whom "are fallen asleep;" but some few "remain to this day."

Mr. Alexander Dewar was born in the above-mentioned locality, on the 13th May, 1785. He was five years younger than his late brother, James Dewar, of Nairn. The *senior* brother had his mind *first* impressed and renovated by the gospel. Simplicity and sincerity, love and zeal, seriousness and earnestness, were elements that strongly marked the early part of his christian career. He, with two or three coadjutors, laboured hard to promote the revival of religion, and impress the minds of the rural and rustic population on the banks of the Tay, with the value of their souls—the necessity of a change of heart—and the importance of the great salvation. These humble efforts were the spontaneous expression of the principles which they had adopted, and the spirit by which they were actuated, long before some of these youths had thought of "the

work of the ministry." They had confidence that the Lord would own and honour their efforts;—and he did so. Some remained careless and indifferent about these things; and others for a time parried off and quashed conviction; among these, for a season, was Mr. Alexander Dewar. But in due time, "the Lord had mercy on him." He blessed chiefly the private efforts of his elder brother, James, in bringing him to Christ. Mr. A. Dewar became a humble, decided, devoted disciple of the cross. He "conferred not with flesh and blood; but obeyed God immediately." His profession was neither equivocal nor problematical. He was "a living epistle of Christ, known and read of all men." He could not then be much more than fifteen or sixteen years of age. He followed in his senior brother's wake; he entered fully into his religious sentiments and sympathies; and became "a fellow-helper of the truth," in "the kingdom and patience of Jesus Christ."

After some interval of time, the amount of which we cannot now accurately ascertain, Mr. Alexander Dewar fully made up his mind to devote himself to preparatory studies for the work of the ministry, and to join those classes then taught in Edinburgh, under the auspices, and by the generous support of the late Robert Haldane, Esq., whither his senior brother had for some time preceded him. His example and advice, we have no doubt, had weight in the scale with him. This seems to have taken place in the autumn of 1804, or spring of 1805. These two brothers were among "the first-fruits" of the Breadalbane revivals, and they thus early "addicted themselves to the work of the ministry." He "who determines the times before appointed, and fixes the bounds of man's habitation, beyond which he cannot pass," guided the footsteps of these two brothers and ministers of Jesus Christ, to spheres of labour more than a hundred miles north from their natal soil, and fixed their respective tents, for the last forty years, within fifteen miles of each other. There the Lord spared them to live and labour in their respective spheres, with many tokens of his gracious presence and saving power, for a long series of years, to form and to feed two christian churches, which, though neither very numerous nor opulent, yet we trust, were of "the Lord's right hand planting," and from which, through their pastoral agency, has "sounded out," for many years, "the glorious gospel of the blessed God," to our Gaelic population in the *north* and *west* Highlands. They "were true yoke-fellows." "Their labours were not in vain in the Lord." I know not when, or where, we shall find two other such men. But I feel I am anticipating a subsequent part of my intended sketch.

More than *forty-one* years have elapsed since the writer of this article gained the personal acquaintance of the late Alexander Dewar. He was then quite a ruddy, blooming youth. But though a youth, he was not a novice. He was open and manly in his general bearing, with a becoming measure of christian gravity in his demeanour. He had preceded me as a labourer in the north, only about *two* years. His seniors in the south, who sent him at the close of his *curriculum* to labour in the north, had intended him to be stationed in *Inverness*: the Lord fitted him for, and directed his footsteps to *Avoch*. "His ways are not as man's ways, nor his thoughts as man's thoughts." "They are last who shall be first, and they are first who shall be last—many are called, but few are chosen." Whether our young friend's ministrations were appreciated in his first

station, we know not; but it is certain they were not there long continued. In an obscure creek, and in a comparatively small fisher village, the fields seemed more "white to the harvest," and ready for the sickle, as the event has proved. If it be asked, as of old: "Can any good thing come out of Nazareth?" We would only say: "Come and see." There, for the last forty-two years, Mr. Dewar's ministrations have been signally owned and abundantly blessed of God, in turning many to righteousness. Successive harvests of souls have been gathered in to the Saviour's garner, chiefly through his instrumentality.

When Mr. Dewar commenced his labours in Avoch, some forty-three years ago, there was little in the external appearance, either of the people or the place, to *attract* or *attach* his mind to it as a sphere of labour. Avoch was not *then* what it is *now*. I remember it well. It had the appearance of a few humble, scattered cottages, as if they had dropped at random from the clouds—more like a country hamlet, than a thriving, populous village. The charms of refined manners and cultivated society, were not to be expected in such an obscure spot. There was no chapel built at that time, nor comfortable accommodation for the preacher, as points of attraction. Like the prophet of old, Mr. Dewar "lodged for some years" with a pious "widow." The place of meeting was a long, narrow house, without any partitions, closely seated with forms, and as many were often without doors as within—all hanging with profound attention upon the lips of the preacher. There was, however, at that period among these humble villagers, something that fully compensated for the absence of some of those external appendages. There were a few eminently pious, praying people; there was deep, inwrought concern of soul among many, that spread like a moral infection; there was a spirit of hearing that diffused itself from the village to the surrounding country; and an inextinguishable thirst for the word, which nothing but the free publication and cordial reception of the unadulterated gospel of the grace of God could allay. These tokens for good—these presages of success, Mr. Dewar *could*, and *did appreciate*.

It does not appear that the church was formed in Avoch till early in the year 1808. On the preceding year the late Messrs. Martin of Forres, and Dewar of Nairn, frequently visited Avoch; and assisted their *junior* brother in promoting the work of the Lord. They gave very efficient aid in gathering in a harvest of souls to Christ; and in selecting the proper materials for the formation of the church. When they came and "saw the grace of God they were glad; and exhorted them all that with purpose of heart they should cleave to the Lord." "Sowers and reapers rejoiced together, and gathered fruit unto eternal life." They "returned with joy, bringing their sheaves with them." Mr. Dewar received a cordial and unanimous call to the pastoral oversight of the church, shortly after it was formed, which was forthwith accepted. I was present at the ordination, and took part in the services, along with the other pastors in "The Morayshire Association;" though in the absence, at present, of any documentary evidence, I cannot precisely recollect, whether it was in the autumn of 1808, or the spring of 1809, but I think the former. The services were observed on a green, near the centre of the village, under the open canopy of the heavens. There was a tent for the preachers. The assembly was large. It was

like a *Farintosh sacrament*, upon a small scale. The scene was simple and solemn. The presence, and spirit, and blessing of the Lord were there. The general scene—the deep-toned devotion, and sanctified feeling which pervaded that primitive gathering, are almost as fresh upon the memory of the writer, as if the whole had occurred only a few weeks ago. Such memorable and merciful seasons, remind us of “the years of the right hand of the Most High God.”

Some of the more aged persons who survive in the church and congregation, will remember what Avoch was forty-four years ago, as to mental culture—religious sentiment—and moral principle. To such the change must be very palpable. The once moral “wildernesses, and solitary places, have been made glad,” by the sound and subjects of salvation; and “the desert has blossomed as the rose;”—“Instead of the thorn, there came up the fir tree; and instead of the briar, the myrtle tree; to be to the Lord for a name, and for an everlasting sign, never to be cut off.” Mr. Dewar was, under God, the spiritual father of his flock. “Though they had ten thousand instructors, they had not many fathers; for through Christ Jesus he had begotten them by the gospel.” He dwelt in the affections of his people. His personal piety was solid, prominent, efficient, and consistent. It was the secret of his influence, and the spring of his usefulness. It gave weight and worth to his private and public ministrations among the people. He was a father and a friend to them all, without hazarding his ministerial office, or forgetting his christian and pastoral character. To the perplexed and depressed he was a wise counsellor, and every-day adviser. They found, and felt that his judgment could be trusted. They had “fully known his doctrine, manner of life, purpose, faith, long-suffering, and patience.” Even in his early ministrations, “no man dared to despise his youth;” for he became “an example to the believers in word, in conversation, in charity, in spirit, in faith, and purity.”

As the number of the disciples in Avoch for some years multiplied, and the congregation increased, their chief difficulty seemed to be to find *adequate accommodation*. The *will*, the *means*, and the *materials* seemed all at hand; but all seemed at a dead stand for want of a *plan*, and a *series of practical suggestions*. The late worthy John Martin, of Forres, at the close of an association meeting, threw out the idea to some six or eight of the brethren, who lingered behind after the congregation was dismissed, in the small place where they had been crammed almost to suffocation. Addressing himself to the *senior deacon*, D. R., a respectable and intelligent seaman, he said:—“Well Donald, how much money will it take to build one of your boats?” Why about so much. “And how much for cordage, nets, and lines?” About so much more. “How many men are necessary to man and work a boat?” Say seven or eight. “How do you command the money to cover the expenses?” Each man advances so much, and becomes responsible for the remainder of the share. “And so the concern is completed?” Yes. The men stared at Mr. M. and at one another, how a minister should make such minute inquiries about their craft, little dreaming what use he was to make of the premises. Mr. Martin went on, in few words, to show, that by a portion of christian *liberality*, *union*, and *co-operation*, &c., they might obtain a feu from the proprietor—build a comfortable and

commodious place of worship—a house for the pastor, and at the end of two or three years not find themselves a penny piece the poorer. The whole subject was so simple and self-evident, that it fell upon the minds of these men like holy writ. The thing was done as described. Such was the origin of the chapel and the pastor's house in Avoch.

A very interesting event occurred in Mr. Dewar's domestic and public history, which ought not, in a brief sketch like this, to be passed over in silence. In his comparatively sequestered sphere, many things existed, that rendered it exceedingly desirable that he should have a suitable "help-meet"—a partner in life, who should share with him in "his joys and sorrows," and "labours." He was wisely directed in his choice. Accordingly, on the 12th of March, 1817, he formed a matrimonial alliance with Miss Madelona Fraser, of Campbelton, a lady of decided piety, lively and affectionate dispositions, economical habits, and condescending, fascinating manners, admirably suited to the place, and the people of his charge. "She did him good, and not evil, all the days of her life." She drew out his conversational powers; and added greatly to his domestic comforts. In seasons of religious concern among the young, especially of her own sex, she was more efficient in drawing them out than he was. They were a lovely couple. The fruit of this union was *three sons*—all of whom survive; and *three daughters*—one of whom gave very satisfactory evidence of having "died in the faith," more than two years ago. The other two survive; and we fondly hope have been taught "to seek the face," and rest their hopes on the sovereign mercy of "the God of their fathers." Mrs. Alexander Dewar died in her prime, nearly twenty years ago,—“rejoicing in hope of the glory of God.” Her departure was severely felt by her surviving partner, who continued through that long period a solitary widower. Those “death-divided friends have now met to part no more;” “to go no more out;” “but to be ever with the Lord.”

The subject of this sketch was a man of vigorous *reasoning powers*, though not of the most refined polish. He had a mathematical mind;—though he never had much opportunity to study mathematics as a branch of science. He thought clearly, and reasoned correctly “out of the Scriptures.” He could comprehend and seize the leading features of a complicated question; though he rarely, if ever, dealt in barren abstractions. Strong, broad, good sense, was a distinguishing element of his mind. He was a man of facts and fundamental principles. He had more of the powers of persuasion, than the fertility and force of imagination. His masculine mind and courteous manners eminently fitted him for expanding and improving the mental powers and moral habits of the people among whom it was his lot so long to live, and so successfully to labour. He succeeded. “His labours were not in vain in the Lord.” It is questionable if, among the same class of our Scotch fishermen in the numerous villages that line the coast from the head of the Moray frith round to Aberdeen, that there will be found in the same amount of population, so much good sense, sound principle, and vital piety, as* in the small village of Avoch, if we except Fraserburgh and two or three fisher-villages to the east and west of it. Under God, this is attributable to the life and labours of our deceased friend.

As a *preacher of the gospel*, Mr. Alexander Dewar was generally

acceptable wherever he went. Christian simplicity and godly sincerity marked his ministrations. He did not affect to ape the orator. He invariably made himself intelligible to his auditory by using "great plainness of speech." His style of preaching was level to the apprehension of the unlettered without being low. It was our noble, nervous Saxon language; and so collocated and expressed as not to offend academic ears. The chief charm of his discourses lay in the thorough evangelical tone of the sentiments;—they were clear as an Italian sky, and richly impregnated with the specialities of the gospel. They were firm in their general fabric, and sound and substantial in the warp and woof. His doctrinal statements were clear and correct, and frequently, in the enforcement of principles and practical duties, the preacher would throw into his subject a considerable portion of unction, animation, and sanctified feeling. There were, sometimes, however, a roughness about his voice, and a want of flexibility about some of the organs of utterance, occasioned, I believe, by much out-of-door preaching during his summer excursions in the Highlands: those partial damages sustained in the best of causes marred the musical powers of his organs of utterance, and lessened the compass and flexibility of his voice; but except to some very delicately strung ears, those slight defects in the music and cadences of utterance were lost in the weight, and power, and pathos of the subject.

It has long been the opinion of many pious and intelligent persons, that Mr. A. Dewar's preaching powers and pastoral qualifications were of such an order and character as to have fitted him for filling a sphere of labour much more polished and prominent than the one which he has occupied during the last forty-three years. Nor was he, to my certain knowledge, during that long period, without more than *one or two* very pressing solicitations to leave, and accept such calls, when family and personal considerations might have mustered many weighty and plausible reasons to urge compliance. But the Lord directed and overruled it otherwise. The affection and prayers of his people, the persuasions of his elder brother James, and the advice of his brethren of the Morayshire Association, I have no doubt, once and again had weight in the scale of determination. They were the flock of his own collecting, forming, and feeding, while a thousand secret, nameless ties bound them to his soul, which the best feelings of his heart forbade him rashly or ruthlessly to burst asunder. And he silently and cheerfully submitted to many privations and much self-denial, more or less inseparably connected with such spheres of labour. This planted no thorn in his dying pillow: and we doubt not will greatly endear his memory in the recollections of his sorrowing and surviving flock for years to come.

Mr. Alexander Dewar was a most devoted, laborious, and indefatigable minister of the word far beyond the local boundaries of the church and congregation of which he had the pastoral care. "*He did the work of an Evangelist*," in more regularly or occasionally preaching the gospel over a wide extent of territory. From the church of Avoch, as a centre of moral influence, "the gospel sounded out to all the regions round about." From the year 1816 and 1817 downward, that he received some aid, first from the Paisley and Edinburgh Societies, and latterly from "the Scottish Congregational Union," each of which took a deep

interest in the moral destitution of our Gaelic population, he was wont for a long succession of seasons, every summer to undertake wide and extensive preaching excursions for four, five, or six weeks together, over the hills and glens of the North and West Highlands. Though to many in the more distant and remote parts it could only be an annual visit, yet for a long series of years it was so punctually performed by Mr. Dewar and his late brother James, who usually took separate routes that they might go over more ground, that these hardy mountaineers looked for them as we do for the swallows in their season, and such like birds of passage—"when the voice of the turtle is heard in the land." From the western extremities of Lochaber and the extreme boundaries of the Isle of Skye to the eastern confines of Caithness, and from the northern points of John o' Groats' House, and Cape Wrath, till near the Spittle of Glen Shee, among the Grampians, did this worthy man and his deceased brother James, more or less at times, carry "the unsearchable riches of Christ." The prints of their feet, the features of their faces, the sound of their voice, and the subject of their message, were known to a wide extent among our Gaelic population. In one word, the name of the Dewars, *elder and younger*, was *patent* as that of pious men and approved preachers of the gospel, among large masses of our hardy Highland mountaineers.

Confirmatory of the above observations, Mr. A. Dewar, in a letter addressed to his nephew in Nairn, some six years ago, respecting the wide sphere of his own and his brother James's labours, says:—"From Fort William in Lochaber to John o' Groats, and round by Cape Wrath, we proclaimed the glorious gospel in every parish where the Gaelic is spoken, except three. My brother has preached in at least *forty-eight parishes in the Highlands*, all along from Nairn to the Beath of Lewis—from Tarbetness to Glen Shee, and through most part of the Isle of Skye."

To prosecute these "labours of love" over such a rugged surface in the Highlands of Scotland for such a long series of years, involved a very heavy tax upon the physical energies of the human frame for traversing "the high-ways and the bye-ways" of the Highlands. Mr. A. Dewar, in the heat of summer, travelled several hundred miles on foot every year. Occasionally in some districts he might get a sail to ease the soles of his feet and abridge his travels, but it was rarely that he could accept the use of a horse. Tedious journies, rough roads, long fasts, homely fare, often uncomfortable lodgings, hard beds, and fatiguing labours in out-door preaching for a succession of years, told upon a constitution that was long sound, but at last yielded under the pressure of too heavy and too hard labour. His work at home and abroad was no sinecure. My own distinct and decided impression is, that these long summer excursions, and hard labour "in preaching the unsearchable riches of Christ" over such a wide surface to our Highland population, laid the foundation of those maladies that dissipated his strength and attenuated his frame,—which occasioned so many wearisome nights and languid days in some of the last years of his useful life, and have at last gathered him to his fathers "as a shook of corn" fully ripe for the regions of immortal glory. He was not a perfect man; but he was a devoted servant of God. He has fallen asleep in Christ. His latter

end was peace. He has gone to receive the gracious welcome into the regions of sinless and endless rest:—"Well done, thou GOOD and FAITHFUL servant; thou hast been faithful over a few things, I will make thee ruler over many things: ENTER THOU INTO THE JOY OF THY LORD."

These few sketches of departed worth, have extended beyond what was originally purposed. Looking simply at their length, here they ought to close. The writer, however, submits, if a few additional paragraphs would not be desirable, (if admissible,) respecting the two last months of Mr. Dewar's earthly career, and some of his own retrospective remarks, from "the grave's mouth," upon his past life and labours. Mr. George Cowie Morrison, of Duncanston, one of the students of the Glasgow Theological Academy, was stationed for the last eight or nine weeks at Avoch, by the Committee of the Congregational Union, to supply Mr. Dewar's "lack of service." That was a wise and merciful appointment. For a short season he fed the flock with fidelity and affection;—and his "services were acceptable to the saints." His presence, his tenderness, his sympathy, his society, and many little nameless services in the sick chamber, were not less valued by friends, and the onfeebled pastor himself, while his junior friend assisted to smooth the dying pillow, and watch the ebbing springs of life in the aged veteran.

At my request, through a friend in Nairn, Mr. M. has furnished a few fragments of what he heard and saw in Mr. Alex. Dewar's society during the few last weeks of his life. Did your limits permit, I would gladly transcribe the entire document. I suspect I must content myself with communicating the substance of what I deem the more important parts of it.

Avoch, 4th September, 1849.

MY DEAR SIR,—Mr. Dewar, of Nairn, requested me to record any interesting recollections which I had respecting the last days of his uncle's life, that might be useful to you in adverting to his end in his funeral sermon.

I am quite at a loss where to begin in specifying particulars, the whole of what I have witnessed and heard in my intercourse with him, during these two months, has been so interesting. The few statements to which I must confine myself, will give a very imperfect view of the close of *such a life*. It is the life that casts a lustre around the death-bed of the faithful servant of the Saviour: you know what the life was; and if I say the closing scene was *worthy of the life he lived*,—can I say more?

Before he was confined to bed, I was speaking to him one day of the arduous labours he had gone through in the days of his health. After giving me an interesting description of some scenes in his laborious and self-denied career, he said:—"Well, I feel the effects of it now; here am I shattered and broken down, just standing upon the brink of the grave." But you do not repent the course you have run, said I. "No," replied he with much warmth. "'I wished to spend and be spent' in my Master's service; and if I had my life to begin again, I would just follow the same course. I *may* and *do* regret that I have not laboured better and with more success; but not that I have laboured so hard." He then told me, with joy beaming in his eyes,

how the Lord had countenanced his labours wherever he had gone; adding, that it was far more pleasant to him to be worn out in such a work, than had he spared himself, and lived to a much greater age. Often did he say to me, "Well, Mr. Morrison, I do not regret any of my labours in my Saviour's cause." He gave utterance to such expressions with a warmth and earnestness, which conveyed as much meaning as the expressions themselves.

Once when we were talking together about men of learning and extensive acquirements, he said,—“Well, when I was just commencing my course, I asked myself whether I was to be a *learned man* or a *useful man*. I knew I could be a learned man; but I thought this would rather mar than add to my usefulness in the sphere where Providence cast my lot; and I gave up all desire to be distinguished as a man of learning, and gave myself to a life of usefulness. He then told me, that he by no means under-valued learning; but if he had given himself up to it, he could not have laboured *in the manner he did*. He had, he said, acquired less distinction than he might have done, but distinction would have been bought at too dear a price, if it had made him comparatively useless in converting souls to Christ. I reminded him, that they “who turn many to righteousness will shine as the stars for ever and ever.” “O yes,” he said, with animation—“that is a fine prospect.”

His chief anxiety upon his death-bed was about the church he was leaving. He told me that the only burden now pressing upon his mind was, anxiety about the cause of God in Avoch. He would often look up in my face, when standing by him, and say; “I hope the Union Committee will not let all my labours here be lost.” He desired me to write Mr. Swan, and tell him how he felt on this subject so deeply interesting to him. It seemed to relieve his mind when I read to him a letter which I had written to the secretary of the Union, expressive of the solicitude of a dying man for the people of his charge, whom he was about to leave, and for the cause of God in the place where he had so long laboured.

One evening, when a few of us were around his death-bed, he spoke to us of his state and prospects, in the language of firm and humble confidence. One of the Deacons said to him; “Well, you are leaving an affectionate people, Mr. Dewar; and many a one in Avoch would give much to have seen you to-night, and to have heard what we have heard.” The good man was quite overwhelmed and burst into tears, said, “O yes, they have been an affectionate people.” He tried to say more, but we were all so overcome, that we turned away from his bedside. His mind, during the last three or four weeks of his earthly career, was full of serenity and peace. He did not give expression to any extatic feelings. But to hear him speaking of his departure as if it was only a short journey he had to accomplish, was far more delightful, and showed stronger faith, than the language of rapture could have done. When asked how he felt? his usual reply was, “I am just a dying man, but I am going home.”

One day as I was sitting by him, he looked at me, and, with a peculiar motion of his head and a smile upon his countenance, he said,—“Well, I know in whom I have believed.” And you are persuaded, I replied,

that he is able to keep that which you have committed to him against that day? "O yes," he replied with great emphasis.

On the last Sabbath he was able to be in the house of God with us, (four Sabbaths before his death,) he addressed the church at the Lord's table very impressively, founding his remarks upon Abraham offering up his son Isaac. In giving thanks before taking the cup, he prayed fervently for the church—for the cause of God in Avoch, and then prayed about himself, that, as for him, if his work was done, his only desire was to be prepared for God's will; but expressing his desire, that he might soon "depart and be with Christ, which is far better," and that the church might soon get another pastor, that "the Lord's flock might not be scattered abroad as sheep having no shepherd."

The closing scene was exceedingly peaceful. A few days before he died, after worship he held out his hand as usual, and on my asking if I had fatigued him, he said—"No, no. My heart went along with the prayer." On another occasion he said—"Well, I think you were praying in faith, and you will be heard."

For three days before he died he was too weak to allow us to have worship with him; but on Wednesday about mid-day he wished me to come and pray with him. I asked if I should read any portion of Scripture to him. "No," he said, "you need not. I am familiar with the Scriptures; and I can think upon them for myself." After prayer he shook my hand warmly, and said—"that will do with me," alluding to petitions which I had put up, suggested by the impression that he was near his end. At eight o'clock the same evening he asked if it was time for worship. We accordingly assembled. He shook hands with me for the last time when it was over, and thanked me.

During the five hours that his spirit remained with us after this, he suffered much, and his mind occasionally wandered. We heard him several times offering up ejaculatory petitions, and mentioning in broken sentences something about "the plan of salvation," and "the goodness of God in the land of the living." On Wednesday he had three sundry attacks of sickness and retching. Between twelve and one on Thursday morning a fourth attack came upon him. We were all immediately around his bed; but the frame was now too much exhausted to sustain the shock. He struggled only for about two or three minutes, and then fell asleep in our arms. Miss Dewar heard him say, just as we were supporting him, about three minutes before the spirit took its flight—"The Lord's time is a good time." Thus did Mr. Alexander Dewar fall asleep in Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace." "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they do rest from their labours, and their works do follow them."—I am, yours affectionately, G. C. MORRISON.

N. M. N.

MINISTERS' SABBATH EVENINGS.

[From the Boston Congregationalist.]

MESSRS. EDITORS.—Allow me to lay before your readers some thoughts which have often been present in my reflections upon the most desirable method of spending the Ministers' Sabbath Evening.

The public sentiment, especially of our larger towns and cities, has almost always claimed that the pastors should be, on that evening especially, the *preachers* of the gospel, and there are reasons of some weight, why a public service of the sanctuary at that time, may be of great benefit. Many who never hear Biblical instruction, or who in the day-time hear error, are there found among the audience, and can be reached, while at all other seasons beyond our influence. There can be no doubt that in communities where this is true to any great extent, and pre-eminently in our cities, it is well that provision be made for some evening service. Where there are several churches of the same denomination, some one or more, in due alternation, should be kept open upon the evening of the Lord's day,—and this, by proper management may be so arranged as to tax each minister in his town, but seldom with three sermons upon the same Sabbath.

But whenever a sermon is not expected, and demanded by the indications of Providence, it is our belief that the minister should stay at home. If the members of his church desire, as they may most profitably do, to hold a meeting of conference and prayer, let it be sustained by their own energies. If their hearts are not warm enough to keep it alive without the pastor's aid, it is very certain that they are not warm enough to make that service profitable where they are permitted to lean upon him.

There are many reasons why it is our conviction, that for his own and his people's welfare, the pastor, in ordinary cases, should spend his Sabbath evenings in his study, rather than in his pulpit or his conference room.

It will do his people good to be trained to the maintenance of a successful and edifying religious service without his aid. There is talent enough in every church to do this, if it can be brought out into action. There are many young men of eminently devout feelings, of warm and generous emotions, who only need to have their mouths opened to insure the utterance of words which shall thrill through the deep sympathies of their brethren. There is an untechnicality—a hearty unprofessional sincerity about such lay exhortations which the most fervid appeals of the preacher must even, in some measure, lack. But in the weekly church meeting it may happen that the pastor, and the deacons, and the few "elders" whom long habit and by-gone necessities have made the chief speakers, may occupy all the time, or failing this, the younger members, in their presence, lack courage to break the awful pause which so chills every heart when the few precious moments of the allotted hour are flying and no one has a word to say for Christ. Now a Sabbath evening service, where the pastor should throw all the responsibility upon them, having educated them for it, would lead them forth from their obscurity, and their lips once having learned the pleasure of pleading for God, from being dumb, would become eloquent; and their hearts, and (through their genial influence) those of the whole church, would glow with a warmer interest, and their whole lives become more persuasive arguments for the "truth as it is in Jesus."

But, most of all, will the seclusion of the Sabbath evening help the church, by helping the pastor. His health pleads for it. No man can long endure the constant draft upon body and mind which is consequent upon three Sabbath services. Two sermons is the extreme of the law of

mental permission, and if he break over it habitually, his people will not be long in finding that his treachery to its requirements for their sake, is only in form; and that they get but his two sermons, still, *diluted into three*. Nor will they long get these, for, jaded out by Sabbath's toil too oppressive to be met by the recuperative Monday's rest, he will gape and doze far into the week, and when the Sabbath comes again, it is well if he have amassed ideas enough for his three sermons to keep *one* from starvation, and to postpone a little longer the decision which is creeping over the pews that "the interests of the church and congregation require a new pastor with a little more *thought* in his discourses."

The Sabbath evening in the study will be found valuable, however, not merely in the negative kindness of relieving from an unrighteous overplus of toil, but by its positive blessings.—The preacher's body is tired, but his mind is pleasantly excited, and as he lies upon the sofa resting the one, the other, by its generous hints and nimble suggestions will well repay him for the indulgence. The great themes of salvation pass before his mental vision, and its glance quickened by the glow caught from the labours and pleasures of the day, will comprehend and penetrate them with unwonted power. Difficulties over which in the coolness of the week, he had brooded in vain for hours, have become soluble at once by the increased energy of the faculties. Texts which, though long pondered before, seemed to have no "skeletons," now fall asunder into the most natural and logical analyses. Sermon after sermon rises before the intellect in ripe fulness, waiting only to be written, and that pastor's experience would differ from our own, who should not find that the manuscripts afterwards filled out from the brief notes of such a reverie have been the pleasantest in delivery, and apparently the most salutary in result.

And, most profitable consequence of all, the themes suggested are most apt to fall in naturally as most judicious sequents of the labours of the day. Truth must be gradually imparted, and it is universally conceded that those preachers have succeeded best in interesting and profiting their hearers, who have led them on step by consecutive step, upon Sabbath after Sabbath, each new service being in some sort suggested by the past, and shaped towards the future. So too, there are often, previously unknown developments of character, and phases of feeling, which become known during the progress of worship, and which intimate and even demand some peculiar subsequent presentation of the gospel, or their necessity is not met. The preacher who has been, during the day, in sympathy with his audience—who has narrowly watched (and how much of power he loses who does not do this!) the *eyes* of his people; who has seen in what mind, some statement was unclear—and with whom, some appeal fell short of the heart—and where, some argument was wanting in the needed strength for its success, will review those matters before they have faded from remembrance, and taught by the triumphs and trials of the day, alike, he will so devise and adjust his message for the Sabbath coming, that, by God's grace, it shall accomplish that whereto it shall be sent. There will be a freshness—a nice adaptation to existing states of mind, noticeable in the sermons of such a pastor, which will make him very powerful among his people, and very dear to them.—He is thinking of what they think. He is not distantly and dryly

preaching them to Heaven by formulas, but he is among them—his soul is in the plane of their souls—and his words will specifically apply to their individual wants.

Much is said, and said truly, of the necessity of pastoral visitation, that by personal conversation at the fireside, the pastor may comprehend the spiritual symptoms of his people, and so be fitted, in the study to prepare, and in the pulpit to produce an appropriate and abundant remedy. But the truth is (especially in the case of the impenitent) there is no place in the world where the keen-eyed pastor can read the very souls of his flock, and find out what is in them, and what they need—like his pulpit. When he sees them at home they are on their guard—they are braced against him, or they have covered over the infidelity of their hearts with honied words of personal politeness. But here, lost (as they think) among the crowd, and therefore licensed to *look as they feel*, he has them in his power. And if he be a “discerner of the thoughts and intents,” he can tell by the aspect with which given doctrines are received, perhaps better than they know themselves, certainly better than they would tell him at their fireside—the state of their hearts. These hints and aspects, the Sabbath evening is the time for him to treasure up for future use.

Now will you force such a man, as soon as he reaches home after his second sermon, to ransack his wearied invention for something more to tell his people to whom he has already told more than they can digest, with profit; and then drag him out to the conference room, and painfully excite his nervous nature, by making him (having read the scriptures and expounded the same, and given “opportunity” to the brethren) sit down to the agony of a long silence, induced by his presence, and broken, at last, perhaps, by the utterance of a prayer, which he has heard—as have all present—word for word, at frequent intervals, for a term of years; and which, while it may perhaps purport to thank God that it is privileged not to be—

“Vain repetitions:

Such, as from their Prayer Books, some heathen speak;”

for the sake of the king's English, if for nothing more, he devoutly wishes were, bodily, from the Prayer Book itself? Will you send him home with the last fatal straw piled on his crushing burden, late, to a sleepless couch; to a Monday which cannot quiet his overstrained nature; to a Tuesday's study whence all the gentle thoughts and warm spiritual sympathies which were hovering around him when he could not stay to welcome them, have fled, and left him languidly to search hours for a text; and days for a sermon, which would have come unbidden on that Sabbath eve? Churches! as you value your prosperity, take large and just views of your pastor's necessities, and for the good of his soul, and yours, give him undisturbed his Sabbath evenings.

A.

THE DEATH OF THE FIRST-BORN. (Exodus. xii. 29, &c.)

STILL did the haughty prince of Egypt stretch,
Relentlessly, oppression's iron rod,
Over the people chosen of the Lord;
And with a hardihood not easily

Attained, beheld, without regret, the sons
 And daughters of the faithful Abraham,
 Insulted and oppressed, beneath the weight
 Of heathen vengeance, when Heaven interposed,
 And after warning given by signs which mark'd
 The credence of the messengers by God
 Appointed to forewarn the guilty King
 To drop his claim, and to undo the bonds
 Of slavery, and let the people go,
 That they might serve their rightful Lord, and leave
 The house of bondage, for the promised land
 Made sure to Abram, by the oath of God.
 But vain the prayer, the despot's iron heart
 Remained unmelted still—though sore amazed,
 For judgment followed judgment ; and the vials
 Of Heaven were poured on Egypt's guilty land :
 Yet still the quaking monarch from th' appeal
 Of mercy turned away, and thus brought down
 A heavier stroke than aught that yet had fallen
 Upon th' oppressor, for, consigned to death,
 Were all the first-born, from the eldest hope
 Of him who filled the tottering throne, and sway'd
 The Sceptre, to the slave who wrought in chains ;—
 And her who, grinding at the mill, wore out
 A life of misery ; and all the kine,
 And sheep, and every beast that grazed the field,
 And every ravenous beast that roamed the wild,—
 All were included in the dreadful doom,
 For God had risen in his ire, t' espouse
 The cause of the oppressed, and from his throne
 Went forth the high behest,—the angel charged
 To cut the thread of life, at “ noon of night.”

The sun was sinking, and the evening drew
 Her curtain o'er the earth, what time the poor
 Oppress'd descendants of the Patriarch
 Prepared to celebrate the sacred feast,
 And in compliance with Heaven's high command,
 Given to their prince and leader, as a sure
 Protection from the stroke, upon the posts
 And lintels of their doors, the paschal blood
 They sprinkled, that the messenger of wrath
 Beholding it, should turn aside, and spare
 The inmates, where the crimsoned sign was seen.

'Twas night, and all was still ; the pale-faced moon
 Began her journey up the starry vault
 And threw her mellow light o'er Pharaoh's land ;
 The winds were hushed, no breath disturbed the smooth
 Unrippling waters of the Nile, which flowed
 Gently, and every thing betokened peace !
 Sleep weighed the eyelids down ; the sons of toil
 Forgot their sorrows ; while the monarch sat
 Amid his courtiers, and unmoved by all
 Heaven's judgments, planned severer schemes to crush
 God's unoffending people to the dust.
 When suddenly the angel of the Lord,
 On noiseless wing, descending from the sky
 With lightning's speed, traversed the length and breadth
 Of Egypt, and mysteriously congealed
 The blood of the first-born ; nor high, nor low,
 Nor bond, nor free, escaping ! in her grief

The mother saw her son, on whom she hoped
 To lean, when age had laid his withering hand
 Upon her, in a moment close his eyes
 And sleep the sleep of death ! the father saw
 His infant hope expire ! All shared alike ;
 From him who filled the throne, to him who ate
 The bread of charity, and felt the pangs
 Of sorrow and distress ; and loud the wail
 Of grief and terror smote the ear of night
 And every heart was sad, and every face
 Grew black, and every joint was loosed, and all
 Groaned 'neath the overwhelming wrath of Heaven.
 Ah, none were safe in Egypt's fearful night
 Save those whom God had chosen for himself,
 His own peculiar people, who beneath
 The bloody covert shelter found, when death
 In triumph withered many hopes, and smote
 Without distinction Rahab's guilty sons.
 Nor is there one in safety till he flees
 To that most precious blood which wipes away
 Sins of the darkest hue, and purifies
 The soul from every stain—foreshadowed by
 The blood besprinkled by the Israelites
 On lintel and on door-post,—giving poor
 Polluted sinners back again to God
 Without a spot, and “ precious in his sight.”

A FEW BRIEF THOUGHTS ON REDEEMING TIME.

(Concluded from the September Number.)

III. How is time to be redeemed in the prosecution of the proper businesses and occupations of life, both as they relate to the present world and to the world to come ;—in the fulfilment of the duties of our secular vocations, in which Christians are not permitted to be “ slothful,” (Rom. xii. 11,) and in the prosecution of our spiritual improvement ? How, in both these departments, may the largest amount of work be accomplished in the least time ? To these questions we answer—

1. By *diligence*.—Let it be laid down, as a practical maxim, that whatever is worth doing at all is worth diligence in the doing of it. True, indeed,—the things of which it may, with equal truth, be affirmed that it is our duty to do them, are not all of them alike important. But then it only follows from this, that the less important ought to be the more expeditiously put through our hands, that so time may be saved for those of higher consequence. This can only be effected by *diligence* ; and the diligence given to the less is for the sake of the more important.—We should never consider it as enough, that a thing is done. We should see to it, that no time is wasted in the slow and slovenly performance of it. Every thing should be done as *quickly*, as is consistent with its being done *well*. Let no one, when we have done it, have occasion to say—*It might have been done in half the time*.—What a multitude of hours and days are lost, by an indolent, sauntering, heartless, handless way of setting about duty ! And yet the conscience is satisfied with the reflection that the duty has not been neglected. It is forgotten—but ought

not to be forgotten—that whatever else might have been done in the extra time that has been needlessly consumed in the doing of it, must be regarded as so much of duty neglected—left undone.

Those who are engaged in the service of others would do well to bear this in mind. Their time, even in the relation they bear to their fellow-men, is not their own. It ought, therefore, all of it, to be occupied in faithful industry. It is the property of those whom they have engaged to serve; and the wasting of it is, in effect, the very same thing as the wasting of their substance. And on the minds of all it should be impressed, whether responsible to fellow-men or not, that TIME is a sacred trust from God,—“the God of our life, and the length of our days,”—that great, that Divine Master, whom all men ought to serve, and whom all his people do serve; and that therefore it is our incumbent duty to put into it as much as we possibly can of useful occupation.

2. By *method and regularity*.—There is an immense amount of valuable time allowed to run to waste for want of this. We speak from the bitterness of experience, on a retrospect of the past. As far as it can possibly be attained to, it is most desirable that every duty have its appropriated time. It is often, we admit, far from being an easy matter to accomplish this to the full extent of our desires:—and whatever arrangement we make must, of course, yield to extraordinary and pressing circumstances. Every thing may be pushed to an extreme; and method among the rest. A man may be too obstinately methodical. He may get so stiffly attached to his regular course, as to fret and fry at interruption, from whatever cause, and so put himself out of sorts for what may be quite as important duty as that about which he is engaged. —Your men of square and rule,—who are thus method-mad,—are most annoying folks to have to deal with. And there is, not seldom, a spice of affectation and self-consequence in their stiff adherence to plan, which is as pitiful as it is troublesome. They, forsooth, may go in upon anybody else as it suits them; but nobody else must come in upon them, save at their own appointed hour and minute! It is quite as well that the number of such self-consequential *methodists* is but small.—Still, however, regularity and method, as far as attainable, are most important elements in the practice of that description of economy of which we are now speaking,—the economy of *time*. We frequently lose a great deal of this precious article, in thinking what we should do next. While we are hesitating, time is passing; for it will not have the goodness to stop till we have considered:—and so it comes to pass, that nothing is done at all. By method and arrangement, this might, in a very great degree, be prevented:—and towards this, without running to any extreme,—without expecting ever to be able to adhere to any plan with perfect precision,—a great deal might effectually and profitably be done by every one of us.

3. By *promptitude*.—The poet's line has become a proverb—

“Procrastination is the thief of time.”

Hours, and days, and weeks, and months, it imperceptibly pilfers, or more openly runs off with.—This spirit of procrastination has its source sometimes in a kind of constitutional indolence,—a *vis inertiae*,—an indisposition to move. He manfully intends to do the thing; but it is *by and by*. And when he has delayed a while, something comes in the

way—is almost sure to come—which thus his sluggishness easily construes into a sufficient apology for further putting off;—the thing *cannot be done to-day*,—*there is not time for it now*.—In other cases it springs from the nature of the duty or work requiring to be done. It is something of which we are not over fond. It has no attractions for us. We are glad of an excuse for deferring it. But if we feel at all rightly, our sole question will be—*Is it a duty?* Ought it to be done? If it be—if it ought,—then—to it immediately. Every thing is done, not only most becomingly, but best, and with most effect, in its own time. If not done *then*, he will be a bold prophet who will venture to predict *when*.—Again,—we often hesitate to set about the performance of a duty, from the fancy we ourselves may be better prepared for it, or that circumstances may be more favourable for the doing of it hereafter. We are thinking how the thing may be done, when we ought to be doing it. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap,” Eccl. ii. 4.—“Thus life is trifled away in preparation to do, what never can be done, if it be left unattempted till all the requisites which imagination can suggest are gathered together. Where the design terminates only in our own satisfaction, the mistake is of no great importance:—but when many others are interested in an undertaking,—when any design is formed, in which the security or improvement of mankind are involved,—nothing is more unworthy, either of wisdom or of benevolence, than to delay it from time to time, or to forget how much every day that passes over us takes away from our power, and how soon an idle purpose to do an action sinks into a mournful wish that it had once been done.”—And if this be true as to designs having for their object the improvement or security of mankind,—it must be *a fortiori*, and emphatically, true, when the glory of God, the advancement of the cause of Christ, and the interests of men, considered in their relation to eternity, are concerned. Ah! how many—how very many—unavailing regrets, and of what, in regard to the past existence of unexecuted purposes, may be called posthumous wishes, spring every successive day from the sad habit of procrastination! Beware of it reader. It is a habit, which, like every other, grows by indulgence. Let it be your maxim, as we desire it to be ours,—and a maxim not *approved* merely, but *practised*,—*never to leave any thing till to-morrow, which ought to be done, and can be done, to day*.

4. By *perseverance*.—The want, or defectiveness of this virtue, is the occasion, too, of innumerable losses and wastes of the commodity we are speaking of. Schemes may be well formed; and may be well begun; and for a time well executed. But if we stop in the midst,—if we tire of and relinquish them,—we lose both the time and the pains we have already expended. To the due economy, therefore, of time,—to the effectual redemption of it,—it is indispensable that we be not hasty or even judicious *schemers* merely,—easily disconcerted,—soon weary,—fickle and mutable, and incapable of long and continuous application,—squandering life, or large portions of it, in half-finished plans and abortive efforts,—but that we be patient and persevering *doers*. The other is any thing, surely, but the redemption of time. If, in any particular manufacture, where the raw material requires ~~on~~ the process is completed and the wished-for article produced, to undergo half-a-dozen successive processes, the inventor and framer of the machinery for its pro-

duction, were to sicken of the tedious job, and stop at the third—there would be a sheer loss of all the time, as well as of all the mental and manual labour, expended in the contriving, the making, the constructing, and the working, of the whole. So, every successive instance of want of perseverance rendering plans and efforts abortive, is but adding to the accumulation of time already lost; all that has been occupied going for nothing. Plan, then, wisely:—begin promptly:—perform diligently:—and persevere till you finish. Thus will your object be gained, and time be economized.

5. By a right use of fragments.—I notice this last. It is far from unimportant. In every day, there are generally little vacancies;—scraps—odds and ends—of time:—as about meal-times, and between one department of the duties of the day and another. They are sometimes more stated, and sometimes more occasional. I would apply to them the words of the Saviour—"Gather up the fragments that remain, that nothing be lost."—I am as far as possible from meaning, that such fragments are mis-spent, when they are spent in recreating ourselves with our families, and in contributing to the amusement, and so cheering the spirits, and winning the affections, and giving willingness, and zest, and energy, to the studies, of our children. I look upon this as not merely a parental enjoyment, but a parental duty. But there is a deal of such time lost. There should be some system for filling it up, and redeeming it. We may call it a system of *gleaning*. Let there be some book or books, for example, set apart for these odds and ends of time. We may have allowed them heretofore to go for nothing. Let us take some such method henceforth, of picking them up, and turning them to use. If of five, or ten, or fifteen minutes' interval, you can contrive to employ as much at such book as may add even a single new idea to your stock of religious or general knowledge,—or to get a new impression of ideas already possessed,—that little will not be mis-spent. In this way, it is wonderful how much may be gradually accumulated. The largest sums may be amassed in half-pence and farthings.—Let us never say, then, we have nothing to do. And of even the minutest remnant of time let us never say it is not worth employing. Minutes redeemed will come to hours; and hours to days.

It is impossible to speak or write on such a subject without a measure of self-condemnation. But few, indeed, would be the topics of a practical kind of which either speaker or writer could treat, were every one to be eschewed that involved conscious deficiency and failure in himself. Tongue and pen would alike require to be still. God give us all grace, not merely to approve of principles,—from which to withhold approval would indicate a mind but doubtfully sound,—but to carry out those principles into daily action! Let our regrets for the past be stimulants for the present and the future,—that so, "being not forgetful hearers," (or readers) "but doers of the work, we may be blessed in our deed!"

Let me close by reminding my reader of the simple, oft-repeated, but all-important truth, that time is on the wing. Every hour is shortening the period of his stay here—hastening on the last—bringing him nearer to eternity. The real value of the present life arises from its relation to that eternity. The very first object for which, by every wise man, time will be redeemed, is, providing for the wellbeing of that eternity. If that is not done, reader, the main end of life, both as it relates to

yourself and to God, remains unanswered. If all you are doing for this world, you may be abundantly busy; and so far as this world is concerned, you may be lawfully and usefully busy. But in the highest of all possible senses, you have been, and are, losing your time. And if you persist in your present course, till it is all lost, to be redeemed will be impossible. What a feeling of bitter self-condemning regret it will be in the end, when you will have nothing but lost time on which to look back, and, a consequently lost eternity to which to look forward!—when you become sensible, but sensible too late, that all your past occupations, let them have been what they may, having left your eternal existence unprovided for, have been nothing better than laborious trifling.

“————— the toll
Of dropping buckets into empty wells,
And growing bld in drawing nothing up!”

—Let “the time past of your life suffice you” to have lived without Christ, without God, without hope, and therefore without happiness. Redeem it, while yet it can be redeemed. You have not been glorifying God: glorify him now. You have not yet secured the salvation of your souls: secure it now. Do both by believing in Jesus, and, under the influence of faith in him, and of trust in the divine mercy, through his righteousness and atonement, “no longer living the rest of your time in the flesh to the lusts of men, but to the will of God.”—And let believers in Christ lay to heart their obligations to redeem whatever time they are sensible of having lost, by devoting themselves more unreservedly to the service of their divine Lord for the future; by greater diligence, regularity, promptitude, perseverance, and economy of passing moments, in the various functions of that service during whatever may remain to each of them of this vain life. “Whatsoever thine hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.”

R. W.

SERMONS OF HARE, KINGSLEY, AND MAURICE.

[*Sermon preached in Herstonceux Church*, by Julius Charles Hare, M.A., Rector of Herstonceux, Archdeacon of Lewes, &c., 2 vols. 8vo. London: John W. Parker.

The Victory of Faith and other Sermons, By the same, Second Edition.

The Duty of the Church in Times of Trial: A Charge to the Clergy of the Archdeaconry of Lewes. By the same.

Twenty-five Village Sermons, by Charles Kingsley, Jun., Rector of Eversley, Hants, and Canon of Middleham, Yorkshire, 12mo. London: Parker.

The Lord's Prayer; Nine Sermons preached in the Chapel of Lincoln's Inn, by Frederick Denison Maurice, M.A., Chaplain of Lincoln's Inn. Second Edition, revised, p. 8vo. London: Parker.

The Prayer Book considered, especially in reference to the Romish System; Nineteen Sermons preached in the Chapel of Lincoln's Inn. By F. D. Maurice, M.A. &c. p. 8vo. London: Parker.]

We class these works together in one notice, not because they have issued from the same press, and reached us in the same parcel from their

publisher, nor merely because they belong to the same class of compositions, being all composed of discourses delivered to congregations more or less select; but because they constitute characteristic specimens of a new school which has arisen in the bosom of the Church of England—a school possessing certain marked features of peculiarity, and the appearance and agency of which we regard as one of the emergent signs of the times. In applying to this body of clergymen the term “school,” we do not wish to insinuate that they have formally and of aforethought constituted themselves into a separate party, or that they have laid down for themselves any precise method of thinking or rule of acting, distinct from those of other religious teachers. All we mean to intimate is, that in their manner of looking at religious truth, in their mode of dealing with the religious interests of men, in the general tenor of their theological views, in their method of discourse, and even in their style and phraseology, there are certain very marked peculiarities in which they all, more or less, resemble each other, and by which, taken as a whole, they may be markedly discriminated from most other preachers and writers. We suppose we shall not err in saying that they are all men who have been associated, in some way or other, directly or indirectly, immediately or more remotely with the late Dr. Arnold, and the influence of his peculiar mode of thinking and system of opinions is apparent upon all of them. We trace also not a little of Coleridge in the influences under which their minds have developed themselves; and German literature has mingled with the ordinary scholarship of the English universities in the intellectual discipline through which they have passed. Apart from such external influences, they are all men of splendid natural endowments, and seem all imbued with a beautiful spirit of humanity, and pervaded with a delightfully earnest and genial temper. We have long watched, with deep interest, their working as preachers and writers. They are true men, and they are, unless we much mistake, doing a great work in this our day. On several accounts, therefore, we are anxious that our readers should be made acquainted with them and their writings.

For this purpose we intend to make pretty copious extracts from the volumes now before us, as the best method of introducing their authors to the acquaintance of our readers. Before doing so, however, we will attempt to set forth, what appear to us, the most striking peculiarities of the school of which they are among the principal ornaments.

Originating in the bosom of the Church of England, and sustained by men who are occupying places of intellectual eminence in that church, we need not say that sound, ripe, well-digested scholarship is characteristic of the school. But there is not the mere graceful and punctiliously exact, yet withal somewhat superficial scholarship which marked the scholars of England in the generation which is now passing away—the sort of scholarship that raised Coplestone and Bloomfield to the Episcopal Bench, and that earned (to the amaze of the literary world at large) for such a scholar as Scholefield the chair of Porson; it is not this sort of scholarship which distinguishes the preachers of this new school; but a real, deep, and copious mastery of the things themselves, contained in books, whether of ancient or modern date. Their writings afford evidence of extensive and thoughtful reading in many departments of knowledge; not, however, by numerous quotations crowding the page, nor by technical forms of expression, or foreign modes of speech; but

rather by the opposite—by the easy, natural, and thoroughly vernacular manner in which they pour forth allusions and illustrations which previous and extensive study has made already part of their own minds. It is for the sake of this we have thought it proper to advert to their scholarship at all. A mistake is often made on this head both by congregations and preachers. Very often a preacher is esteemed, both by others and by himself, according as he can interlard his discourse with technical or foreign phraseology, and such a man is often lauded as a paragon of learning; whereas the really learned man, who values his attainments just as they enable him to think clearly, and express himself intelligibly and openly, runs some risk of being esteemed by the crowd as of but limited attainments and slender faculties—just as the profoundly learned Pococke, having succeeded in a country parish one of these ostentatious smatterers who used to gratify his audience with occasional bits of Latin, was compassionately described by an old labourer as “no doubt a very good man, but no Latiner.” It would be going too far to say that a really learned man will *never* be found indulging himself in unseasonable quotations, far-fetched allusions, or foreign modes of speech; for some of our older writers, and such men in more recent times, as Dr. Parr, whose learning was unimpeachable, were wont to indite their thoughts in a curious Mosaic, which no man of only one tongue could possibly understand. But as a general rule, we may safely say, that the man most truly and thoroughly learned, will usually be the most easily understood, whether he speaks or writes, by those who know only their mother speech. Indeed, one of the great benefits to be derived from the learning of other languages is the mastery it gives over one's own. Of the advantage of learning in this respect, we have long regarded the clergy of the Church of England as remarkable illustrations; whilst the clergy in Scotland have usually as strikingly exemplified the opposite.

But the writers before us are not content with the use of a pure, simple, every-day vehicle of conveying their thoughts. Imbued apparently with a supreme desire of being thoroughly understood, their modes of thought, their way of presenting a subject, their method of following out trains of thought, and their illustrations are all admirably adapted to convey their ideas to the humblest hearer. We have been exceedingly struck with this feature of their discourses. Many preachers, in trying to be simple, convey to you the idea of men who are conscious of *speaking down* to their audience; they feel that their own sphere is higher up than that of the people, and therefore they make an effort not to speak over the heads of the people, but to send what they have to say down to the lower level on which the people stand. All this is very well in its way; but the preachers before us have found out a more excellent way; they begin to speak from *amongst* the people as it were, and gradually try to raise them up with them to higher ground. It is very striking to witness these great scholars talking to ploughboys and farm-servants almost as if they were themselves of no higher rank, or had never soared into loftier regions; and yet talking to them of very noble themes, and often teaching them to explore realms of thought such as preachers in general but rarely think of exploring themselves, far less of introducing their hearers to. We speak here chiefly of Mr. Hare and of Mr. Kingsley; Mr. Maurice's audiences are of a different class, though, even in addressing them he

conveys the idea rather of a man showing a class of pupils how to think, by thinking aloud amongst them, than of an orator or a demonstrator, who has a speech to make or a point to carry.

These remarks will be illustrated by the extracts we are about to give from the volumes before us; but at present we cannot refrain from quoting one or two sentences as specimens of the plainness of speech used by these preachers, and of the way in which they lay hold of objects within the every-day notice of their hearers for the purpose of illustrating their subject.

"Do we not let it [the Lord's work] slip through our hands as easily as a ripe chestnut drops out of its husk?"

"We are very ready to spend half-a-dozen hours a-day loitering and dangling in any of the devil's porches; yet we grudge spending more than a couple of hours a-week in the House of God, in which God himself vouchsafes to be present hearing and answering the petitions of His faithful people."

"Unhappily our hearts and souls and minds, when we desire that they should be thus built up into a Temple of the Lord, are not like new bricks clean and fresh from the kiln, which we have only to take and put in the places where they are to stand. They will already have been built up in one of the many buildings of the world; and that building must be pulled down, before they can be built up into the House of God. Moreover, when this building has been pulled down, we are sure to find that every thought and every feeling has some of the untempered mortar of the world cleaving to it, from which it must be cleared and purged, before it can be built up into the House of God."

"Nor can we feel any true joy while we are living in that careless, drowsy, slothful indifference in which so many draw out their days. You know that in a musical instrument, the strings must be stretched out and braced tightly before they will utter a sweet sound. So too must our heartstrings: they must be stretched out at their full length, harmoniously and in unison, before they will utter the sweet sound of joy."

"In days of yore there was a certain class of people who wore a parti-coloured dress. And who, do you suppose, were they? The clowns and fools. This is an emblem of what we find in life. They who have parti-coloured souls, who would wear God's livery on one sleeve, and the devil's livery on the other—who would stick a few patches of Godliness here and there on a ground of worldly mindedness—what name do they deserve except the scriptural one of fools? And how dismally common are they! all who fancy that there is value in a make-believe religion, that, if their souls are made up, like the week, of one holy day and six worldly ones, they shall pass muster."

These are from Archdeacon Hare, who, as he is perhaps the most learned man of the school, is also the fondest of these homely modes of speech in addressing his congregation at Herstmonceux; that he can sustain, with equal ease, a loftier style, he has abundantly shown in his charges to his clergy, and in that most valuable work, *The Mission of the Comforter*. At times, however, we must say he carries his homeliness a little beyond the limits of good taste; as when, for instance, he cautions his flock against speedily laying aside the good influences they receive in the House of God, in the following terms: "And having come out from your shell like a butterfly, in the light of God's House, you are not to go back, and furl up your wings and wrap yourself up in your cast-off grub-skin." We are afraid not even reverence for the Rector would suffice to repress a griu amongst the bumpkins at such an exhortation. But whether they laughed or not, sure we are the following, addressed to the young gentlemen at Cambridge, was not heard without some rather quizzical emotions:—"Not having been bred up to submission on a reverential principle of faith, their selfwill disdain submission

on any other principle, and rears against all control. But we refer to one indication of this,—a trifling one it may be deemed, but assuredly it is not an unmeaning one; I allude to the habit which some have, in speaking of their father, to disguise and disclaim the bond of natural affection, and to call him *governor*, as the vulgar phrase is, &c., (*Victory of Faith*, p. 107.) The appositeness of this instance we certainly do not see; and it strikes us as altogether beneath the solemnity of the theme the preacher has in hand. It is not often, however, that Mr. Hare verges thus towards the borders of the ludicrous; and we can easily forgive all such slips for the sake of the honourable motive the preacher has in descending to such pieces of homeliness. It is quite true, as Mr. Kingsley says in apology for one of his own plain speeches, that “the homeliest words are very often the deepest.” Beyond all doubt they penetrate farthest, and are longest remembered.

Another feature strikingly characteristic of these preachers is the freshness, originality, and geniality of their whole style of thinking and speaking. One never thinks of them as speaking from a book; still less as merely “doing duty” by uttering a *quantum sufficit* of respectable common-places in divinity. Each seems to speak sincerely and naturally out of his own mind; and it is delightful to find how freshly and attractively they do speak, and with how much of originality they prove truths which, in some shape or other, must form the staple of all evangelical teaching. They all possess more or less of the poetical temperament—Mr. Kingsley is a poet by profession; and some of the sermons in the volume before us are really poems in prose;—and they all avoid with scrupulous care the mere technicalities and set phrases of theological discourse. All of them, too, are meditative men; they delight to muse and ponder over God’s truth or man’s ways—to let the fire burn quietly, and without any violent stirring, until it breaks forth in a bright and lambent flame. Sometimes, perhaps, they muse overmuch—haply dream a little; and, occasionally, we think, put more into things than really belongs to them. We fear, also, that for a Scottish audience especially, they are, on the whole, too quiet, and are too apt to allow the stream of their meditations to flow on in a current so continuous and smooth, that an audience, composed, as audiences usually are, of persons who can take in thought only by small pieces at a time, is in some danger of losing the thread of their discourse. Mr. Hare complains of his hearers going to sleep, whilst he is addressing them; perhaps his own tendency to be diffuse, and to allow his thoughts to run on in so reflective and unimpassioned a style, may be partly to blame for this: it is hard for uneducated and sore-toiled men to keep awake, unless some vehemence of address be sometimes employed for this purpose.

One thing there is, however, which ought to go far to relieve the hearers from any oppressive sense of the quietude of their usual style of address, and that is, their admirable habit of speaking to the people in all their discourses. They never assume the air of men discussing some abstract proposition, with which their hearers have little or nothing practically to do; invariably they try to bring the minds of those they address into the current of their own thoughts, by directing all they have to say to them, and speaking on every subject in its immediate bearings upon them personally. We know nothing more felicitous in this respect than Mr. Maurice’s Discourses on the Lord’s Prayer; often as that

divine model and form of devotion has been expounded, we doubt if ever before it was brought so powerfully home to the actual present necessities and feelings of an audience. Mr. Kingsley also shows great skill in this respect; nothing can be more direct than some of his appeals to his audience; and we can hardly conceive it possible that the congregation could have listened to some passages in these sermons otherwise than with intense attention, and without feeling, each man for himself, that the preacher had been speaking to him. Mr. Hare is less pointed in his appeals; but he, too, even when he wanders most expansively, invariably uses the second person, and, at least, tries to keep his congregation with him, in his wide-ranging reflections.

Hitherto we have dwelt only on the style and general method of these preachers; and on these points we have tarried the longer, because we think it is in respect of them that our Scottish preachers may learn most from the study of their works. We must now say a word or two on the matter of their discourses. Such is their mode of going to work in preaching; but *what* is it they preach?

Here, too, they occupy a position somewhat peculiar. They are not exactly like any preachers in this respect, with whom Scottish audiences are familiar. They do not discuss mere points of ethics, like certain moderate gentlemen of whom we wot. They do not deliver theological lectures, or split hairs in polemical divinity, as is the too accredited habit among evangelical preachers, both here and in the South. They do not give reins to their imagination, and paint beautiful pictures of heavenly beatitudes, or set forth in tremendous colours the scenes of the place of woe. They do not sit at the fountain of tears, and teach their disciples to weep, with a real or sentimental tenderness. After a fashion of their own, they do all of these, and, besides that, allow themselves to range over fields, which, in this stiff and formal country of ours, are altogether tabooed from the pulpit. Their principle seems to be, that whatever interests man, as a social, an intellectual, or accountable being, it behoves the preacher to speak of to his audience as occasion serves. Hence their range of subjects is very wide. It embraces ethics, poetry, theology, politics, economics, natural scenery, philosophy, the events of the day, whether national or individual,—in short, whatever touches upon the sympathies, relations, or necessities of the people they address. This, we think, is as it ought to be. The pulpit has lost much of its power and influence, from the narrow limits within which its range has been forced. Men have ceased to be interested in the incessant reiteration and re-demonstration of truths which every body knows and every body admits. Why not take these for granted, and tell the people something of what they really wish and need to know, viz., the bearing of these truths on their every-day life and wants? Why not preach as the Bible preaches? It gives a deliverance upon all sorts of subjects interesting to man, and it speaks home to the business and bosoms of men. As the works now before us admirably show, a preacher may, without departing from his text, give most valuable instruction upon a multitude of subjects that deeply concern the wellbeing of men, but which no man would find in a system of theology. Why should preachers not go as wide in their choice of subjects as God's prophets, and as Christ, and his apostles went? Why should the servant of God imagine that he is set up to expound Calvin's Institutes, or the Theses of Arminius, and that he must touch

on no subject not contained in them? Why should ministers be the only professional men who prefer explaining the technicalities of their science to the public, to applying that science as an art, for the benefit of the public? We are glad to see some symptoms of rebellion against this unwise restraint, handed down to us by tradition from the fathers, even in Scotland. Let the right course, however, be assumed with caution. After long restraint, there is a risk of those who break loose being swung, by the force of their own movement, too far in the opposite direction. Let the Bible be the guide of the preacher, in this, as in other respects. Whither it goes, let him go, where it dwells let him dwell. Let him climb its serene heights, expatiate over its wide and variegated plains, explore its shady nooks, go down into its deep valleys, leave no part of it unvisited, deem no part of it unprofitable, preach boldly from every verse of it that comes in his way, and say just what the verse teaches him to say, both in principle and application; and all will go well with him. No matter though some of the old school purse up their mouths at him, and talk about preaching only the gospel;—the business of Christ's minister is to expound the *whole* of God's truth, as well as to preach the gospel—to explain to men the Bible in all its parts and in all its teachings;—and though it is not desirable that he should omit any opportunity of directing poor, frail, and perishing sinners to the cross, he must not think that that is *all* he has to do, or allow people to shut him up to a narrower range of subject than the Bible invites him to, by a clamour for nothing but the gospel—that is, in nine cases out of ten, for a mere repetition of technical words, under which they can conveniently finish their slumber.

We find it somewhat difficult to determine the position of these preachers in theology, by any of the usual landmarks of science. That they are thoroughly anti-Romanists is very clear, and that they hold all the great cardinal truths of the Bible is also conspicuously manifest. But whether they are more inclined to Calvinism or Arminianism, we cannot very distinctly determine. The truth is, they deal less with dogmas than with persons; and this we take to be one of the great excellencies of their school. They are not the expounders and defenders of a creed; they come to tell man living, feeling, sinning, suffering, longing, wondering, wanting, as here he is, of certain great present realities that furnish what is adapted to his case. It is not a dogma about God of which they speak to the people,—they tell them of God himself, as he is in relation to man. It is not a doctrinal, but an historical Christ whom they offer to the reverence, trust, and love of their audience—not the *opinion* Christ, which some centuries ago was put down in a creed; but the *God man* Christ, who once lived, and taught, and suffered on this earth, and is now reigning in the spiritual kingdom which is in the midst of us. They do not come to the people and say, (as dry as chaff, and almost as profitless,) "Human depravity and guilt is a doctrine of Christianity;" but they come and say—"Man, *thou* hast done many sins, and evil thoughts and feelings possess thy mind." And so they preach to men in a way which really *effects something*, and not merely decently passes the time.

As members of the Church of England, these writers attach an importance to ritual observances, which we think altogether misplaced; and there are, of course, many of their forms of speech, and several of their opinions on minor points, of which we cannot approve. But in their sentiments generally on the great essentials of religion and morals, as uttered in these volumes, we cordially concur. On one point only could we wish greater explicitness—the cardinal subject of the atonement. No statements could be more clear and emphatic than theirs of the divine perfection, and sinless humanity of our Lord;—it is a theme on which they dwell with peculiar delight; nor do they fail to urge upon their hearers, in the strongest terms, their entire dependence upon Christ for acceptance with God, and the preciousness of his blood as an atonement for sin. But we doubt if they admit into their minds the *forensic* idea of the atonement as really, and not metaphorically, a satisfaction to

divine justice, without which, sin could not be forgiven. It has struck us that they rather incline to Coleridge's view of the atonement, as in its causative act a "transcendent mystery," which is only, in a tropical way, and with reference rather to its consequences than to its nature, set forth as a satisfaction, a ransom, a propitiation, &c. We think this rather perilous theology. That it is held by these writers, we do not positively affirm; but we have thought it right to call attention to this point, as the language they use seems to us to leave their opinions on this head under some doubt.

We must now close these observations, and introduce the writers themselves, by means of extracts from the volumes before us. In selecting these, we shall aim at illustrating the remarks we have offered above.

USE OF FAITH IN THE INTELLECTUAL AND MORAL TRAINING OF MAN.

"A child cannot learn his alphabet, cannot learn the name of any thing, cannot learn the meaning of any word, except through Faith. *He must believe, before he can know.* This, which is the law of our intellectual being, at all stages of our progress in knowledge, is most evidently so at the first stages. If the child did not believe his teachers, if he distrusted or doubted them, he could never learn any thing. In like manner the whole edifice of our knowledge must stand on the rock of Faith; or it may be swallowed up at any moment, as has been seen in the history of philosophy, by the quicksands of scepticism. Faith too must be the cement whereby all its parts are bound together, each to each; or a blast of wind will scatter them. Every fresh accession of knowledge requires fresh exercises of Faith,—Faith in evidence,—Faith in the criterions, and in the faculties, by which that evidence is to be tried. Faith too is indispensable as the motive principle whereby alone we can be impelled to seek after knowledge. Only by Faith can a man be inspired to desire knowledge, as a thing excellent in itself, and worthy to be ensued through years of laborious study. For it is not a thing that we can feel or see. The mind alone can give substance to it, and cherish an assurance of its worth. Often it lies far away, out of all ken; and he who longs and strives after it, knows not what he is longing or striving after: he merely wishes to know truth, without foreseeing what manner of thing the truth he wishes for may be. Only he feels assured that, if he does seek earnestly and diligently, he shall find; and that the discovery will be an overpayment for all the trouble it may cost him. At every step too, few or many as they may be, toward the attainment of this knowledge, which is never laid hold of at once,—more especially at the first steps,—do we need to be supported by Faith, lest we be disheartened by the difficulties we must encounter. For in every undertaking the first steps are hard and irksome: only by degrees do we get used to the new motion, and cease to feel it as constraint. Nor can we at all clearly make out how these first steps will lead to the knowledge we are seeking. It is long before we get so much as a Pisgah view of the promised land: and there is ever more or less of a wilderness to traverse, ere we reach it. We have to begin in the dark, trusting to our teachers, trusting to the experience of others, believing, and acting upon the belief, that after a time, if we persevere, light will dawn upon our path, and that we shall behold and enjoy that knowledge which we have diligently and faithfully pursued. We must have seen in the visions of Faith that our Rachel is *beautiful and well-favoured*: so alone shall we be willing to serve seven years for her; which years will then seem but a few days for the love we bear to her. Then too, even though we may be deceived the first time with a Leah, we shall gladly go through another seven years of service, if so be we may thereby at length gain the true Rachel."—HARE, *Victory of Faith*, pp. 109—111.

EVIL SELF-PROPAGATION; GOODNESS NOT.

"The words are indeed very sad and disheartening: *Thus saith the Lord of Hosts: Ask the priests concerning the Law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.* Of course this, like the rest of the text, is meant by the prophet to be applied to moral and spiritual things. Now we have seen that, when a man is unclean, he makes every thing he touches unclean. But, alas! the converse does not hold. Though he were clean, he would not make what he touches clean. This seems very hard, and may rightly make us deeply ashamed of a nature so productive of evil, so barren of good. We have the power of defiling; but we have not the power of purifying. If we consider, however, we

shall find that this truth also is set forth by types in the outward world, as well as in the Mosaic Law. Thus the outward world manifests that it is the work of the same God, who is also the Author and Ruler of the moral world, and by whom the Law of Moses was ordained. For while the hand covered with dirt, as we have seen to remark, defiles what it touches, the clean hand will not make what it touches clean. On the contrary, if it touches what is dirty, it is defiled thereby. In the same manner diseases are infectious and contagious, but not healthy. A man who has the plague, or the small-pox, may spread it through a neighbourhood: but, though the man were in perfect health all his life, nobody would catch his health from him. For health, whether of the body or of the soul, must spring from within. And again, man has the power of inflicting death suddenly, by a blow; but he has no power of putting life into that which is dead, or indeed of producing life, except by sowing the seeds of it, according to the processes which God has ordained for its production. Nor can we produce moral life, unwilling as we may be to acknowledge this our weakness even to ourselves, and although we have a dismal power of producing moral death.

"In every part of the land it may be seen, how catching vices are: the plough itself is scarcely more so. You, young women, how easily do you become vain! Although the renouncing of the pomps and vanities of this world was made a condition of your Baptism,—although you have so lately renewed your baptismal vow at your Confirmation,—although you have been taught again and again, by those who took the kindest interest in your welfare, what mischiefs are wont to spring from the love of dress,—how frivolous it makes you at best, how it weans your heart from all godliness,—although many of you must often have felt what a clinging curse your smart clothes are, even here, in the house of God, drawing away your minds from your devotions, and filling them with vain glory, and frippery, and tinsel,—although you have been warned how many women have forfeited their honour, their peace, their earthly and eternal happiness, for the sake of indulging the miserable love of dress,—still how easily does one young woman after another become tainted with this deceitful love! how hardly is any young woman preserved from it, or cured of it! You, young men, how easily do you become idle! how readily do you catch habits of swearing, of foul-speaking, of drinking, notwithstanding all the pains that may have been taken to guard you against them, notwithstanding all the admonitions you have received during your boyhood, notwithstanding the many sad examples of the mischief of such sins, which stand like scare-crows to warn you off from them,—notwithstanding the indubitable certainty that they breed poverty, and pain, and sickness, and misery, and a host of fresh sins. For this is the dismal truth: sin will produce sins, rapidly and abundantly, even as the foulest vermin breed the most rapidly and numerous. Yes! there can be no question; if a man who is unclean comes into a neighbourhood, he will make many unclean; but a man bearing that which is holy may dwell there for years without making any holy."—HARE, *Sermons*, vol. ii. pp. 133—136.

GOD IN HIS WORKS.

"All things are His work. In all things we may see Him, if our souls have eyes. All things, be they what they may, which live and grow on this earth, or happen on land or in the sky, will tell us a tale of God,—show forth some one feature, at least, of our blessed Saviour's countenance and character,—either His foresight, or His wisdom, or His order, or His power, or His love, or His condescension, or His long-suffering, or His slow sure vengeance on those who break His laws. It is written there outside in the great green book, which God has given to labouring men, and which neither taxes nor tyrants can take from them. The man who is no scholar in letters may read of God as he follows the plough, for the earth he ploughs is his Father's: there is God's mark and seal on it,—His name, which though it is written on the dust, yet neither man nor fiend can wipe it out!

"The poor, solitary, untaught boy, who keeps the sheep, or minds the birds, long lonely days, far from his mother and his playmates, may keep alive in him the purifying thoughts, if he will, but, open his eyes and look at the green earth around him.

"Think now, my boys, when you are at your work, how all things may put you in mind of God, if you do but choose. The trees which shelter you from the wind, God planted them there for your sakes, in His love.—There is a lesson about God. The birds, which you drive off the corn, who gave them the seeds to keep together

and profit by each other's wit and keen eyesight? Who but God, who feeds the young birds when they call on Him?—There is another lesson about God. The sheep whom you follow, who ordered the warm wool to grow on them, from which your clothes are made? Who but the Spirit of God above, who clothes the grass of the field, the silly sheep, and who clothes you, too, and thinks of you when you don't think of yourselves?—There is another lesson about God. The feeble lambs in spring, they ought to remind you surely of your blessed Saviour, the Lamb of God, who died for you upon the cruel cross, who was led as a lamb to the slaughter, and like a sheep that lies dumb and patient under the shearer's hand, so he opened not his mouth. Are not these lambs, then, a lesson from God? And these are but one or two examples out of thousands and thousands. Oh, that I could make you, young and old, all feel these things! Oh, that I could make you see God in every thing, and every thing in God! Oh, that I could make you look on this earth, not as a mere dull, dreary prison, and workhouse for your mortal bodies, but as a living book, to speak to you at every time of the living God, Father, Son, and Holy Ghost! Sure I am that that would be a heavenly life for you,—sure I am that it would keep you from many a sin, and stir you up to many a holy thought and deed, if you could learn to find in every thing around you, however small or mean, the work of God's hand, the likeness of God's countenance, the shadow of God's glory."—KINGSLEY, pp 10—12

THE DYING LOVE OF CHRIST.

"Consider that it was all of His own free will, that at any moment, even while He was hanging upon the cross, He might have called to earth and sun, to heaven and to hell, 'Stop' thus far, but no further, and they would have obeyed Him, and all that cross, and agony, and the fierce furies of those furious Jews would have vanished away like a hideous dream when one awakes. For they lied in their mockery. Any moment He might have been free, triumphant again in His eternal bliss, but He would not. He Himself kept Himself on that cross till His Father's will was fulfilled, and the sacrifice was finished and we were saved. And then at last, when there was no more human nobleness, no more agony left for Him to fulfil, no gem in the crown of holiness which He had not won as His own, no drop in the cup of misery which He had not drained as His own, when at last He was made perfect through suffering and His strength had been made perfect in weakness, then He bowed that bleeding, thorn-crowned head and said, 'It is finished. Father, into Thy hands I commend my spirit.' And so He died.

"How can our poor words, our poor deeds, thank Him? How mean and pitiful our deepest gratitude, our highest loyalty, when compared with him to whom it is due—that adorable victim, that perfect sin offering who this day offered up Himself upon the altar of the cross, in the name of His own boundless zeal for the kingdom of God, His Father, and of his boundless love for us His sinful brothers! 'Oh, thou blessed Jesus! Saviour agonising for us! God Almighty, who did make Thyself weak for the love of us! oh, write that love upon our hearts so deeply that neither pleasure nor sorrow, life nor death, may wipe it away! Thou hast sacrificed Thyself for us, oh, give us the hearts to sacrifice ourselves for Thee! Thou art the Vine, we are the branches. Let Thy priceless blood shed for us on this day flow like life-giving sap through all our hearts and minds, and fill us with Thy righteousness, that we may be sacrifices fit for Thee. Stir us up to offer to Thee, O Lord, our bodies, our souls, our spirits, in all we love and all we learn, in all we plan and all we do, to offer our labours, our pleasures, our sorrows, to Thee, to work for Thy kingdom through them, to live as those who are not their own, but bought with Thy blood, fed with Thy body, and enable us now, in Thy most holy Sacrament, to offer to Thee our repentance, our faith, our prayers, our praises, living, reasonable, and spiritual sacrifices, Thine from our birth-hour, Thine now, and Thine for ever!'"—KINGSLEY, pp 177, 778.

These extracts must suffice for the present. We have not made any from the volumes of Professor Maurice, because we wish to return more particularly to them at a future time. In the meantime we earnestly commend the writings of this school to our readers, and especially to our ministers in the ministry.

